THE

ACHARNENSES

OF

ARISTOPHANES,

WITH

NOTES

CRITICAL AND EXPLANATORY,

ADAPTED TO THE USE OF SCHOOLS AND UNIVERSITIES,

BY

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καὶ πολλὰ μὲν γέλοιά μ' εἰ-
πεῖν, πολλὰ δὲ σπουδαῖα. Ran. 389.

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INTRODUCTION.

IT has been somewhere remarked, by Lord Byron, that of the ancient Greeks we already know more than enough. Whence this opinion of the noble writer was derived, or how far he was competent to form an opinion on such a subject, this is not the place to inquire: it will be sufficient to observe, that the remark could hardly have dried upon his Lordship's pen, when those great works, which do so much honour to the names of Boeckh, Müller, Wachsmuth, Kruse, and others, began to appear on the continent, affording sufficient evidence, that in this country at least much yet remains to be learnt respecting that remarkable people, and on points the most important connected with their arts and manners, their political and religious institutions. Among other important objects connected with the present undertaking, not the least advantageous appeared to be its presenting a convenient channel for conveying some of the observations of these profound inquirers, and preparing the way for a better appreciation of the rest.

So many of the dramas of Aristophanes hang together by one common connecting link, that a few preliminary remarks will be necessary, in order that the nature of that link may be properly estimated, and due justice done to the poet's general object. The inquiry will lead us some way back into the annals of past ages; but the remarks will be as brief and as compressed as the nature of the subject will admit.

We are told by the father of history, that when Crœsus, king of Lydia, was preparing to make war upon the mighty monarch of the East, and anxiously looking about for such assistance as might aid him in his perilous enterprise, he heard (it would almost seem for the first time) of two peoples on the opposite shore of Greece, the one of Doric, the other of Ionic race; the latter, with several minor states, submitting to a sort of supremacy on the part of the former. Who these two peoples were, it is unnecessary to say. What would have

been the astonishment of this Lydian monarch, had the curtain of futurity been lifted up, and the events of a few succeeding years been disclosed to his view; had he seen himself a captive, and hardly rescued from a burning pile; while those two small states, of whose existence he had scarcely heard, should be found manfully coping with a power before which himself had failed, defeating its countless hosts, and at last prescribing to their submissive master, within what distance from the coast his horsemen might presume to ride, and beyond what limits his navies should not dare to trespass[a]! But great as might have been the Lydian king's surprise, that of the historian, who told to listening ears most of these wonderful events, would perhaps have been still greater, had he been empowered to foresee that which a young man among his auditors, (and weeping with delight at what he heard,) was destined to communicate. Familiar with those southern and eastern governments, on which the march of time seems to make no impression, and his own soul evidently strung to a lively sense of the blessings of freedom, Herodotus could scarcely have been made to believe, that almost the first efforts of a people, barely rescued from slavery themselves, would be to impose chains on others, and that the course of a few years would see the government of that same people undergoing such a series of changes and revolutions, as the dynasties, with which travel had made him familiar, did not experience in the course of many revolving centuries!

From Herodotus to Thucydides the intellectual change is prodigious, and at first certainly not a pleasing one. The wild legend, the romantic tale, the mystic rite, and solemn festival; all that flow of narrative which so much delights by what it communicates, and that mysterious silence, which so much arrests attention by what it withholds, all this is now at an end. Sterner matter is before us: instead of a theme almost as universal as nature's self, one half of the year becomes as it were a blank, while the other presents little more than the monotonous din of arms. And is there no connecting link between these two mighty and successive masters of historic art? Yes, there is one so strong, that the closing words of Herodotus seem to point out Thucydides as the very person, whom the

[a] Plutarch in Cimone, 13.

course of events had destined to be his legitimate successor, and who, under every difference of style and matter, should be felt to be the taker up of a tale, which had just been told to him. After all the travels and researches of Herodotus, after all that his curious eye had seen most remarkable in growth or produce, the course and termination of the Persian war bring him evidently to a deep persuasion, that whatever he may have seen elsewhere, his wandering steps have at last brought him to that soil of which MAN, in the strongest sense of the word, was the indigenous[b] plant: and man may truly be called the theme of the author of the Peloponnesian war; man in his noblest and most debasing forms: man in his high purpose and deep resolve, in his love of country, and his love of glory, in his highest state of physical and moral excellence: and man again in his mad ambition and reckless enterprise, his thirst for blood, and appetite for plunder, with all that list of attendant crimes and vices, which make us shudder at the very name.

With the latter, however, of these two historians, he who would thoroughly understand the writings of Aristophanes, must be content to walk hand in hand; and such is the strange constitution of the human frame, that we are not many pages advanced in his deep and tragic narrative, before the pleasure derived from the works of his immediate predecessor seems something like a childish delight of which we are ashamed. The wonderful and almost supernatural events of the Persian war, are wanting indeed in the Peloponnesian; yet the stake played for is not less great, and if the war be fought upon a narrower field, a far greater list of conflicting principles and interests will be found to enter into the combat, making up for want of magnitude in the scale of warfare, by the intensity of the feelings embarked in it. With which of the two parties, principally engaged in this mighty conflict, modern feeling will take its stand, there can be little doubt. Knowing little in general of Sparta, but the skeleton of a constitution, the value of which few have been taught to appreciate, and a state of manners, from which

b Herodot. IX. 122. in fine. The sentiment has been more fully expanded by Isocrates: *ἐπίσταμαι γὰρ ἐν μὲν τοῖς ἄλλοις τόποις φύσεις ἐγγιγνομένας καρπῶν καὶ δένδρων καὶ ζώων ἰδίας ἐν ἑκάστοις καὶ πολὺ τῶν ἄλλων διαφερούσας, τὴν δ' ἡμετέραν χώραν ἄνδρας φέρειν καὶ τρέφειν δυναμένην, κ. τ. λ.* 155, a.

many are inclined to turn away as harsh and revolting, we readily yield our affections to that rival, who stands before us in the bodily frame and substance of a glorious literature, of which we have all more or less partaken, and which has entailed upon us a debt of gratitude and reverence, which few think they can ever sufficiently acknowledge. And if the reader be fresh from his Herodotus, he will have every reason to expect that the feeling of ancient Greece must have corresponded with his own. In that glorious struggle, which freed her for ever from the yoke of Persia, almost the whole praise lies on the side of Athens. The courage which she displayed in that awful contest, forms but the least part of her credit. Whatever is wise in purpose, noble in execution, and disinterested in sacrifice, rested with her[c]. The page of history presents nothing so grand as that conference in which, previous to the invasion of their country by Mardonius, the Athenians explained to the king of Macedon on one side, and the Lacedæmonians on the other, the line of conduct which they meant to pursue, and from which no sacrifices, however painful, should divert[d] them. Nor were these the only claims of gratitude which Athens had upon the minor states of Greece; in some occurrences almost immediately succeeding the struggle with Persia, she is found exhibiting as much wisdom, moderation, and [e]forbearance, as in the Persian war itself she had shewn unexampled energy and courage; and yet the modern feeling of preference for Athens does not correspond with that of the great body of the Grecian states; *their* preference, as the candid Thucydides[f] informs us, lay at the outbreak of the Peloponnesian war decidedly (παρὰ πολὺ) with Sparta: and in knowing the full grounds of this preference the student of Aristophanes is not a little interested.

That confederate bodies, like corporate ones, ought to know, and generally do know, who is most fit to be placed at their head, is a general truth too obvious to admit of any dispute; the motives indeed on which that choice is made, are often such as to elude the distant observer: but in the present instance, they lie pretty well upon the surface, and a brief review of

c Plutarch. Aristid. 10. Themistocl. 7.
d Herodot. VIII. 140-4.
e Mitford, II. 251. 319.
f Thucyd. II. 8.

them will shew, that in this declared leaning of the Grecian states to the side of Sparta, the fact could not well have been otherwise than Thucydides has stated it.

However nations may sometimes be disposed to trifle with their own happiness or honour in the choice of those whom they please to place at the head of their affairs, the only safe guides in conferring such a distinction, can be substantially but four: clear and unencumbered property,—the more of birth and blood the better,—that general intelligence, which arises from the average developement of the intellectual powers,—and that integrity which results from a proper cultivation of the moral and religious feelings,—these constitute, as all experience has proved, the only elements out of which wise and prudent counsellors and the conductors of states, whether single or combined, can ever possibly be framed. That on all these points there was a decided superiority on the part of Sparta as compared with Athens, must be left to Müller, the learned and eloquent historian of the Doric race, fully to demonstrate; the present sketch can point only to some of them, and that but briefly.

What was the general nature of the Spartan income, and from what sources that income was derived, is too commonly known to require much explanation. However much at variance with modern custom some of her usages on these points may have been, they were strictly consistent with the manners of the [f] times, and their general results are all which we have to deal with at present. And these were certainly most remarkable in their kind. They presented the singular spectacle in history of an entire people, who, having all their bodily wants supplied, were at leisure to apply themselves to what they considered the only pursuits worthy attention;—the improvement of their minds by intellectual application, and the invigoration of their bodily frames by the practice of martial [g] exercises. How widely different matters stood at Athens, as far as income is concerned, her subject states had too much reason to know. By a fanciful imagination, which traces in the map of Greece some resemblance to the human form, wherever the head or heart may be placed, the two arms will be unquestionably assigned to Corinth and Athens: and the arm belonging to the latter

[f] With regard to the atrocious tales about the *crypteia*, the reader will do well to consult the pages of Müller, 2. 40-3.

[g] Plut. Lycurg. 25.

was found to be a very long one. It reached across the wide Ægean sea from the Grecian coast to that of Ionia, and a squeeze and a gripe too often advertised the towns beneath, that to support her multiplied expenses, Athens had as much need of external as of native resources.

On which side of the two great Grecian families lay the superiority of birth and descent, (and though wits and satirists are justly occupied in correcting the aberrations arising out of such feelings, philosophers know them to be too inherent in the human heart, not to deserve the deepest attention,) there could be no doubt; the Spartans dated from the third descent in the new æra of mankind, the Athenians from the fourth. While the latter were comparatively an unknown people, the Spartans enjoyed all that fame which tradition and poetry are calculated to give. In the Iliad and Odyssey, in such legends and poems, as recorded the numerous colonies formed under leaders of the great Heraclide family, or sang the exploits of their illustrious founder, the Spartans found not merely ample store for cultivating that love of genealogies and antiquities, which [h] characterised them; but they also saw in them deep bonds towards their fellow-creatures, and a necessity for cultivating those virtues, without which high birth only becomes an additional degradation in the eyes of all reflecting persons. That the citizens of Athens felt their inferiority on this point, is evidenced by their actions. The writings of Homer were [i] interpolated, that her former kings might wear as much lustre as possible, and history was [k] falsified, that her antiquity might be as little as possible brought into question.

As far as these two points therefore are concerned, the Spartans might be termed a nation of gentlemen; and the remark made by Anacharsis, after visiting the different states of Greece, and living among them all, would appear to be a correct one, that "all wanted leisure and tranquillity for wisdom, except the Lacedæmonians, for that these were the only persons, with

h Hence when the sophist Hippias is asked by Socrates, on what points his lessons were most acceptable to the Lacedæmonians, he replies: *περὶ τῶν γενῶν, τῶν τε ἡρώων, καὶ τῶν ἀνθρώπων, καὶ τῶν κατοικίσεων, ὡς τὸ ἀρχαῖον ἐκτίσθησαν αἱ πόλεις, καὶ συλλήβδην πάσης τῆς ἀρχαιολογίας ἥδιστα ἀκροῶνται.* The vulgar idea, that all mental excellence was banished from Sparta, has been fully refuted by Müller: up to the time of the Persian war, it flourished there in the utmost perfection. See his Chapters on the Arts and Literature of the Dorians.

i Plut. Thes. 20.

k Müller, I. 274-5.

whom it was possible to hold a rational[l] conversation." The people of Athens, on the contrary, must have been in his eyes, what it is evident they were in the eyes of the Spartans, a mere *ῥυάχετος*, (Arist. Lysist. 170.) a turbulent and lawless rabble, among whom might be found indeed individuals worthy of the deepest admiration, but with whom, as a body, they occasionally found themselves obliged to decline any [m] negociation. As from the one people therefore, on the general principles of human nature, the Grecian states had reason to look for exaction, insult, and oppression, so from the other they might reasonably expect to be at all events left masters of their own, and to be treated on general occasions with courtesy and kindness; and that these would be not capricious and wayward feelings on the side of Sparta, but fixt and constant principles, the uniformity and stability of her own political institutions, so widely different from those which the pages of Athenian History display, was a sufficient guarantee.

More than four centuries and a half had now elapsed, since Lycurgus had given to his country her peculiar form of government; and still she was seen pursuing the same course without apparent change or deviation, while almost every other state around her was undergoing partial change or "dim eclipse." And what complex frame and code of laws, it might be asked, had worked this mighty difference? All that had wrought this wonder in the science of politics, might be written in the palm of a man's hand; and every Englishman, who deems himself a scholar, ought to have it written there, for in it are contained all the leading features of that constitution, which have made his own country the envy and admiration of the world. "*Build a temple*," said this short and simple [n] document, "*to Jupiter Hellanius, and Minerva Hellania; divide the tribes, and institute thirty obas; appoint a* [o] *council with its*

[l] Herodot. IV. 77. [m] Cf. Müller. 2. 198. Thucyd. IV. 22.

[n] The original is preserved in Plutarch. *Διὸς Ἑλλανίου καὶ Ἀθηνᾶς Ἑλλανίας ἱερὸν ἱδρυσάμενον, φυλὰς φυλάξαντα, καὶ ὠβὰς ὠβάξαντα τριάκοντα, γερουσίαν σὺν ἀρχαγέταις, καταστήσαντα, ὥρας ἐξ ὥρας ἀπελλάζειν μεταξὺ Βαβύκας τε καὶ Κνακίωνος, οὕτως εἰσφέρειν τε καὶ ἀφίστασθαι· δάμῳ δ' ἀγορὰν εἶμεν καὶ κράτος. Αἰ δὲ σκολιὰν ὁ δᾶμος ἕλοιτο, τοὺς πρεσβυγενέας καὶ ἀρχαγέτας ἀποστατῆρας εἶμεν.* Vit. Lycurg. 6.

[o] This council was the gerusia, or that aristocratical counterpoise to the popular assembly, which was never wanting in a genuine Doric state. (Müller, 2. 94). It was a council which acted upon its own judgment, and not according to written laws. No responsibility lay upon its members: they were considered as morally

[p] *princes; convene from* [q] *time to time the assembly between* (the bridge of) *Babyca, and* (the stream of) *Cnacion; propose such and such measures, and then depart; and let there be a right of decision and power to the* [r] *people; but if the people should follow a crooked opinion, the elders and the princes shall* [s] *dissent.*" On this simple document (the growth of much previous political suffering, and that occasioned by an over-preponderance of [t] democratical principles) was founded that Spartan constitution, which had already subsisted more than four hundred and fifty years, when the Peloponnesian war broke out, and which might have subsisted till this day but for two causes; the one,

perfect, and enjoyed a complete exemption as to the consequences of their actions. In speaking of them as an intermediate body between the two Spartan kings and the people, which prevented the monarchy from turning into a tyranny, and the popular part of the government from becoming a democracy, both Plato and Plutarch use language, almost every word of which might be applied to our own House of Peers: *πλειόνων δὲ καινοτονουμένων ὑπὸ τοῦ Λυκούργου, πρῶτον ἦν καὶ μέγιστον ἡ κατάστασις τῶν γερόντων· ἥν φησιν ὁ Πλάτων τῇ τῶν βασιλέων ἀρχῇ φλεγμαινούσῃ μιχθεῖσαν, καὶ γενομένην ἰσόψηφον εἰς τὰ μέγιστα, σωτηρίαν ἅμα καὶ σωφροσύνην παρασχεῖν. Αἰωρουμένη γὰρ ἡ πολιτεία καὶ ἀποκλίνουσα νῦν μὲν ὡς τοὺς βασιλεῖς ἐπὶ τυραννίδα, νῦν δε ὡς τὸ πλῆθος ἐπὶ δημοκρατίαν, οἷον ἕρμα τὴν τῶν γερόντων ἀρχὴν ἐν μέσῳ θεμένη καὶ ἰσορροπήσασα, τὴν ἀσφαλεστάτην τάξιν ἔσχε καὶ κατάστασιν· ἀεὶ τῶν ὀκτὼ καὶ εἴκοσι γερόντων τοῖς μὲν βασιλεῦσι προστιθεμένων, ὅσον ἀντιβῆναι πρὸς δημοκρατίαν, αὖθις δὲ, ὑπὲρ τοῦ μὴ γενέσθαι τυραννίδα, τὸν δῆμον ἀναρρωννύντων.* Lycurg. 5. The same deep sense of the political value and importance of such an intermediate body, may be traced in Pindar's address to Arcesilaus, king of Cyrene, when he beseeches him "*not to destroy with sharp axe the branches of the great oak* (the nobles of the state), *and disfigure its beautiful form; for that even when deprived of its vigour, it gives proof of its power, when the destructive fire of winter* (i. e. insurrection) *snatches it,*" &c. (Pyth. 4. 468. Boeckh's explanation). "But the soothing hand," says Müller, "with which the poet advises that the wounds of the state should be treated, was not that of Arcesilaus: for these reasons he was the last in the line of the princes of Cyrene, and a democratical government succeeded." Müller, 2. 182.

p By the princes are meant the two joint kings of Sparta. In regard to this branch of the Spartan constitution, Müller observes, "In taking a review of all these statements, it appears to me that the political sagacity was almost past belief, with which the ancient constitution of Sparta protected the power, the dignity, and welfare of the office of king, yet without suffering it to grow into a despotism, or without placing the king in any one point either above or without the law. Without endangering the liberty of the state, a royal race was maintained, which, blending the pride of their own family with the national feelings, produced, for a long succession of years, monarchs of a noble and patriotic disposition." 2. 112. For a remarkable proof of the reverence in which the Spartan kings were held generally by the Greeks, see Plutarch's Agis, 21.

q Such appears to me to be the meaning of the expression, *ὥρας ἐξ ὥρας.* Müller considers it as nearly inexplicable.

r Here this sacred rhetra originally ended; but the unlimited authority thus given to the people to approve or reject what the kings proposed, having been found to be attended with much mischief and inconvenience, the subsequent clause was added for the purpose of more fully defining and limiting it.

s That is, as Plutarch interprets this clause, "in case the people does not either approve or reject the measure in toto, but alters or vitiates it in any manner, the kings and councillors should dissolve the assembly, and declare the decree to be invalid." Lycurg. 6. Müller, 2. 87.

t Plut. Lycurg. 2. 5.

that intercourse with other nations, which Lycurgus had so strongly interdicted, but which the long duration of the Peloponnesian war obliged the Spartans to maintain; the other, an accidental, and for a long time imperceptible infusion of democracy, which the original statutes of Lycurgus had never recognised, and the origin, growth, and consequences of which will come more properly under consideration in our author's comedy of the Wasps.

While the political institutions of Sparta, by being thus based on the worship of Jupiter Hellanius, or the common Jupiter of Greece, offered a guarantee that her views would be directed to the common interest and benefit of all its minor states, so in an age deeply susceptible of religious impressions, as that age unquestionably was, her more local and peculiar worship was calculated to fix deeply the attention, and gain the confidence of all considerate and reflecting minds throughout that country. It is only of recent date, that this subject has received that illustration which belonged to it; and slight as will be the notice here taken of it, even that notice will probably at first appear irrelevant to our subject; but it will only be in appearance: whatever tends to throw light on the peculiar animosity of the Peloponnesian war, tends also to throw light on the comedies of Aristophanes; for it is only by such views that we can justly appreciate that abhorrence of war, and that intense desire for peace, which is the leading feature of so many of them.

If magnificent [u] processions, many of them adapted to conciliate the popular mind by reference to those principles of an elementary religion, which the popular mind most readily embraces; if the celebration of mysterious rites and hecatombs of slaughtered victims, had been able to claim from heaven the title of a religious people, and the respect due to it as such, Athens would unquestionably have borne the palm over her illustrious adversary; yet the voice of Jupiter Ammon declared, that "to him the calm solemnity of the prayers of the Spartans was dearer than all the sacrifices of the [v] Greeks;" and with this declaration the bosoms of wise and thoughtful men no doubt beat in unison. Whence did this arise? To feel and know its truth, the

[u] Plut. Lycurg. 30. [v] Müller, 1. 425.

reader must intently fix his eyes upon a faith, which if less pure and spiritual in its nature than that which belongs to his own times, stood far indeed above the baser worships, which [x] surrounded it. Such will be found to be the religion, which had connected itself with the worship of that deity, whom the Dorians generally invoked as [y] *leader* and *founder*, and whom the Spartans worshipped with peculiar reverence,—the god Apollo.

To the readers of modern as well as of the later Greek poetry, this name presents perhaps more than any other, the idea of an elementary deity, the deified personification of the Sun; and to those whose ideas are derived from statuary rather than poetry, it offers the image of a deity drawn almost into the very circle of humanity ;—

"Too fair to worship, too divine to love."

But all such ideas must be abandoned, if we wish to form right notions of the Doric religion, and of Apollo as connected with it. Whether we look to the religious customs peculiar to that race, or to those which they adopted or altered from other nations, a tendency is ever visible in them, as Mr. Müller ob-

x From whence much of this superiority of Sparta, both in religious and political institutions, arose, there can be no rational doubt. Early as the coasts of Greece were peopled from Egypt and Phœnicia, the intervening island of Crete must have received still earlier emigrants from both those countries. Between the Cretans and the Spartans there was from the remotest periods a constant intercourse, (Müller passim); and nothing can be more certain in history, than that the general institutions of Lycurgus were founded on those of Minos. That eminent legislator, on whom the eyes of Plato and other philosophers appear to have been so intently fixed, lived only half a century later than the author of the Pentateuch; and supposing the institutions of Lycurgus to be copies of those of Minos, there can be little doubt as to the source from which the system of the Cretan legislator was derived. Hence that strong similarity so clearly visible in the Jewish and Lacedæmonian constitutions. In both the leading principle for the preservation of internal peace and tranquillity is the same: viz. that proportion of allotted land, and that inalienability of property, which seemed best fitted to secure the preservation of families, and to prevent that accumulation of wealth in a few hands, which was the source of so much misery to the other states of antiquity. Under both constitutions we recognize the formation of an armed and military people, whose martial habits, however, were to be rather a system of defence than of aggression. (Plut. Ages. 26.) In both also is observed a strong tendency to keep themselves apart from other nations, that no intercommunion might tend to counteract the views of their separate lawgivers. In both states the purposes of religion are found connected with a sacred tithe, (Müller, 1. 258-9. 270. 292, hence one of the names of Apollo, Δεκατηφόρος, *the tithe-receiver*), and the ordinances of both are founded on a divine order and authority. Some smaller peculiarities might be added to shew the similarity between the Jewish and Spartan states, a similarity so strong, that Josephus evidently appears to have considered both nations, as proceeding from a common stock, (Antiq. XII. 4. 10. XIII. 5. 8.)

y Müller, 1. 278.

serves, to consider the Deity not so much in reference to the works or objects of nature, as to the actions and thoughts of man; and hence the double character of the Doric Apollo. Though declared by Pindar 'to be of all gods the most friendly to man [z],' yet he is represented as a punishing and avenging, as well as a healing and protecting deity. "*Dread the son of Jupiter*," says the priest of Chryse to the Greeks, "*he walks dark as night; the sure and deadly arrows rattle on his shoulders.*" Hence he is called upon by the poet Archilochus, to "*punish and destroy the guilty as he is wont to destroy them;*" and consistently with this character he appears as the minister of vengeance, and chastiser of arrogance, destroying the proud Niobe, the unruly Aloidæ, Tityus, and the Python, enemies of the gods. But the brighter side is more commonly seen in his names, his attributes, and the legends connected with him. He is the Healer (Παιήων), Assister, Defender, Averter (Ἀπέλλων). He is signified as bright, clear, pure, and unstained (Φοῖβος). He is born of light (Λυγκεὺς), and declared to be 'the pure and holy god;' while his birthplace is that pure and bright island, which Pindar terms 'the star of the dark earth;' and which, restless and unquiet before, assumes tranquillity and brightness at the immediate manifestation of the god. And with this double character of the Doric Apollo, the two great branches of his worship, expiatory rites and oracular ceremonies, will be found very closely to harmonize, though in a sketch so brief and rapid as the present, the mere results of such a combination are all that can be stated. While the expiatory rites acknowledged a taint of sin to be inherent in the human frame, they also explained by what offerings (ἱλασμοὶ) the wrath of the offended god might be appeased, and by what purifications (καθαρμοὶ) the mind be restored to its lost tranquillity and peace; thus fitting it to embrace once more those doctrines, and form itself on those high virtues, which connected themselves with prophecy, as the second great portion of the worship of Apollo. For prophecy, according to the ideas of the ancients, is the announcement of fate, (μοῖρα, αἶσα); fate itself being considered to be the right order of things, the established physical and moral harmony of the

z Id. I. 318.

world, in which each thing occupies the place fitted for its capacities and function. "Fate therefore coincides with the supreme Justice (Θέμις); which notion Hesiod expressed, by saying that Jupiter married Themis, who produced to him the Fates. The pious, religious mind could not separate Jupiter and Destiny: Fate was the will and thought of the highest of the gods. A man whose actions agreed with this established harmony, and who followed the appointed course of things, acted *justly*, (κατ' αἶσαν, ἐναίσιμα); the violent and arrogant man endeavoured at least to break through the laws of Fate. Now it was this right order of things which the ancient oracles were supposed to proclaim; and hence they were called θέμιστες, ordinances or laws of *justice*." (Müller, I. 357.) The piety, which grew out of this religious system, had a peculiarly energetic character: it was also connected with a degree of cheerfulness and confidence, equally removed from the exuberance of enthusiasm, and the gloominess of superstition; "the festivals and religious usages of the Doric race displaying, as their eloquent historian observes, a brightness and hilarity, which made them think that the most pleasing sacrifice which they could offer to their gods was to rejoice in their sight, and use the various methods which the arts afforded them of expressing their [b] joy; their worship, with all this, bearing the stamp of the greatest simplicity, and at the same time warmth of heart." (Id. 1. 424.)

Such is a faint and most imperfect view of that system of private manners, and public institutions, which the Spartans, as a body, had to offer as entitling them to take precedence in the general affairs of Greece; and which amply accounts for that profound veneration and respect, which the mere appearance of a Spartan cloak and staff was accustomed to produce in the eyes of foreigners and [c] Greeks. And what had Athens, besides those general services rendered in the Persian wars, and of which we shall speak again forthwith, to offer as a counterpoise? That literature, which has so justly endeared her name to modern times? But that was yet in its infancy; it had struck

b Hence in the statues of Apollo at Delphi and Delos, he was represented as bearing in his hand the Graces, who gave additional splendour and elegance to his festivals by the dance, music, and banquet.

c Plut. Lycurg. 30. Nicias, 19.

none of those roots in the public mind which the writings of Homer, Hesiod, and Pindar (all more or less favourable to the Doric race) had done: such of it as was new was written in a dialect with which the general ear had not yet become familiar; and such as was really original, her tragic drama, would, to a man endued with the true Doric feelings, have provoked the exclamation which Solon is said to have indignantly uttered, when he witnessed the first exhibition of Thespis: "What faith in contracts will the people exhibit, who give their eulogies and regards to such amusements and fabrications as these[d]?"

To the charms of that statuary, and other specimens of matchless skill, which excite at once the admiration and despair of modern artists, the Doric, and indeed the general feeling of Greece, must have been still less accessible. The first had yet those lofty ideas which taught them that the noblest statue which a virtuous man can frame, is that which he raises in his own [e]bosom; and with regard to the Greeks generally, if the first emotion on seeing these fine works of art had been an emotion of pleasure, the second must have been a desire to expunge the names of the artists which stood at their base, and to substitute instead, as they justly might, the words *Treachery! Spoliation! Robbery!* For what reasoning could be more [f]sophistic than that which led to the appropriation of the funds out of which all these elegancies and embellishments had grown, or what more base and nefarious than the act which followed up that reasoning!

That the confederate Greeks had not forgotten the services rendered them by Athens in the Persian wars, the page of history sufficiently attests; and it is barely necessary to refer to those services, and to the characters of two of the most distinguished of Athenian statesmen, to see in what the true supremacy over the confederated Greeks consisted; viz. a supposed preeminence in virtue, which had hitherto been considered as the peculiar characteristic of Sparta. The two characters to whom I refer are Aristides and Themistocles. It is impossible to read Plutarch's account of the manner in which

[d] Plut. Sol. 29.

[e] Aristoph. Nub. 995. *ἄλλο τε μηδὲν | αἰσχρὸν ποιεῖν, ὅτι τῆς Αἰδοῦς μέλλεις τἄγαλμ' ἀναπλάττειν.* In a similar spirit Plutarch, speaking of the unwilling admiration which the Doric truth and simplicity of Callicratides wrung from the allies, says, *ἀλλὰ τούτου μὲν τὴν ἀρετὴν, ὥσπερ ἀγάλματος ἡρωϊκοῦ κάλλος, ἐθαύμαζον.* Lysand. 5.

[f] Plut. Pericl. 12.

these two great men grew up together, without feeling that they were placed, as it were by the hand of the Deity, before the Athenians as the representatives of those two great principles on which nations as well as individuals must take their stand, and decide whether their chance for happiness shall rest on the solid basis of a secure, but often inglorious rectitude, or on the glittering, but fallacious promises of external wealth and splendour. While the policy of Aristides prevailed, all tended to the former side; with him principally had originated that noble conduct which so eminently distinguished his countrymen at the commencement, and for some time after the close, of the Persian war, and which, contrasting forcibly with the conduct of the Spartan commander Pausanias, was rapidly transferring to the Athenians that lead in the affairs of Greece, which had hitherto been considered as the undoubted and exclusive right of Sparta: but that [g]incomparable man, alas! was gone, and the fate and conduct of Athens were in the hands of his clever, but less virtuous rival.

From the moment that Themistocles had persuaded his country to set her foot on a man of war's deck, from that moment he appears to have felt that he had placed her on a throne; and all the resources and energies of his powerful and elastic mind were put in force to secure her possession of it. And the mixture of caution, wisdom, and boldness, with which his plans were accomplished, can never by mere worldly minds be sufficiently admired. While every exertion was made to add to the power and wealth of Athens from abroad, strong ramparts were thrown around the metropolis itself, and long walls added to connect her city with her ports; and that done, the mighty master knew that all the rest was in his hands. We can hardly conceive the return of Themistocles from Sparta, when this important step had been achieved, without the imagination placing him at the head of a solemn procession to Piræus, there to invest his country with her new rights of sovereignty. "In this element, which has lately been but the means of safety, see henceforth the source of increasing greatness and glory. The mistress of this ocean

g In the virtues of this extraordinary man, more than in any other, may be seen the grounds of a declaration which Plato makes, (De Leg. 1. 642. c.), that where a good man was found in Athens, he was preeminently good.

The conclusion of the Introduction
appears at the end of the volume

ΑΡΙΣΤΟΦΑΝΟΥΣ ΑΧΑΡΝΗΣ.

ΔΙΚΑΙΟΠΟΛΙΣ.

ὍΣΑ δὴ δέδηγμαι τὴν ἐμαυτοῦ καρδίαν,

1. Ὅσα δή. It cannot be too early imprest on the reader of Aristophanes, that the comedy of Greece was not more distinguished from its tragedy in all those essential particulars, which belong to the drama's inner form, than in the comparatively minor points, which constitute its outer form: diction, dialect, and metre. Of the wide difference between their respective metrical canons, the opening verse of the Acharnenses presents no less than two examples. It is almost unnecessary to say, that (proper names excepted) an anapæst could find its way only into the *first* foot of an iambic senarius; and that to gain admission even into this place, it was necessary for the anapæst to present itself in an unbroken form, or what Euripides appears to have considered equivalent, in the shape of a preposition with its case immediately following. (Orest. 896. 1336. Alcest. 376. Iph. Aul. 646. Bacch. 502, 1189, 1243. Hel. 844. Herc. f. 940.) Such verses as the following, found among the fragments of Æschylus or Sophocles,

κατὰ τῆς σισύρνης τῆς λεοντείας δορᾶς. Æsch. in Κήρυξιν.
ταχὺ δ' αὐτὸ δείξει τοὔργον, ὡς ἐγὼ σαφῶς. Soph. in Lemniis.

we may pretty safely conclude, belonged to the *satyric*, not to the *tragic* compositions of those two severer and nobler masters of their art. See Hermann de Metris, lib. II. c. 14. §. 13. The violation of this and other metrical canons in the fragments, so falsely and mischievously ascribed to Æschylus and Sophocles by the Alexandrine scholars, will be noticed hereafter.

Ib. δέδηγμαι καρδίαν. Vesp. 374, δακεῖν τὴν καρδίαν.

φράζεσθαι δ' εὖτ' ἂν γεράνου φωνὴν ἐπακούσῃς
ὕψοθεν ἐκ νεφέων ἐνιαύσια κεκληγυίης·
ἥ τ' ἀροτοῖό τε σῆμα φέρει, καὶ χείματος ὥρην
δεικνύει ὀμβρηροῦ· κραδίην δ' ἔδακ' ἀνδρὸς ἀβούτεω.

Hesiodi Opera et Dies, 446—449. Poet. Min. Græc. (Gaisford.)

For the compound word καρδιόδηκτος, which occurs in the Agamemnon of Æschylus, the reader is referred to Blomfield's Glossary, p. 303.

ib. ἐμαυτοῦ καρδίαν. The laws of cretic termination, as they affect the tragic senarius, have been fully explained by the illustrious Porson. That first of scholars has decided, that if a tragic trimeter end in a *pes creticus* (¯˘¯,) with a word of more than one syllable preceding it; or if that cretic foot resolve itself into a trochee and a long syllable, or into a long syllable and an iambus, that long syllable being an article,

ἥσθην δὲ βαιά, πάνυ δὲ βαιὰ τέτταρα·
ἃ δ' ὠδυνήθην, ψαμμακοσιογάργαρα.
φέρ' ἴδω, τί δ' ἥσθην ἄξιον χαιρηδόνος;

a preposition, or in short any part of speech, belonging rather to the word which follows, than that which precedes it; that in all such cases, the fifth foot of the verse must be an iambus or a tribrach. All such restraints the comic trimeter utterly disregarded:

Plut. 2. Δοῦλον γενέσθαι παραφρονοῦντος | δεσπότου.
— 29. κακῶς ἔπραττον καὶ πένης ἦν. | οἶδά τοι.
— 63. δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν | τοῦ θεοῦ.

See Porson's Supplement, and Tate's Greek Tragic and Comic Metres, IX. 2.

2. βαιά.

γλῶτταν βαιάν. Nub. 1011.
'Αρεταὶ δ' αἰεὶ μεγάλαι πολύμυθοι.
βαιὰ δ' ἐν μακροῖσι ποικίλλειν, ἀκοὰ
σοφοῖς. Pind. Pyth. IX. 133.
Εἴ τις καθείρξει χρυσὸν ἐν δόμοις πουλὺν
καὶ σῦκα βαιὰ, καὶ δύ' ἢ τρεῖς ἀνθρώπους,
γνῴη γ' ὅσον τὰ σῦκα τοῦ χρυσοῦ κρεῖσσον. Floril. Stob. p. 391.

3. ψαμμακοσιογάργαρα, *in numbers numberless.* To express this idea the poet combines three words, all more or less expressive of number: ψάμμος (*sand*), κόσια the termination of Greek words expressive of *hundreds,* as διακόσια, τριακόσια, &c. and γάργαρα, which Schneider in his Greek Lexicon renders *Menge, Haufen,* i. e. *heaps.* The word *sand* has served poets of all ages, and the earliest of all poets among the rest, (Il. Β. 799. Ι. 385.) as a means of expressing what is not subject to the process of regular calculation.

So also the great dithyrambic poet:

"Οσσα τε χθὼν ἠρινὰ φύλλ'
ἀναπέμπει, χὠπόσαι
ἐν θαλάσσᾳ καὶ ποταμοῖς ψάμαθοι
κύμασιν ῥιπαῖς τ' ἀνέμων κλονέονται. Pyth. IX. 82.

And again in the compliment paid to the numberless merits of Theron:

ἐπεὶ ψάμμος ἀριθμὸν περιπέφευγεν.
ἐκεῖνος ὅσα χάρματ' ἄλ-
λοις ἔθηκεν, τίς ἂν φράσαι δύναιτο; Olymp. II. 178.

As illustrations of the words γάργαρα and γαργαίρειν, (*to be full,*) the following quotations, extracted from the Scholiast, and other sources, will suffice: ἔνδον γὰρ ἡμῖν ἐστὶν ἀνδρῶν γάργαρα, Aristomenes in Mythis. ὁρῶ δ' ἄνωθεν γάργαρ' ἀνθρώπων κύκλῳ, Alcæus in Cœlo. ἀνδρῶν ἀρίστων πᾶσα γαργαίρει πόλις, Cratinus. ἀνδρῶν ἐπακτῶν πᾶσ' ἐγάργαιρ' ἑστία. Aristoph. in Lemniis.

4. φέρ' ἴδω. Nub. 21, φέρ' ἴδω, τί ὀφείλω; Eq. 119, φέρ' ἴδω, τί ἄρ' ἔνεστιν; 1214, φέρ' ἴδω, τί οὖν ἔνεστιν;

ἐγᾦδ', ἐφ' ᾧ γε τὸ κέαρ εὐφράνθην ἰδὼν,
τοῖς πέντε ταλάντοις, οἷς Κλέων ἐξήμεσεν.
ταῦθ' ὡς ἐγανώθην, καὶ φιλῶ τοὺς ἱππέας
διὰ τοῦτο τοὖργον· "ἄξιον γὰρ Ἑλλάδι."

Ib. χαιρηδόνος. Hesychius: χαιρηδόνα· τὴν χαράν. Elmsley observes, that this word, like many others in this play, appears to have been a mere coinage of the poet's brain.

5. ἐφ' ᾧ γε. In criticism, as in war, says the greatest of modern scholars, no minutiæ are to be disregarded. This little particle occurring at least 500 times in the remains of Aristophanes, it will be necessary to observe its various combinations, as they respectively occur. The present need not detain us long. The particle γε is put after ὅς, ὅστις, when the preposition with the relative contain something deserving of particular notice. Matthiæ, Gr. Gr. §. 602.

Ib. τὸ κέαρ εὐφράνθην ἰδών. Compare Æsch. Prom. 253, εἰσιδοῦσά τ' ἠλγύνθην κέαρ.

6. The five talents here referred to, were, according to the Scholiast, a bribe which this rapacious demagogue had received from some of the islands dependent upon the Athenians, as an inducement to lighten their imposts. The nature of these imposts will come better under review in the comedy of the Wasps.

Ib. Κλέων. See Appendix, Note A.

Ib. ἐξήμεσε, *disgorged*. Reference is again made to this subject in our poet's comedy of the Knights. ἔπειτ' ἀναγ|κάζω πάλιν ἐξεμεῖν | ἅττ' ἂν κεκλόφωσί μου, 1147. The word, though coarse enough to modern ears, occurs in its uncompounded form in a passage of the Sacred Writings, which will be referred to hereafter, and is of far more consequence to remember than any passage of Aristophanes.

7. ἐγανώθην. γανοῦσθαι, *to shine, to glitter*, (Il. N. 265. T. 359.) *to be diffused with joy*.

Ib. τοὺς ἱππέας. The Knights, according to Boeckh, had been the accusers of Cleon on this occasion. They had acted so leniently with the demagogue, (no doubt from a sense of his high favour with the common people,) that no further attempt at a fine appears to have been contemplated, than a sum of money equivalent to that which the greedy favourite had extorted from some of the dependent states.

8. "ἄξιον γὰρ Ἑλλάδι." These words are a quotation from an unfortunate drama, which is the object of unsparing ridicule throughout the Acharnians, the Telephus of Euripides. Brunck translates the passage, *quo quidem Græcia juvatur omnis*, and Voss, who does not often depart from Brunck, renders it, *die ja Werth für Hellas hat*. Of some value, indeed, the proceeding must have been to the poor islanders and subject states of Athens, if it saved them from the clutches of this rapacious harpy, who, like many other of his brother-demagogues, appears to have commenced his political

ἀλλ' ὠδυνήθην ἕτερον αὖ τραγῳδικὸν,
ὅτε δὴ 'κεχήνη προσδοκῶν τὸν Αἰσχύλον,
ὁ δ' ἀνεῖπεν· εἴσαγ', ὦ Θέογνι, τὸν χορόν.

career with little or nothing, and to have died master of enormous wealth. Boeckh's Public Economy of Athens, V. 2, 129, 247 [a].

9 *αὖ*, *on the other hand, on the contrary*. So infr. 390, *τοὺς δ' αὖ χορευτὰς ἠλιθίους παρεστάναι*. 811, *ἀλλ' ὅ τι παρ' ἁμὶν μή 'στὶ, τᾷδε δ' αὖ πολύ*. Vesp. 56, *μηδὲν παρ' ἡμῖν προσδοκᾶν λίαν μέγα, | μηδ' αὖ γέλωτα Μεγαρόθεν κεκλεμμένον*.

10. *'κεχήνη*. Among the Attic writers the third person singular of the plusquam perfectum ends in *ει*, contracted from *εε*, with the addition of *ν*, if a vowel or diphthong follow: but the first person ends in *η* contracted from *εα*. Dawes in Miscell. Crit. p. 431. Brunck ad Plut. 696. Monk in Hippolyto. *χαίνειν* is *to open the mouth*, as people do when gaping, running, sleeping, listening with attention or astonishment.

Ib. *προσδοκῶν τὸν Αἰσχύλον*. Æschylus was not living at the time this comedy was acted: but from a passage in Suidas (v. *Εὐφορίων*) he appears to have left some posthumous dramas, which were brought on the stage by his son. To one of these it is probable that the present allusion is made.

Ib. *τὸν Αἰσχύλον*. For some remarks on the general differences between the tragic and comic writers in the use of the article, the reader is referred to Matthiæ's Greek Grammar, I. 461. (Kenrick's edition.) As regarded proper names, the following quotations will deserve the student's attention. *Articulum raro propriis nominibus præfigunt Tragici, nisi propter emphasin quandam, aut initio sententiæ, ubi particula inseritur*. Porson. *In hac fabula* (Sept. c. Thebas), *sexagies occurrunt propria nomina, nec semel tamen cum articulo*. Blomfield. In the present instance, the article seems added as a token of endearment or respect, " *the* Æschylus."

11. *ὁ δ' ἀνεῖπεν*. sub. *κῆρυξ*. Thucyd. II. §. 2, *καὶ ἀνεῖπεν ὁ κῆρυξ, εἴ τις βούλεται κ. τ. λ.* Andoc. de Myst. 6, 4, *ὥστ' ἐπειδὴ τὴν βουλὴν εἰς τὸ βουλευτήριον ὁ κῆρυξ ἀνείποι ἰέναι κ. τ. λ.*

—— *Πυθιάδος*
δ' ἐν δρόμῳ κάρυξ ἀνέειπέ νιν. Pyth. I. 60.

Ib. Theognis was one of those unfortunate persons, whom civilized society are so little disposed to forgive, a bad poet, and a cold dramatist. There was so little warmth or fire in his compositions, that in Athens, where every one had a nickname, (see a pleasant fragment of Anaxandrides in Athenæus, lib. VI.) he was called " Snow." We shall see Aristophanes making a laughable application of this name

[a] By an error in punctuation, (no doubt a fault of the press,) the meaning of the original is entirely perverted in the English translation. Read: " Cleon the leather-seller was so deeply involved in debt, that nothing he had was unmortgaged, before he became a demagogue; his well-known covetousness gained him fifty, or according to another reading, a hundred talents."

πῶς τοῦτ' ἔσεισέ μου δοκεῖς τὴν καρδίαν;
ἀλλ' ἕτερον ἥσθην, ἡνίκ' ἐπὶ μόσχῳ ποτὲ
Δεξίθεος εἰσῆλθ' ᾀσόμενος Βοιώτιον.
τῆτες δ' ἀπέθανον, καὶ διεστράφην ἰδὼν,

very shortly; or rather it is probable that Theognis derived his name from that very passage of our dramatist. Mitchell's Aristoph. vol. I. p. 14.

12. *ἔσεισε.* From physical (infr. 456. Lys. 1141. Av. 1751.) to mental convulsion the transition in the verb *σείειν* is easy enough. As applied to the practices of Athenian demagogues, it seems to imply shaking persons for the purpose of shaking their money out of them. Pac. 639, *τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους.* Antiphon. 146, 22, *Φιλοκράτης γὰρ οὑτοσὶ ἑτέρους τῶν ὑπευθύνων ἔσειε καὶ ἐσυκοφάντει.* As some relief to these detached sentences, let us be allowed to conclude with a noble passage in the Pindaric Odes, indicating the mischief which the most contemptible of mankind are so easily able to effect in states, but which the interposition of the heavenly powers alone can repair:

> Ῥᾴδιον μὲν γὰρ πόλιν σεῖ-
> σαι καὶ ἀφαυροτέροις· ἀλλ' ἐπὶ χώ-
> ρας αὖθις ἔσσαι δυσπαλὲς
> δὴ γίνεται, ἐξαπίνας
> εἰ μὴ θεὸς ἁγεμόνεσσι κυβερ-
> νατὴρ γένηται. Pyth. IV. 484—9.

13. *ἐπὶ μόσχῳ.* Instead of Bentley's well-known decision, that a heifer was the prize of victory in the citharœdic contests, as a bull was the prize of competition for the dithyrambic poets, an opinion of Welcker seems to be gaining ground, that nothing more is intended here than a mere jest; the poet, in allusion to the derivation of the word *Βοιώτιος*, playfully combining a calf with the *νόμος* B.

14. *Δεξίθεος.* A person distinguished for his skill on the harp, and who accompanied the instrument with his voice.

Ib. *Βοιώτιον.* A melody so called, says the Scholiast, and the invention of Terpander. The *Βοιώτιος* (*νόμος*) appears to be introduced here in opposition to the *ὄρθιος* (*νόμος*). As the latter was of a martial nature (Il. Λ. 11.), Wieland conjectures that the former was of a pastoral kind. Hence the preference given to it by Dicæopolis.

15. *τῆτες,* properly, *this year, for a year.* Nub. 624. Vesp. 399. In Lysias 165, 6. read with Bekker: *οὗτοι δ' ἐπίτηδες* (*ἐπὶ τῆτες,* Reiske) *συνωνούμενοι φαίνονται.*

Ib. *ἀπέθανον.* As a parallel illustration, Bergler quotes the comic poet Antiphanes:

> ὁρῶντες ἐξέθνησκον ἐπὶ τῷ πράγματι
> ἔφερόν τε δεινῶς τὴν ἀνοψίαν πάνυ. Athenæus, VIII. 343 f.

ib. *διεστράφην.* *εὐδαιμονήσω δ', εἰ διαστραφήσομαι;* Eq. 175. *νὴ Δία, ἀπολαύσομαί τι δ', εἰ διαστραφήσομαι,* Av. 175.

ὅτε δὴ παρέκυψε Χαῖρις ἐπὶ τὸν ὄρθιον.
ἀλλ᾽ οὐδεπώποτ᾽, ἐξ ὅτου ᾽γὼ -ῥύπτομαι,

16. παρέκυψε. παρακύπτειν is properly to bend forward and stretch out the neck for the purpose of looking round on all sides, in or out of a door or window: κἂν ἐκ θυρίδος παρακύπτωμεν, ζητεῖ τὸ κακὸν τεθεᾶσθαι· | κἂν αἰσχυνθεῖσ᾽ ἀναχωρήσῃ, πολὺ μᾶλλον πᾶς ἐπιθυμεῖ | αὖθις παρακύψαν ἰδεῖν τὸ κακόν. Thes. 797. καὶ γὰρ ἐκεῖναι παρακλίνασαι | τῆς αὐλείας παρακύπτουσιν· | κἄν τις προσέχῃ τὸν νοῦν αὐταῖς, | ἀναχωροῦσιν· | κᾆτ᾽ ἢν ἀπίῃ, παρακύπτουσιν. Pac. 981. See also Lys. 1003. Th. 236. From the slouching attitude implied in a nearly similar word, a certain hump-backed demagogue was wittily said by the poet Melanthius, not προεστάναι, but προκεκυφέναι τῆς πόλεως.

Ib. Χαῖρις. Chæris, a player on the flute. The name of Chæris occurs again in this play; also in Pac. 951. Av. 858.

Ib. ἐπὶ τὸν ὄρθιον, i. e. νόμον. *The Orthian measure.* "The ὄρθιος νόμος of the ancient musicians," says a learned writer in the Quarterly Review, (vol. IX. p. 362.) "was an *inspiring strain*, such as that by which Timotheus worked on the mind of Alexander." A contemptuous inflexion of the voice most probably gave it, in the present instance, the meaning of a *loud, harsh, dissonant strain.* Reference is again made to this measure by our author in the Equites,

νῦν δ᾽ Ἀρίγνωτον γὰρ οὐδεὶς ὅστις οὐκ ἐπίσταται,
ὅστις ἢ τὸ λευκὸν οἶδεν, ἢ τὸν ὄρθιον νόμον. 1278—9.

The following extract from Proclus will suffice for the present consideration of these νόμοι. Ὁ μέντοι ΝΟΜΟΣ, γράφεται μὲν εἰς Ἀπόλλωνα, ἔχει δὲ καὶ τὴν ἐπωνυμίαν ἀπ᾽ αὐτοῦ· νόμιμος γὰρ ὁ Ἀπόλλων ἐπεκλήθη· ὅτι τῶν ἀρχαίων χόρους ἱστάντων, καὶ πρὸς αὐλὸν ἢ λύραν ᾀδόντων τὸν νόμον, Χρυσόθεμις ὁ Κρὴς, πρῶτος στολῇ χρησάμενος ἐκπρεπεῖ, καὶ κιθάραν ἀναλαβὼν, εἰς μίμησιν τοῦ Ἀπόλλωνος, μόνος ᾖσε νόμον. Εὐδοκιμήσαντος δὲ αὐτοῦ διαμένει ὁ τρόπος τοῦ ἀγωνίσματος. Δοκεῖ δὲ Τέρπανδρος μὲν πρῶτος τελειῶσαι τὸν νόμον, ἡρῴῳ μέτρῳ χρησάμενος. ἔπειτα Ἀρίων ὁ Μηθυμναῖος οὐκ ὀλίγα συναυξῆσαι, αὐτὸς καὶ ποιητὴς καὶ κιθαρῳδὸς γενόμενος. Φρύνις δὲ ὁ Μιτυληναῖος ἐκαινοτόμησεν αὐτόν· τό τε γὰρ ἑξάμετρον τῷ λελυμένῳ συνῆψε, καὶ χορδαῖς τῶν ἑπτὰ πλείοσιν ἐχρήσατο. Τιμόθεος δὲ ὕστερον εἰς τὴν νῦν ἤγαγε τάξιν. Procl. Chrest. p. 382. Gaisford.

17. ἐξ ὅτου for ἐξ οὗ, i. e. *ex quo tempore.* So inf. ἀλλ᾽ ἐξ ὅτου περ ὁ πόλεμος, στρατωνίδης.

Ib. -ῥύπτομαι. The diastole has been added to prepare the reader for one of those unexpected (παρ᾽ ὑπόνοιαν) expressions, which occur so frequently in the writings of Aristophanes. The reader expects the poet to say, *since I am alive,* or *since I was born,* or some such expression; instead of which he uses a word very applicable to those who wish to live satisfactorily to themselves, a word, which implies the act of *washing,* of cleansing the body from impurities. So Homer, ῥύμματα πάντα κάθηρεν.

οὕτως ἐδήχθην ὑπὸ -κονίας τὰς ὀφρῦς,
ὡς νῦν, ὁπότ' οὔσης κυρίας ἐκκλησίας
ἑωθινῆς, ἔρημος ἡ Πνὺξ αὑτηί·

18. *-κονίας.* The word expected was *λύπης*. The poet uses instead a word equivalent to the modern *soap; κονία* being *water saturated with vegetable salts ; lie, buck.*

> *οὐκ οἶσθα λουτρὸν, οἷον αἴδ' ἡμᾶς ἔλουσαν ἄρτι*
> *ἐν τοῖσιν ἱματιδίοις, καὶ ταῦτ' ἄνευ κονίας.* Lys. 470.

Ran. 710, *ὁ πονηρότατος βαλανεὺς ὁπόσοι κρατοῦσι κυκησιτέφρου | ψευδονίτρου κονίας | καὶ Κιμωλίας γῆς.* In regard to the metre of this word, it must be observed that Aristophanes makes the middle syllable *long* in a senarius, and *short* in his choral odes. See Maltby in v.

Ib. A former reading of this verse *ἐδηχθῆν ὕπŏ κŏνῐᾱς γε* renders this a convenient place for reminding the student that a dactyl before an anapæst is inadmissible in a comic senarius. Such violations of this rule as appear in Brunck's edition of Aristophanes are here inserted, with the emendations which they have received from various learned men.

Ach. 615. *οἷς ὑπὲρ ἐράνου* (leg. *ὑπ' ἐράνου*) *τε καὶ χρεῶν πρώην ποτὲ,* Bentley, Hermann.
Ib. 733. *ἀκούετον δὴ, ποτέχετ' ἐμὶν τὰν γαστέρα.*
Leg. *ποτέχετον τὰν,* Bentl. *ποτέχεμεν,* Dobree. *πότεχ'* Reisig.
Ib. 850. *οὐδ' ὁ περιπόνηρος Ἀρτέμων.* Dele *οὐδὲ,* Bent. Pors.
Ib. 1156. *ὅν ποτέ γ' ἐπίδοιμι* (leg. *ὃν ἔτ' ἐπίδοιμι*), Elmsley, Meinek.
Pl. 178. *ἡ ξυμμαχία δ' οὐχὶ διὰ σὲ τοῖς* (leg. *οὐ διὰ σὲ*) *Αἰγυπτίοις,* Bent.
Ib. 204. *τοιχώρυχός τις διέβαλεν* (leg. *διέβαλ'*) *εἰσδὺς,* Codex Mutinensis.
Pac. 900. *ἡνίκα γε κέλης* (leg. *ἵνα δὴ*) *κέλητα παρακελητιεῖ,* Junt. 2. Rav. Bent.
Av. 444. *διατίθεμαι ˝γωγε, κατόμοσον* (leg. *διατίθεμαι 'γὼ*), Pors. Herm.
Lys. 20. *ἀλλ' ἕτερα γὰρ ἦν* (*ἀλλ' ἦν γὰρ ἕτερα*) *τῶνδε προυργιαίτερα,* Pors.
Ran. 551. *ἐκκαίδεκ' ἄρτους κατέφαγεν* (*κατέφαγ'*) *ἡμῶν,* Cod. Ven.

19. *κυρίας ἐκκλησίας.* The ecclesiæ of the Athenians were either ordinary or extraordinary. The latter were held only on occasional emergencies : of the former, four took place during each Prytany. To these latter assemblies, some of the old grammarians, and almost all the modern ones, give the general name of *ἐκκλησίαι κύριαι.* But the propriety of this appellation, as applied to all four, is much doubted by Schömann. From the accounts of the four great lexicographers, Pollux, Hesychius, Harpocration, Etymologus Mag., it should certainly appear that the term, strictly speaking, was confined to the first of these four assemblies. Those who wish to prosecute this subject further will find the words of Pollux, and Schömann's reasonings upon them in the Appendix, Note B.

20. *ἑωθινῆς.* The ordinary assemblies were held at a very early hour, evidently that the people might have time to pursue their usual occupations afterwards. A five-days' notice also appears to have

been given of the day on which they would be held [b]. The surprise, therefore, of the worthy citizen at finding the Pnyx deserted, is perfectly natural, and leads as naturally to the inference that the extraordinary assemblies were convoked at all hours of the day, as the nature of the emergency might demand; and that the people, engaged in their respective employments, were less inclined to attend them than they were the ordinary assemblies. The early hour at which the latter met, has been more fully mentioned in a chorus of the Ecclesiazusæ. As illustrative of ancient manners, and as a beautiful specimen of versification (Ionic a majore), it has been thought proper to give this chorus a place in the Appendix. Note C.

Ib. *ἔρημος.* The force of this word will be better understood by a consideration of the numbers which usually attended the public assembly. "Petitus Leg. Att. p. 288. thinks that the constitution required 6000 at least to be present in the public assembly, *ut rata forent decreta;* but this is erroneous; for we learn from Thucyd. VIII. 72. that in the Peloponnesian war less than 5000 attended; *οὐπώποτε Ἀθηναίους, διὰ τὰς στρατείας καὶ τὴν ὑπερόριον ἀσχολίαν, ἐς οὐδὲν πρᾶγμα οὕτω μέγα ἐλθεῖν βουλεύσοντας, ἐν ᾧ πεντακισχιλίους ξυνελθεῖν.* We may understand from this passage that near 5000 usually attended, because it occurs in an argument where the object is to depreciate the numbers." Clinton's Fasti Hellenici, p. 70.

ib. *ἡ Πνύξ.* "The Pnyx," says Archbishop Potter, "was a place near the citadel, so called, because it was filled with stones, or seats set close together, or from the crowds of men in the assemblies. It was remarkable for nothing more than the meanness of its buildings and furniture, whereby in ages that most affected gaiety and splendour, it remained a monument of the ancient simplicity." The following more detailed account of this favourite place of legislation among the Athenians is from the pen of Schömann: "Erat autem Pnyx in clivo, qui Lycabettum [c] montem contingebat, forma semicirculari, octingentorum septuaginta quinque fere pedum circuitu, ad meridionalem partem ingenti septa muro, permagnis saxis quadratis exstructo, ad septentrionalem autem, ut exæquaretur declive solum, saxis item ingentibus substructa et constrata: unde nomen ipsum Pnycis Grammatici derivant, *παρὰ τὴν τῶν λίθων πυκνότητα.* Sed ad meridionalem illum murum suggestus erat, *τὸ βῆμα,* decem fere aut undecim pedum altitudine, octo graduum adscensu, superficie quadrata, decem ferme pedum longitudine et latitudine, ex ipso saxo, quod in illam Pnycis partem imminebat, excisus, quamobrem sæpissime *λίθος* vocari solet, ut apud Aristophanem, Pace v. 680.

ὅστις κρατεῖ νῦν τοῦ λίθου τοῦ 'ν τῇ Πνυκί.

[b] Lexic. Rhet. in Bekk. Anecd. I. p. 296. *Πρόπεμπτα: τὸ πρὸ πέντε ἡμερῶν τῆς ἐκκλησίας προγράφειν ὅτι ἔσται ἐκκλησία. εἰ τύχοι, εἰ ἔδει ἐκκλησίαν γενέσθαι τῇ δεκάτῃ, προέγραφον οἱ πρυτάνεις ἀπὸ τῆς πέμπτης, ὅτι ἔσται.*

[c] From the elevated situation of the Pnyx, arises the expression so frequently found in the Greek orators, *ἀναβαίνειν εἰς ἐκκλησίαν,* Dem. 772, 9. 775, 25. 1422, 11. 1427, 20. Hence also a remarkable phrase in the same orator's speech, de Cor. 285, 1. *πᾶς ὁ δῆμος ἄνω καθῆτο.* Auger translates correctly as to the sense, but without the least attention to the graphic nature of the expression: *tout le peuple avoit déjà pris ses places.*

οἱ δ' ἐν ἀγορᾷ λαλοῦσι, κἄνω καὶ κατω
τὸ σχοινίον φεύγουσι τὸ μεμιλτωμένον.

Ex hoc autem, qualis hodieque conspicitur, suggestu, in mare prospectari non potest; unde conjiciat aliquis cum Chateaubrianto, hunc esse illum, quem triginta tyranni in ejus, qui prius fuerat, locum, unde maris prospectus fuisse dicitur, data opera ita extruxerunt, ut illum prospectum impedirent: *οἰόμενοι*, inquit Plutarchus, qui hanc historiam narrat, *τὴν μὲν κατὰ θάλατταν ἀρχὴν γένεσιν εἶναι δημοκρατίας, ὀλιγαρχίᾳ δ' ἧττον δυσχεραίνειν τοὺς γεωργοῦντας.* Utrimque, ad extremam Pnycis partem, saxea erant subsellia, in media fortasse lignea. De saxeis certa res est ex Aristophane:

ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως.
Eq. 783.

De ligneis conjicio ex hoc ejusdem poetæ versu:

- - εἶτα δ' ὠστιοῦνται, πῶς δοκεῖς;
ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου. Ach. 24."

De Comitiis Athen. p. 54, 56.

For an interesting account of the present ruins of the Pnyx, the reader is referred to Colonel Leake's Topography of Athens, *40—*43.

21. *ἀγορᾷ.* The agora here alluded to, lay below the Pnyx, from which it was visible. (Kruse's Hellas, vol. II. p. 103.) These agoræ (as will be seen hereafter) were the favourite resort of all the idle and abandoned persons in Athens; from them issued those obnoxious crowds, who made the public assembly, what it too often was, a scene of the most indecent uproar, riot, and confusion; thus constituting that species of democracy, which Aristotle stigmatizes as by far the worst of the four forms, which that mode of government can assume: *τὰ δ' ἄλλα πλήθη πάντα σχεδὸν, ἐξ ὧν αἱ λοιπαὶ δημοκρατίαι συνεστᾶσι, πόλλῳ φαυλότερα τούτων· ὁ γὰρ βίος φαῦλος, καὶ οὐθὲν ἔργον μετ' ἀρετῆς, ὧν μεταχειρίζεται τὸ πλῆθος, τό τε τῶν βαναύσων καὶ τῶν ἀγοραίων ἀνθρώπων καὶ τὸ θητικόν. ἔτι δὲ, διὰ τὸ περὶ τὴν ἀγορὰν καὶ τὸ ἄστυ κυλίεσθαι, πᾶν τὸ τοιοῦτον γένος, ὡς εἰπεῖν, ῥᾳδίως ἐκκλησιάζει,* Aristot. Polit. vi. c. 4.

Ib. *λαλοῦσι.* As the object of this work is to make the student acquainted as intimately as possible with Athenian character, he will find in the Appendix (Note D.) a very conspicuous feature in that character, and pourtrayed by a master's hand. The insertion has been the more readily made, as it affords an opportunity, which the text does not supply, of adding a little more information on the nature of the Athenian Ecclesia.

22. *μεμιλτωμένον, vermilion-dyed.* "If the people," says archbishop Potter, "were remiss in coming to the assemblies, the magistrates used their utmost endeavours to compel them: they shut up all the gates, that only excepted through which they were to pass to the assembly: they took care that all vendibles should be carried out of the market, that there might be nothing to divert them from appear-

οὐδ' οἱ πρυτάνεις ἥκουσιν, ἀλλ' ἀωρίαν

ing: and if this was not sufficient, the *Logistæ*[c] (whose business this was) took a cord dyed with vermilion, (*μίλτος*,) with which they detached two of the Toxotæ, or bow-men, into the market, where one of them standing on one side, and another on that which was opposite, pursued all they found there, and marked with the cord as many as they caught, all which had a certain fine set upon them." The application of this cord was necessarily provocative of much mirth among so volatile a people as the Athenians.

> *καὶ δῆτα πολὺν ἡ μίλτος, ὦ Ζεῦ φίλτατε,*
> *γέλων παρέσχεν, ἣν προσέρραινον κύκλῳ.* Eccl. 378.

23. *πρυτάνεις.* It will easily be imagined, that an assembly of 5000 of the lower citizens did not always meet for the wisest or the steadiest of purposes. In comparing the Ecclesia to the troubled ocean, and to the inconstant winds that sweep across it[d], Demosthenes merely echoes one of the many similitudes which Homer uses for the purpose of describing the first Grecian public assembly which his immortal poem has placed on record. Every image of noise, tumultuousness, and confusion that could be derived from conflicting winds and breaking billows, from clustering bees and waving corn, (Appendix, Note E.) is there collected, to describe the numbers brought together, and the disorder prevalent among them. To complete the picture, as it were, the poet's prescient mind throws in the hateful form of a Thersites, the veriest impersonation of those demagogues, who afterwards afflicted Greece, and whose numbers always increase in exact proportion as nations venture to advance beyond the confines of rational and tempered freedom. The word however before us, refers not to the disorders and mischiefs incidental to all popular meetings, but to a part of the means contrived by Solon to prevent or check them. These checks were of two kinds—the senate of Five Hundred, and the court of Areiopagus: the first consisting of citizens, respectable for age, character and fortune; the second forming that true aristocracy of Athens, the political value of which Isocrates has described in such glowing[e] terms, and the degradation of which he considers as the principal cause of all the demoralization which subsequently took place in the Athenian state. But it is with the former only of these two courts that we are at present concerned. The Athenian senate then consisted of 500 members, chosen annually by lot; each of the ten tribes furnishing its quota of fifty. Their business, generally speaking, was to inspect all matters before they were propounded to the people, and to take care that nothing, but what had been diligently examined, should be

[c] The *Lexiarchi* it should have been said. *Οἱ Ληξιάρχοι—τοὺς μὴ ἐκκλησιάζοντας ἐζημίουν—καὶ σχοινίον μιλτώσαντες, διὰ τῶν τοξοτῶν συνήλαυνον τοὺς ἐκ τῆς ἀγορᾶς εἰς τὴν ἐκκλησίαν.* Pollux 8. 104.

[d] *Ὁ μὲν δῆμός ἐστιν ἀσταθμητότατον πρᾶγμα τῶν πάντων καὶ ἀσυνθετώτατον, ὥσπερ ἐν θαλάττῃ πνεῦμα ἀκατάστατον, ὡς ἂν τύχῃ, κινούμενον. ὁ μὲν ἦλθεν, ὁ δ' ἀπῆλθεν· μέλει δ' οὐδενὶ τῶν κοινῶν, οὐδὲ μέμνηται.* Dem. de fals. Leg. 383, 5.

[e] Orat. Areop. 147, b, c. 149, a. 150, a, b, c, d, e. 151, a.

brought before the general assembly. As a body of 500 persons was too large and cumbrous to manage the public business collectively, common sense required that such divisions and subdivisions should take place, as would put the administration of its duties on a simpler and easier footing. The first great division for the purpose was that by Prytanies. For this purpose the Attic year was divided into ten parts, of thirty-five or thirty-six days each, so as to complete a *lunar* year. The senators in corresponding manner were divided into ten classes: each class representing its respective tribe, and each enjoying the presidency in rotation. The fifty senators thus presiding were entitled Prytanes; the hall in which they assembled and dined, the Prytaneum; and the period of thirty-five days, during which they held their dignity, was called a Prytany. Still more to subdivide the office, and thereby avoid confusion, every Prytany was divided into five weeks, and the fifty *Prytanes* into five companies; each company consisting of ten persons, and each presiding in the senate during its respective week. During this week of presidency, the official senators bore the name of Proedri. From these presidents of presidents, a single person, called ἐπιστάτης, was chosen by lot to preside in the senate for a single day, during which he was entrusted with the command of the citadel, the key of the treasury, and the custody of the public seal of the commonwealth. Nor were the duties which the daily sittings of their own body required, the only cares imposed on the senatorial presidents. They also presided in the popular assembly; summoned its extraordinary meetings by their power; put the question to a vote; collected the suffrages; and, having declared the will of the majority, dissolved the assembly. As the learned languages are after all the best medium for fixing important knowledge in the memory, the substance of the preceding observations (for which the editor has been much indebted to Dr. Gillies[f]) is here repeated from the able argument prefixed to the speech of Demosthenes c. Androt. 590, 5. *ἦρχον οὖν οἱ πεντακόσιοι τὰς τριακοσίας πεντήκοντα ἡμέρας. ἀλλ' ἐπειδὴ πολλοὶ ἦσαν καὶ δυσχερῶς ἤνυον τὰ πράγματα, διεῖλον ἑαυτοὺς εἰς δέκα μερίδας κατὰ τὰς φυλὰς, ἀνὰ πεντήκοντα· τοσούτους γὰρ ἑκάστη φυλὴ προεβάλλετο. ὥστε συνέβαινε τοὺς πεντήκοντα ἄρχειν τῶν ἄλλων ἀνὰ τριάκοντα πέντε ἡμέρας . . . ἀλλ' ἐπειδὴ πάλιν οἱ πεντήκοντα πολλοὶ ἦσαν εἰς τὸ ἄρχειν ἅμα, οἱ δέκα κατὰ κλῆρον μιᾶς ἡμέρας τῶν ἑπτὰ, ὁμοίως δὲ ἕκαστος τῶν ἄλλων ἀπὸ κλήρου ἦρχε τὴν ἑαυτοῦ ἡμέραν, ἄχρις οὗ πληρωθῶσιν αἱ ἑπτὰ ἡμέραι. καὶ συνέβαινε τοῖς ἄρχουσι τρεῖς μὴ ἄρχειν. ἕκαστος δὲ ἄρχων ἐν μιᾷ ἡμέρᾳ ἐκαλεῖτο ἐπιστάτης. διὰ τί δὲ μίαν μόνην ἦρχεν; ἐπειδὴ αὐτὸς τὰς κλεῖς τῆς ἀκροπόλεως ἐπιστεύετο καὶ πάντα τὰ χρήματα τῆς πόλεως. ἵν' οὖν μὴ ἐρασθῇ τυραννίδος, διὰ τοῦτο μίαν ἡμέραν ἐποίουν αὐτὸν ἄρξαι. ἰστέον δ' ὅτι οἱ μὲν πεντήκοντα ἐκαλοῦντο πρυτάνεις, οἱ δὲ δέκα πρόεδροι, ὁ δὲ εἷς ἐπιστάτης.* Besides these *ten* Proedri, who all belonged to the presiding tribe, ancient authors and modern grammarians speak frequently of *nine* other Proedri, who were selected individually from the nine non-presiding tribes, and whose office lasted only for the few hours during which the senate of the day was sitting. For what purpose these extra Proedri were provided, see an ingenious explanation by Schömann, l. I. c. 7.

Ib. *ἀωρίαν*, i. e. *κατ' ἀωρίαν*, *too late*. Passow.

[f] See his Aristotle's Ethics and Politics, II. 80.

ἥκοντες, εἶτα δ' ὠστιοῦνται πῶς δοκεῖς
ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου,
ἀθρόοι καταῤῥέοντες· εἰρήνη δ' ὅπως

24. ἥκοντες, εἶτα δ' ὠστιοῦνται. ἥκοντες appears in this instance to be a nominative absolute. The speaker's train of ideas is suddenly interrupted, and his mind reverts to the persons of whom he has been speaking in v. 21. Compare Pl. 277, ἐν τῇ σόρῳ νυνὶ λαχὸν τὸ γράμμα σου δικάζειν, | σὺ δ' οὐ βαδίζεις; Pac. 1243, ἔπειτ' ἄνωθεν ῥάβδον ἐνθεὶς ὑπόμακρον, | γενήσεταί σοι τῶν κατακτῶν κοττάβων. Ran. 1437, [εἴ τις πτερώσας Κλεόκριτον Κινησίᾳ, | αἴροιεν αὖραι πελαγίαν ὑπὲρ πλάκα.] Other examples of nominatives absolute will occur in the course of the present play.

Ib. ὠστιοῦνται.

δεινὸν γάρ, εἰ τριωβόλου μὲν οὕνεκα
ὠστιζόμεσθ' ἑκάστοτ' ἐν τἠκκλησίᾳ,
αὐτὸν δὲ τὸν Πλοῦτον παρείην τῳ λαβεῖν. Plut. 329.

Ib. πῶς δοκεῖς. It may be taken as a general maxim, says the learned editor of Æschylus, that the Greek language delighted in interrogations. Hence the expressions πῶς γὰρ οὔ; πῶς δοκεῖς; πῶς οἴει; τί γάρ; τί οὖν; πόθεν; and the like. Gloss. in Pers. p. 196. κᾆπειθ' ὁ δῆμος ἀναβοᾷ πόσον δοκεῖς, Eccles. 399. κἀκ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς, Nub. 881. οἱ δ' ἐγκατακείμενοι παρ' αὐτῷ πῶς δοκεῖς | τὸν Πλοῦτον ἠσπάζοντο, Pl. 742.

25. ἐλθόντες ἀλλήλοισι. The words εἰς μάχην are to be here understood, in the same form of construction as στεμφύλῳ εἰς λόγον ἐλθεῖν, Eq. 806. ἐς λόγους ἔλθωμεν ἀλλήλοις, Vesp. 472.

Ib. περὶ πρώτου ξύλου. Pollux VIII. 133, ἐκάλουν δέ τινα προεδρίαν καὶ πρῶτον ξύλον. Vesp. 89, ἐρᾷ τε τούτου τοῦ δικάζειν, καὶ στένει, | ἢν μὴ 'πὶ τοῦ πρώτου καθίζηται ξύλου.

26. ἀθρόοι. This word, and one which immediately follows it, (ἀποβλέπων,) enable me to submit to the student those two metrical canons of Dawes, which after all the deductions made from their merit on the score of a rash confidence, which proposed them rather as rules of *universal* than of *general* application, will ever render their inventor's name an object of sincere admiration to all lovers of acute and sagacious scholarship.

1. Vocalis brevis ante consonantes medias β, γ, δ, sequente quavis liquida præter ρ; syllabam brevem nunquam terminat, sed sequentium consonarum ope longam semper constituit.

2. Vocalis brevis ante vel tenues, quas vocant, consonantes π, κ, τ, vel adspiratas, φ, χ, θ, sequente quavis liquida; uti et ante medias β, γ, δ, sequente ρ; syllabam brevem perpetuo claudit.

With this bare enunciation of Dawes's canons, the editor must for the present content himself. The real or apparent violations of these rules, which Brunck or the old editions exhibit, with the emendations which they have received from various men of learning, must be reserved for a future opportunity, if such should be allowed him.

ib. καταῤῥέοντες. The epithet, as the Scholiast observes, is derived from river-like torrents; and standing as it does, in conjunc-

ἔσται, προτιμῶσ' οὐδέν. ὦ πόλις, πόλις.
ἐγὼ δ' ἀεὶ πρώτιστος εἰς ἐκκλησίαν

tion with the word ἀθρόοι, serves admirably to express the tumultuous crowds, who poured to the assembly.

27. προτιμῶσ', *make account of.* οὐδὲν προτιμῶ σου, Pl. 883. ἔπειτα προτιμᾷς γ' οὐδέν; Ran. 655. χὠπότερον ἂν νῷν ἴδῃς | κλαύσαντα πρότερον, ἢ προτιμήσαντά τι τυπτόμενον, 637.

Ib. ὦ πόλις, πόλις. Translate, *O Athens, Athens!* It is of less consequence to the student to remark that this expression occurs in the Œd. Tyr. of Sophocles v. 629, than to call his attention to the distinction between the πόλεις, the independent civil societies of antiquity, and the δῆμοι, or municipal towns, which, as will be shewn in a subsequent note, had only a local and subordinate government. The preeminence given to Athens by Theseus, at the expense of the other townships of Attica, is described by Thucydides in a passage, which it may be of service to transcribe at length. Ἐπὶ γὰρ Κέκροπος καὶ τῶν πρώτων βασιλέων, ἡ Ἀττικὴ ἐς Θησέα ἀεὶ κατὰ πόλεις ᾠκεῖτο πρυτανεῖά τε ἔχουσα καὶ ἄρχοντας, καὶ ὁπότε μή τι δείσειαν, οὐ ξυνήεσαν βουλευσόμενοι ὡς τὸν βασιλέα, ἀλλ' αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύοντο· καί τινες καὶ ἐπολέμησάν ποτε αὐτῶν, ὥσπερ καὶ Ἐλευσίνιοι μετ' Εὐμόλπου πρὸς Ἐρεχθέα. ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε, γενόμενος μετὰ τοῦ ξυνετοῦ καὶ δυνατὸς, τά τε ἄλλα διεκόσμησε τὴν χώραν, καὶ καταλύσας τῶν ἄλλων πόλεων τά τε βουλευτήρια καὶ τὰς ἀρχὰς ἐς τὴν νῦν πόλιν οὖσαν, ἓν βουλευτήριον ἀποδείξας καὶ πρυτανεῖον, ξυνῴκισε πάντας, καὶ νεμομένους τὰ αὑτῶν ἑκάστους, ἅπερ καὶ πρὸ τοῦ, ἠνάγκασε μιᾷ πόλει ταύτῃ χρῆσθαι, ἣ ἁπάντων ἤδη ξυντελούντων ἐς αὐτὴν μεγάλη γενομένη παρεδόθη ὑπὸ Θησέως τοῖς ἔπειτα· καὶ [g] ξυνοίκια ἐξ ἐκείνου Ἀθηναῖοι ἔτι καὶ νῦν τῇ θεῷ ἑορτὴν δημοτελῆ ποιοῦσιν. τὸ δὲ πρὸ τούτου ἡ ἀκρόπολις ἡ νῦν οὖσα πόλις ἦν, καὶ τὸ ὑπ' αὐτὴν πρὸς νότον μάλιστα τετραμμένον, II. §. 15. What Theseus had accomplished in Attica, the Mitylenæans afterwards endeavoured to effect in Lesbos, and the Thebans in Bœotia. (See the notes in Dr. Arnold's most able edition of the great historian.)

28. εἰς ἐκκλησίαν νοστῶν. The general nature of an Athenian Ecclesia having been already described, the present opportunity will serve for embodying such general phraseology respecting it, as will enable the reader to peruse with more ease the works of Aristophanes and the Greek orators. Æsch. 36, 4, προγράφειν ἐκκλησίαν, (*to give notice by a program on what day an ecclesia will be held; and what business will be transacted in it.*) 36, 6, προϋφαιρεῖν ἐκκλησίαν, (for a trick of this sort, practised, according to Æschines, by his great rival, but too long for insertion here, see his speech de fals. Legat.) 63, 17, προκαταλαμβάνειν ἐκκλησίαν. 9, 17, ἐπῄει δὲ ἐκκλησία. Aristot. Polit. 4, 6, ἐκκλησίας ἐκκλησιάζειν τὰς ἀναγκαίας. Aristoph. Eccl. 20. ἡ δ' ἐκκλησία αὐτίκα μάλ' ἔσται. Thes. 277, ἔκσπευδε ταχέως· ὡς τὸ τῆς ἐκκλησίας | σημεῖον ἐν τῷ Θεσμοφορίῳ φαίνεται, (what this signal was, will be more fully explained in the Wasps.) Ecc. 85. 352, βαδίζειν εἰς ἐκκλησίαν. 289, χωρεῖν εἰς ἐκκλησίαν. 490, ὁρμᾶ-

[g] A festival so called.

νοστῶν κάθημαι· κᾆτ', ἐπειδὰν ὦ μόνος,
στένω, κέχηνα, σκορδινῶμαι, . . . ,
ἀπορῶ, γράφω, παρατίλλομαι, λογίζομαι,

σθαι εἰς ἐκ. Eq. 936. 1 Alcib. 113, b., *ἐλθεῖν εἰς ἐκ.* Dem. 1454, ult., *ἥκειν εἰς ἐκ.* Plat. de Leg. 6. 764. a. *ἴτω δ' εἰς ἐκκλησίαν καὶ τὸν κοινὸν ξύλλογον ὁ βουλόμενος,* (the reservations made will come better under observation hereafter.) Pl. 171, *ἐκκλησία γίγνεται.* Isoc. 153, d. *ἐκκλησίας γενομένης.* Dem. 238, 2, *συγκλήτου ἐκκλησίας ὑπὸ στρατηγῶν γενομένης.* Eccl. 89, *πληρουμένης . . τῆς ἐκκλησίας.* Xenoph. de Rep. Ath. 2. §. 17, *ἐν* [h] *πλήρει τῷ δήμῳ.* Isoc. 348, 4, *συλλεγείσης ἐκκλησίας.* Plato in Protag. 319, b. *ὅταν συλλεγῶμεν εἰς τὴν ἐκκλησίαν.* Id. in Polit. 298, c. *ξυλλέξαι ἐκκλησίαν ἡμῶν αὐτῶν.* Id. 6 Rep. 492, b., *ξυγκαθεζόμενοι ἀθρόοι πολλοὶ εἰς ἐκκλησίας.* Av. 1030, *ἐκκλησία περὶ Φαρνάκου.* Pac. 932. Plut. in Euthyp. 3, c. *λέγειν ἐν τῇ ἐκκλησίᾳ.* Eq. 1340, *εἰπεῖν.* Pac. 667, *ἀποχειροτονηθῆναι ἐν τἠκκλησίᾳ.* Gorg. 456, b. *λόγῳ διαγωνίζεσθαι ἐν ἐκκλησίᾳ.* Æsch. 36, 18, *τὴν ἐκκλησίαν εὐημερήσας,* (*having by my eloquence conquered the assembly.*) Dem. 378, 20. *ἐπειδὴ δὲ ἀνέστη . . ἡ ἐκκλησία.* Æsch. 71, 23, *ἐπαναστάσης τῆς ἐκκλησίας.* Eccl. 501, *χωρεῖν ἐξ ἐκκλησίας.* One example more, and I have done:

ἐκκλησίαισιν ἦν ὅτ' οὐκ ἐχρώμεθα
οὐδὲν τὸ παράπαν· ἀλλὰ τόν γ' Ἀγύρριον
πονηρὸν ἡγούμεσθα· νῦν δὲ χρωμένων
ὁ μὲν λαβὼν ἀργύριον ὑπερεπῄνεσεν,
ὁ δ' οὐ λαβὼν εἶναι θανάτου φήσ' ἀξίους
τοὺς μισθοφορεῖν ζητοῦντας ἐν τἠκκλησίᾳ. Eccl. 183-8.

30. *σκορδινᾶσθαι, to yawn and stretch:* Hesychius: *σκορδινᾶσθαι. τὸ παρὰ φύσιν τὰ μέλη ἐκτείνειν καὶ στρέφεσθαι μετὰ χάσμης· γίνεται δὲ τοῦτο περὶ τοὺς ἐγειρομένους ἐξ ὕπνου, ὅτε χασμώδεις ὄντες ἐκτείνουσι τὰς χεῖρας.* Vesp. 642, *ὥσθ' οὗτος ἤδη σκορδινᾶται, κᾆστιν οὐκ ἐν αὑτοῦ.* Ran. 922, *τί σκορδινᾷ καὶ δυσφορεῖς.* Elmsley.

31. *ἀπορῶ. ἐγὼ δὲ οὐχ ὅ τι χρὴ περὶ τῶν παρόντων συμβουλεῦσαι χαλεπώτατον ἡγοῦμαι, ἀλλ' ἐκεῖν' ἀπορῶ, τίνα χρὴ τρόπον ὦ ἄνδρες Ἀθηναῖοι πρὸς ὑμᾶς περὶ αὐτῶν εἰπεῖν,* Dem. 29, 9. 38, 21. The hesitation of the great orator, and the citizen in the text, arose from causes precisely similar. Each had a delicate and dangerous topic to handle; and each will be found to have got through his task with the same tact, dexterity, and good sense.

Ib. *γράφω.* Nothing can be more masterly, and if such expres-

[h] The passage in which this expression occurs will come more properly under consideration hereafter. It is noticed here for the purpose of adverting to the treatise in which it is found, and from which other extracts will presently be made. That treatise is evidently the work of a shrewd, keen-sighted observer, and one who speaks of things, *quorum ipse pars fuit.* That it proceeded, however, from the pen of Xenophon, seems very doubtful. Though the sentiments throughout are such as that writer is known to have entertained, they are expressed in a bitter, sarcastic tone, to say nothing of the phraseology, which we can hardly recognise as forming one of the elements of the calm and comprehensive mind, which belonged to the soldier—philosopher—historian, as Mr. Mitford delights to designate his great predecessor.

sions may be allowed in discussing a comedian's merit, nothing more logically correct and even philosophical, than the train of thought exhibited in this soliloquy. Full of high resolve, (of what nature will presently be seen,) Dicæopolis repairs to the place of public meeting, and finds it empty. The sigh, the yawn, the shifting and unsettled movement, evince his disappointment; but solitude soon becomes a painful as well as an unwelcome monitor: the loftier intentions, like Acres's valour, gradually give way, and " the native hue of resolution Is sicklied o'er with the pale cast of thought." What was the resolve, and whence the hesitation? The prefatory remarks prefixed to this play will explain the one, and the word here selected for illustration will, I think, decide the other. Sick of the horrors of a protracted and all but civil war, Dicæopolis appears to have sought the Ecclesia, either with the materials of a written speech, meant to arraign the mad policy of his countrymen, or (what is more probable) with the outlines of a *bill* in his hand, for the purpose of effecting by a vote of the assembly, what he is afterwards obliged to accomplish by a special messenger. But the fear of finding himself in a dangerous minority makes the worthy legislator pause; and hence "I dare not" waits upon "I would." The pause, however, is but momentary; the writing materials are again in his hand, and again " a change comes o'er the shadow of his dream." The 'plucked hair' (*παρατίλλομαι*) shews his anxiety and his irresolution—the calculations made, *pro* and *con*, (*λογίζομαι*,) evince at once his fears and his prudence;—the balance however is at last struck, and what gives the casting weight? Standing where Dicæopolis does, his beloved borough is not so far distant, but his 'mind's eye' can bear him to it. The thoughts of rural life, and all its cheap and sweet amusements crowd upon his thoughts, while the city lying below him only reminds him of the inconveniences and [l] miseries attendant upon the compulsory residence within its walls, to which the stern policy of Pericles had condemned him. His courage is now screwed to the sticking point; and come what may, he determines that no word shall proceed from him in the assembly, but that which forms the key-stone to half the surviving comedies of Aristophanes; PEACE, PEACE, PEACE! Such I believe to be the true meaning of this passage, though I must not dissemble that no countenance is given to this explanation by the Scholiast, by Brunck [k], or the two able German translators of this play, Wieland and Voss. It only remains to furnish such parallel passages, as may enable the reader to decide for himself between the two meanings here assigned to the verb *γράφω*. The first need not detain us long. Prepared speeches must from the nature of things have been very common at Athens;

[l] Nothing can be at the same time more expressive or repulsive, than the terms which Aristophanes employs to describe the holes and cabins, in which the Athenians were lodged during their forced residence in the metropolis.

> *καὶ πῶς σὺ φιλεῖς, ὃς τοῦτον ὁρῶν οἰκοῦντ' ἐν ταῖς πιθάκναισι*
> *καὶ γυπαρίοις καὶ πυργιδίοις ἔτος ὄγδοον οὐκ ἐλεαίρεις.* Eq. 792.

[k] Brunck, Wieland, and the Scholiast apply the word *γράφω* to the act of drawing figures, like an idle person, on the sand. Voss renders it by "kritzeln," *to scratch, to scrawl, to scribble;* but adds no explanation.

ἀποβλέπων εἰς τὸν ἀγρὸν, εἰρήνης ἐρῶν,

and in fact one use of the program, issued preparatory to an Ecclesia, must have been for the purpose of enabling the speakers to come thus prepared. Reiske imagines that the orators of antiquity not unfrequently had these written speeches in their hand, for the purposes of reference. In the tumultuous assemblies of Athens, the same accident must have frequently befallen public speakers, as that which happened to Demosthenes, when addressing Philip before his court. Ὁ δ' ὡς ἅπαξ ἐταράχθη καὶ τῶν γεγραμμένων διεσφάλη (*lost the thread of his discourse*), οὐδ' ἀναλαβεῖν ἔτι αὐτὸν ἠδυνήθη, ἀλλὰ καὶ πάλιν ἐπιχειρήσας λέγειν ταὐτὸν ἔπαθεν, Æsch. 33, 2. That the word γράφω, as applied to the drawing up of a bill, is used by the orators equally with and without a case, the following instances will shew. πόλεμον γράφειν, Æsch. 61, 23. γράψαντα τὴν πανυστάτην ἔξοδον, 88, 40. γράψαι Διφίλῳ τὴν ἐν Πρυτανείῳ σίτησιν; Dein. 95, 33. γράφοντας εἰρήνην, Dem. 358, 16. τὴν ἀπόκρισιν, 88, 4. πολλοῖς ἀπὸ τῶν αὐτῶν λημμάτων (*at the same price*) γράφοντες πᾶν ὅ τι ἂν βούλωνται, 687, 25. καὶ λέγων καὶ γράφων ἐξηταζόμην τὰ δέονθ' ὑπὲρ ὑμῶν, 286, 5. πάλαι γὰρ μισθοῦ καὶ γράφων καὶ νόμους εἰσφέρων ὤπται, 722, 2. οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δὲ, οὐδ' ἔγραψα μὲν, οὐκ ἐπρέσβευσα δὲ, 288, 8. καί μοι λάβε τὸ ψήφισμα καὶ ἀνάγνωθι τὸ Δημοσθένους, ἐν ᾧ φαίνεται γεγραφὼς τῇ μὲν προτέρᾳ τῶν ἐκκλησιῶν συμβουλεύειν τὸν βουλόμενον, τῇ δ' ὑστεραίᾳ τοὺς προέδρους ἐπιψηφίζειν (*put to the vote*) τὰς γνώμας, λόγον δὲ μὴ προτιθέναι, Æsch. 36, 26. When the speaker wrote his bill in the assembly itself with the assistance of the public scribe, the word συγγράφειν appears to have been used. Ταῦτ' ἐγὼ φανερῶς λέγω· | τὰ δ' ἄλλα μετὰ τοῦ γραμματέως συγγράψομαι, Thes. Arist. 432. ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ, Αἰαντὶς ἐπρυτάνευε, Κλεογένης ἐγραμμάτευε, Βοηθὸς ἐπεστάτει, τάδε Δημόφαντος συνέγραψεν, Andoc. 13, 3.

ib. παρατίλλεσθαι, *to pluck hairs from the nostrils or elsewhere*, an act common to those who are thinking anxiously upon any matter. See Suidas in voce. It is in the more common acceptation of the word, and with no such accompaniment of anxious thoughts, that the old fop, described in Menander as an imitator of Ctesippus, the son of Chabrias, divests himself of his superfluous hairs.

καίτοι νέος ποτ' ἐγενόμην κἀγὼ, γύναι,
ἀλλ' οὐκ ἐλούμην πεντάκις τῆς ἡμέρας
τότ'· ἀλλὰ νῦν. οὐδὲ χλανίδ' εἶχον· ἀλλὰ νῦν.
οὐδὲ μύρον εἶχον· ἀλλὰ νῦν. καὶ βάψομαι,
καὶ παρατιλοῦμαι, νὴ Δία, καὶ γενήσομαι
Κτήσιππος, οὐκ ἄνθρωπος. Menandri Fragm. p. 136.

32. ἀποβλέπων εἰς .. So in a very fine trait of character, introduced into Theophrastus's 'Flatterer:' καὶ εἰς ἐκεῖνον (i. e. the parasite's patron) ἀποβλέπων, τοῖς ἄλλοις λαλεῖν.

ib. τὸν ἀγρόν. A love for rural scenes and rural pursuits is one of the most marked, as it is also one of the most agreeable features in Athenian character. It seems upon the whole to have been a natural and inherent feeling, which the nature of their political institutions

στυγῶν μὲν ἄστυ, τὸν δ' ἐμὸν δῆμον ποθῶν,
ὃς οὐδεπώποτ' εἶπεν, "ἄνθρακας πρίω,"

contributed in a great degree to confirm. Divided as Athens so much was into rich and poor, and with little of that middle class, which binds the two extremes so well together, the opulent sought in their rural retreats a shelter from those political burdens and attacks, to which they were liable, while the humbler classes were spared the sight of those glaring contrasts, which form the sorest ill of poverty. To this intense love of rural occupations and pursuits in their fellow-countrymen, the Greek dramatists make frequent allusions; but none more than Aristophanes, who by the most captivating pictures of rustic life, endeavours perpetually to win his hearers from the further pursuit of that terrible war, the fatal consequences of which he appears to have anticipated from its very commencement. To keep the text as clear as possible, some of his appeals to this feeling will be found in the Appendix (Note F.), and frequent opportunities will arise for introducing more of them.

33. *δῆμον.* "Each φυλὴ or tribe (of which during the two most illustrious centuries of Athenian history there were ten) was subdivided into δῆμοι, many of these latter, it may be supposed, being only communities, like our parochial divisions, spread over a certain tract of land, and having a common temple or place of assembly, in some part of the little territory, either with or without a surrounding cluster of houses. In one of these δῆμοι or communities every Attic citizen was enrolled; and the whole of Attica was divided into one hundred and seventy demi, or thereabout. Isocrates, in saying that the city was divided into κῶμαι or quarters, and the country into demi, seems to imply that none of the hundred and seventy-four demi were within the city; a supposition, which would lead to the consequence that every Attic citizen resident in the city was enrolled in a demus of the country. I have shewn, however, in a former work, that Ceramicus (οἱ Κεραμεῖς), Meliti (οἱ Μελιτεῖς), and Collytus (οἱ Κολλυτεῖς), were certainly demi within the city: it seems evident, therefore, that the city was divided both into κῶμαι and δῆμοι."—Leake on the Demi of Attica.

"The privileges possessed by these demi were very considerable. They had their common lands, their theatres and temples. They had the right of regulating their own internal affairs, of leasing their common property, of coining money, and of presenting, according to an estimate made by themselves, such levies of troops, and taxes as the state required. They had the power of removing out of their body any person, whose right to admission into it was questionable; and no person, belonging to another demus, could enjoy a real estate in a demus, to which he was a stranger, without previously paying a tax (ἐγκτητικὸν) to its demarchus or head magistrate. To this person, in conjunction with the δικασταὶ κατὰ δήμους, as they were termed, were intrusted the management of its finances, and also the care of

οὐκ ὄξος, οὐκ ἔλαιον· οὐδ' ᾔδην "πρίω·"
ἀλλ' αὐτὸς ἔφερε πάντα, χὠ πρίων ἀπῆν.
νῦν οὖν ἀτεχνῶς ἥκω παρεσκευασμένος
βοᾶν, ὑποκρούειν, λοιδορεῖν τοὺς ῥήτορας,

preserving order and tranquillity in it."—Wachsmuth, Hellen. Alterthumskunde, vol. iii. p. 32.

36. *ἀλλ' αὐτὸς ἔφερε πάντα.* In the same feeling speaks the comic poet Philemon:

> *Δικαιότατον κτῆμ' ἐστὶν ἀνθρώποις ἀγρός.*
> *ὧν ἡ φύσις δεῖται γὰρ ἐπιμελῶς φέρει,*
> *πυροὺς, ἔλαιον, οἶνον, ἰσχάδας, μέλι.*
> *τὰ δ' ἀργυρώματ' ἐστὶν, ἥ τε πορφύρα,*
> *εἰς τοὺς τραγῳδοὺς εὔθετ', οὐκ ἐς τὸν βίον.*
>
> Philem. Fragm. p. 348.

Ib. *χὠ πρίων.* A play of words seems to be here intended between the words *πρίω* (*buy*) and *πρίων* (*a saw*). Wretched as the joke is, there seems no escape from it but by such a departure from the text as no MSS. warrant. Elmsley, whose good taste appears to have been no less offended by the sorry pun, than his fine ear by the difference of metrical quantity between *πρῐω* and *πρῑων*, proposes to read *ἀλλ' αὐτὸς ἔφερε πάντα μὲν, τὸ "πρίω" δ' ἀπῆν*, i. e. *and the word "πρίω" never met me.* Voss by his version evidently understood the passage in a similar way. If the following ingenious choliambics serve no other purpose, they will remind the reader of the difference in quantity between two words nearly alike in other respects.

> *Λύκος παρῄει τρίγχον, ἔνθεν ἐκκύψας*
> *ἀρνεῖος αὐτὸν ἔλεγε πολλὰ βλασφήμως.*
> *κἀκεῖνος εἶπε, τὰς σιαγόνας πρίων,*
> *Ὦ τᾶν, ὁ τόπος με λοιδορεῖ· σὺ μὴ καυχῶ.*
>
> Fables of Babrius, quoted Mus. Phil. I. p. 301.

38. Whoever wishes to be thoroughly conversant with the interior of an Athenian ecclesia, must be content to give the utmost attention to every word in this important verse. It contains, as it were, a list of the arms which democracy had put into the hands of the lowest and most worthless of the Athenian citizens, for defeating the purposes of the best and wisest among them. If the notes run to an immoderate length in the present instance, the importance of the subject, and the confined limits to which the editor is reduced for doing justice to it, must plead his apology for trespassing so largely on his readers.

Ib. *βοᾶν.* Of this mode of defeating the most important measures, or enforcing the most violent and unjustifiable schemes in the assembly, two remarkable instances are recorded, the one connected with the name of Demosthenes, the other with that of Socrates. *ἀναγνωσθέντος δὲ τοῦ ψηφίσματος . . . ἀναστὰς ἐκ τῶν προέδρων Δημοσθένης οὐκ ἔφη τὸ ψήφισμα ἐπιψηφιεῖν, οὐδὲ λύσειν τὴν πρὸς Φίλιππον εἰρήνην . . .*

βοώντων δὲ ὑμῶν καὶ τοὺς προέδρους ἐπὶ τὸ βῆμα καλούντων, οὕτως ἄκοντος αὐτοῦ τὸ ψήφισμα ἐπεψηφίσθη. Æsch. de Fals. Leg. 39. 14. Ἐγὼ γὰρ, ὦ ἄνδρες Ἀθηναῖοι, ἄλλην μὲν ἀρχὴν οὐδεμίαν πώποτε ἦρξα ἐν τῇ πόλει, ἐβούλευσα δέ· καὶ ἔτυχεν ἡμῶν ἡ φυλὴ Ἀντιοχὶς πρυτανεύουσα, ὅτε ὑμεῖς τοὺς δέκα στρατηγοὺς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβουλεύσασθε[1] ἀθρόους κρίνειν, παρανόμως, ὡς ἐν τῷ ὑστέρῳ χρόνῳ πᾶσιν ὑμῖν ἔδοξε. τότ' ἐγὼ μόνος τῶν πρυτάνεων ἠναντιώθην ὑμῖν μηδὲν ποιεῖν παρὰ τοὺς νόμους, καὶ ἐναντία ἐψηφισάμην· καὶ ἑτοίμων ὄντων ἐνδεικνύναι με καὶ ἀπάγειν τῶν ῥητόρων, καὶ ὑμῶν κελευόντων καὶ βοώντων, μετὰ τοῦ νόμου καὶ τοῦ δικαίου ᾤμην μᾶλλόν με δεῖν διακινδυνεύειν ἢ μεθ' ὑμῶν γενέσθαι μὴ δίκαια βουλευομένων φοβηθέντα δεσμὸν ἢ θάνατον. καὶ ταῦτα μὲν ἦν ἔτι δημοκρατουμένης τῆς πόλεως. Socrat. Apol. 32. The force of the following eloquent passage in Plato, where he explains who were the real sophists that debauched the minds of the youth of Athens, will from the above instances be better understood: Ἦ καὶ σὺ ἡγεῖ, ὥς περ οἱ πολλοὶ, διαφθειρομένους τινὰς εἶναι ὑπὸ σοφιστῶν νέους, διαφθείροντας δέ τινας σοφιστὰς ἰδιωτικοὺς, ὅ τι καὶ ἄξιον λόγου, ἀλλ' οὐκ αὐτοὺς τοὺς ταῦτα λέγοντας μεγίστους μὲν εἶναι σοφιστὰς, παιδεύειν δὲ τελεώτατα καὶ ἀπεργάζεσθαι οἵους βούλονται εἶναι καὶ νέους καὶ πρεσβυτέρους καὶ ἄνδρας καὶ γυναῖκας; πότε δή; ἢ δ' ὅς. ὅταν, εἶπον, ξυγκαθεζόμενοι ἀθρόοι πολλοὶ εἰς ἐκκλησίας ἢ εἰς δικαστήρια ἢ θέατρα ἢ στρατόπεδα ἤ τινα ἄλλον κοινὸν πλήθους ξύλλογον ξὺν πολλῷ θορύβῳ τὰ μὲν ψέγωσι τῶν λεγομένων ἢ πραττομένων, τὰ δὲ ἐπαινῶσιν, ὑπερβαλλόντως ἑκάτερα καὶ ἐκβοῶντες καὶ κροτοῦντες, πρὸς δ' αὐτοῖς αἵ τε πέτραι καὶ ὁ τόπος ἐν ᾧ ἂν ὦσιν ἐπηχοῦντες διπλάσιον θόρυβον παρέχωσι τοῦ ψόγου καὶ ἐπαίνου. ἐν δὴ τῷ τοιούτῳ τὸν νέον, τὸ λεγόμενον, τίνα οἴει καρδίαν ἴσχειν; ἢ ποίαν ἂν αὐτῷ παιδείαν ἰδιωτικὴν ἀνθέξειν, ἣν οὐ κατακλυσθεῖσαν ὑπὸ τοῦ τοιούτου ψόγου ἢ ἐπαίνου οἰχήσεσθαι φερομένην κατὰ ῥοῦν ἢ ἂν οὗτος φέρῃ; καὶ φήσειν τε τὰ αὐτὰ τούτοις καλὰ καὶ αἰσχρὰ εἶναι, καὶ ἐπιτηδεύσειν ἅ περ ἂν οὗτοι, καὶ ἔσεσθαι τοιοῦτον; . . . . εὖ γὰρ χρὴ εἰδέναι, ὅ τί περ ἂν σωθῇ τε καὶ γένηται οἷον δεῖ ἐν τοιαύτῃ καταστάσει πολιτειῶν, θεοῦ μοῖραν αὐτὸ σῶσαι λέγων οὐ κακῶς ἐρεῖς. Plato de Rep. VI. 492. a.b.c.e.

Ib. ὑποκρούειν, *to interrupt*. Eccl. 588, μή νυν πρότερον μηδεὶς ὑμῶν ἀντείπῃ μηδ' ὑποκρούσῃ. 597, ἀλλ' ἔφθης μ' ὑποκρούσας. So in the old law, which was intended to regulate the conduct of the orators in the assembly: τῶν ῥητόρων ἐάν τις λέγῃ ἐν βουλῇ ἢ ἐν δήμῳ περὶ τοῦ εἰσφερομένου μὴ χωρὶς, ἢ δὴ περὶ τοῦ αὐτοῦ ὁ αὐτὸς τῆς αὐτῆς, ἢ λοιδορῆται, ἢ κακῶς ἀγορεύῃ τινὰ, ἢ ὑποκρούῃ . . . . κυριευέτωσαν οἱ πρόεδροι μέχρι πεντήκοντα δραχμῶν καθ' ἕκαστον ἀδίκημα ἐπιγράφειν τοῖς πράκτορσιν. Æsch. c. Tim. 5, 32. Interruptions, however, and not merely with the tongue, took place in spite of laws; witness the treatment of which the great orator complains. καὶ παραστὰς ὁ μὲν ἔνθεν, ὁ δ' ἔνθεν, οὑτοσὶ καὶ Φιλοκράτης, ἐβόων, ἐξέκρουόν με, τελευτῶντες ἐχλεύαζον. ὑμεῖς δ' ἐγελᾶτε, καὶ οὔτ' ἀκούειν ἠθέλετε, οὔτε πιστεύειν ἠβούλεσθε, ἀλλὰ πλὴν ἃ οὗτος ἀπηγγέλκει, Dem. 348, 12.

Ib. λοιδορεῖν τοὺς ῥήτορας. To what extent this spirit of railing and abuse was carried in the general assembly, an extract from another play of our author will suffice to shew. The quotations from graver

[1] i. e. *in a body, without allowing each of the accused a separate examination and defence.* Compare Xen. Memor. I. 1, 18. H. G. I. 7, 11.

authors, with which it is accompanied, will not allow us to consider this sally as a piece of mere comic extravagance. The dialogue itself, it must be remembered, takes place in a sort of academy or school, where certain females, determined upon seizing the reins of government, are preparing themselves by previous practice, for all the rules and observances of the general assembly. The usual proclamation (of which more hereafter) having accordingly been made, "who wishes to address the meeting?" and one of the party having risen for the purpose, her head is invested according to established form with a chaplet of flowers, and the investiture is accompanied with the usual formula, "May success attend your efforts" (*τύχἀγαθῇ*). An unfortunate association of [m] ideas, however, disturbs the decorum of the scene. A chaplet of flowers was usually worn at convivial meetings, as well as by persons addressing a public assembly; and the lady pleading as she thinks a legitimate excuse, flatly refuses to proceed, till her lips are moistened with wine.

Πρ. *τίς ἀγορεύειν βούλεται;*
Γυν. *ἐγώ.* Πρ. *περίθου δὴ τὸν στέφανον τύχἀγαθῇ.*
Γυν. *ἰδού.* Πρ. *λέγοις ἄν.* Γυν. *εἶτα πρὶν πιεῖν λέγω;*
Πρ. *ἰδοὺ πιεῖν.* Γυν. *τί γάρ, ὦ μέλ', ἐστεφανωσάμην;*
Πρ. *ἄπιθ' ἐκποδών· τοιαῦτ' ἂν ἡμᾶς εἰργάσω*
κἀκεῖ. Γυν. *τί δ'; οὐ* [n] *πίνουσι κἀν τἠκκλησίᾳ;*
Πρ. *ἰδού γέ σοι πίνουσι.* Γυν. *νὴ τὴν Ἄρτεμιν,*
καὶ ταῦτά γ' εὔζωρον. τὰ γοῦν βουλεύματα
αὐτῶν ὅσ' ἂν πράξωσιν ἐνθυμουμένοις
ὥσπερ [o] *μεθυόντων ἐστὶ παραπεπληγμένα.*

[m] The speaker's aberration of mind will be readily accounted for by those conversant with the female plays of Aristophanes, and who know how commonly the vice of drinking is there charged upon the Athenian women.

[n] At what time of day the ancient Greek *ἀγοραὶ* were held, we must leave Spondanus and Eustathius to settle between them (Clarke's Homer's Odyss. iii. 138.): that they could not with propriety or safety be left to the *afternoon*, the following verses very clearly evince:

Τὼ δὲ καλεσσαμένω ἀγορὴν ἐς πάντας Ἀχαιοὺς
Μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἠέλιον καταδύντα,
(Οἱ δ' ἦλθον οἴνῳ βεβαρηότες υἷες Ἀχαιῶν)
Μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν. Odyss. iii. 137.

Even the morning meetings of later times did not prevent such occasional exhibitions as the following. *Τίμαρχος δὲ οὑτοσὶ οὐ πάλαι ἀλλὰ πρώην ποτὲ ῥίψας θοἰμάτιον γυμνὸς ἐπαγκρατίαζεν ἐν τῇ ἐκκλησίᾳ, οὕτω κακῶς καὶ αἰσχρῶς διακείμενος τὸ σῶμα ὑπὸ μέθης καὶ βδελυρίας, ὥστε τούς γε εὖ φρονοῦντας ἐγκαλύψασθαι, αἰσχυνθέντας ὑπὲρ τῆς πόλεως εἰ τοιούτοις συμβούλοις χρώμεθα,* Æsch. 4, 33. The picture given by Pytheas of the orator Demades, is not less odious than that which Æschines has furnished of Timarchus: *ἀλλὰ τοὺς νῦν δημαγωγοὺς ὁρᾶτε, Δημοσθένη καὶ Δημάδην, ὡς ἐναντίως τοῖς βίοις διάκεινται. ὁ μὲν γὰρ ὑδροποτῶν, καὶ μεριμνῶν τὰς νύκτας, ὥς φασίν· ὁ δὲ πορνοβοσκῶν, καὶ μεθυσκόμενος κατὰ τὴν ἡμέραν ἑκάστην, προγάστωρ ἡμῖν ἐν ταῖς ἐκκλησίαις ἀνακυκλεῖται,* Athenæus l. II. 44, d.

[o] Strong as this expression may appear, it is one which Isocrates does not scruple to adopt, when he speaks of the proceedings in the ecclesia. *Ὅταν μὲν ὑπὲρ τῶν ἰδίων βουλεύησθε, ζητεῖτε συμβούλους τοὺς ἄμεινον φρονοῦντας ὑμῶν αὐτῶν, ὅταν δ' ὑπὲρ τῆς πόλεως ἐκκλησιάζητε, τοὺς μὲν τοιούτους ἀπιστεῖτε καὶ φθονεῖτε, τοὺς δὲ πονηροτάτους τῶν ἐπὶ τὸ βῆμα παριόντων ἀσκεῖτε, καὶ νομίζετε δημοτικωτέρους εἶναι τοὺς μεθύοντας τῶν νηφόντων καὶ τοὺς νοῦν οὐκ ἔχοντας τῶν εὖ φρονούντων καὶ τοὺς τὰ τῆς πόλεως διανεμομένους τῶν τὰ τῆς ἰδίας οὐσίας ὑμῖν λειτουργούντων. ὥστ'*

καὶ νὴ Δία σπένδουσί γ᾽· ἢ τίνος χάριν
τοσαῦτά γ᾽ εὔχοντ᾽, εἴπερ οἶνος μὴ παρῆν;
καὶ λοιδοροῦνταί γ᾽ ὥσπερ ἐμπεπωκότες,
καὶ τὸν παροινοῦντ᾽ ἐκφέρουσ᾽ οἱ τοξόται. Eccles. 130—143.

. . . . And hold
The men dry meetings then? Not they, believe me:
No half and half potations cross their lips,
But the grape's blood makes up the fiery draught.
Mark their decrees, and say what's stamped upon them?
What else but wine and very madness? Witness
Their large libations too, and longsome supplications.
The gods, believe, had wanted many a prayer,
Had wine been wanting as their due companion.
Whence but from men made high with wine, the taunt,
The jibe, the foul abuse, and contumely,
Still bandied to and fro in our assemblies,
While ever and anon is borne away
The mad-drunk culprit.

Of the encouragement given to this war of words in the assembly, the great orator of antiquity speaks in terms, which shew at once its prevalence and the public mischief to which the practice led. *ἀλλ᾽ οὐ τίθεται ταῦτα παρ᾽ ὑμῖν εἰς ἀκριβῆ μνήμην οὐδ᾽ ἣν προσῆκεν ὀργήν, ἀλλὰ δεδώκατε ἔθει τινὶ φαύλῳ πολλὴν ἐξουσίαν τῷ βουλομένῳ τὸν λέγοντά τι τῶν ἡμῖν συμφερόντων ὑποσκελίζειν καὶ συκοφαντεῖν, τῆς ἐπὶ ταῖς λοιδορίαις ἡδονῆς καὶ χάριτος τὸ τῆς πόλεως συμφέρον ἀνταλλαττόμενοι· διόπερ ῥᾷόν ἐστι καὶ ἀσφαλέστερον ἀεὶ τοῖς ἐχθροῖς ὑπηρετοῦντα μισθαρνεῖν ἢ τὴν ὑπὲρ ὑμῶν ἑλόμενον τάξιν πολιτεύεσθαι,* Dem. 273, 19. But were the orators "more sinned against than sinning," as far as this indecorous practice was concerned? Abuse and calumny among *them* were frequently mere covers for delinquency of deeper dye. *πῶς οὖν μίαν γνώμην ἕξομεν, ὦ Ἀθηναῖοι; πῶς ὁμονοήσομεν ἅπαντες ὑπὲρ τῶν κοινῇ συμφερόντων, ὅταν οἱ ἡγεμόνες καὶ οἱ δημαγωγοὶ χρήματα λαμβάνοντες προΐωνται τὰ τῆς πατρίδος συμφέροντα, καὶ ὑμεῖς μὲν καὶ ὁ δῆμος ἅπας κινδυνεύῃ περὶ τοῦ ἐδάφους τοῦ τῆς πόλεως καὶ τῶν ἱερῶν τῶν πατρῴων καὶ παίδων καὶ γυναικῶν, οἱ δὲ διηλλαγμένοι πρὸς αὐτοὺς ἐν μὲν ταῖς ἐκκλησίαις λοιδορῶνται καὶ προσκρούωσιν ἀλλήλοις ἐξεπίτηδες, ἰδίᾳ δὲ ταὐτὰ πράττωσιν ἐξαπατῶντες ὑμᾶς τοὺς ῥᾷστα πειθομένους τοῖς τούτων λόγοις,* Dein. 102, 37. That this was no solitary opinion of Deinarchus, an extract from an orator of far higher grade will serve to shew; and with that extract we close a note, long, it is true, but hardly more than the painful subject forced upon us. *Ἡ μὲν οὖν εἰωθυῖα πάντα τὸν χρόνον βλάπτειν, ὦ ἄνδρες Ἀθηναῖοι, τὴν πόλιν λοιδορία καὶ ταραχὴ καὶ νυνὶ γέγονε παρὰ τῶν αὐτῶν ὧνπερ ἀεί. ἄξιον δ᾽ οὐχ οὕτω τούτοις ἐπιτιμῆσαι (ἴσως γὰρ ὀργῇ καὶ φιλονεικίᾳ ταῦτα πράττουσι, καὶ τὸ μέγιστον ἁπάντων, ὅτι συμφέρει ταῦτα ποιεῖν αὐτοῖς) ἀλλ᾽ ὑμῖν, εἰ περὶ κοινῶν, ὦ ἄνδρες Ἀθηναῖοι, πραγμάτων καὶ μεγάλων συνειλεγμένοι τὰς ἰδίας λοιδορίας ἀκροώμενοι κάθησθε, καὶ οὐ δύνασθε πρὸς ὑμᾶς αὐτοὺς λογίσασθαι τοῦθ᾽, ὅτι αἱ τῶν ῥητόρων ἁπάντων ἄνευ κρίσεως πρὸς ἀλλήλους λοιδορίαι, ὧν*

ἄξιον θαυμάζειν, εἴ τις ἐλπίζει τὴν πόλιν τοιούτοις συμβούλοις χρωμένην ἐπὶ τὸ βέλτιον ἐπιδώσειν, Isoc. 161, b, c.

ἐάν τις ἄλλο πλὴν περὶ εἰρήνης λέγῃ.

ἂν ἀλλήλους ἐξελέγξωσιν, ὑμᾶς τὰς εὐθύνας διδόναι ποιοῦσι. πλὴν γὰρ ὀλίγων ἴσως, ἵνα μὴ πάντας εἴπω, οὐδεὶς αὐτῶν ἅτερος θατέρῳ λοιδορεῖται, ἵνα βέλτιόν τι τῶν ὑμετέρων γίγνηται· πολλοῦ γε καὶ δεῖ· ἀλλ' ἵνα, ἃ τὸν δεῖνά φασι ποιοῦντα ἂν δέῃ δεινότατ' ἀνθρώπων ποιεῖν, ταῦτ' αὐτὸς μετὰ πλείονος ἡσυχίας διαπράττηται. Dem. 1458, 24. Also 124, 24. 151, 20. 164, 8. 782, 20.

Ib. *τοὺς ῥήτορας.* By the word *ῥήτορες* is meant that class of men who in other places of the ancient writings are termed *δημήγοροι* and *δημαγωγοὶ*, men who, by their talents and skill as orators and debaters, had acquired a certain influence in the ecclesia, and to whom the people were accustomed to look for counsel and advice in all matters of public importance. The erroneous idea entertained by many learned men (Perizonius ad Ælian. V. H. V. 13. n. 5. p. 323. b. ed. Lips. Petit. Legg. Att. III. 3. p. 344. Bekker in his Demosth. als Staatsm. u. Redner. II. p. 500.), that there was an established order of orators, and that out of these ten were chosen annually by the public, bearing the common names of *ῥήτορες* and *συνήγοροι*, and counsellors, as it were, of all work, has been amply refuted by Schömann (cap. 10). Every person, whatever his station in life, and whatever his age, provided he had arrived at manhood, and had incurred none of those legal disqualifications (*ἀτιμίαι*) which prohibited not merely his speaking, but even his appearance in the public assembly, was at [p] liberty to address it.

39. *περὶ εἰρήνης.* To the examples, which have been already, or which will hereafter be adduced, of difference between the comic and tragic writers of Greece, must be added that of *hiatus*. "Statuit Dawesius, p. 215, Bentleium aliosque secutus, poesin Atticam, in iambicis saltem et trochaicis, ab hiatu vocalium et diphthongorum prorsus

[p] This *ἰσηγορία* is not unfrequently alluded to, expressly or indirectly, by the ancient writers. *οὐκ ἠγνόουν Αἰγεΐδαι Θησέα τὸν Αἰγέως πρῶτον ἰσηγορίαν καταστησάμενον τῇ πόλει,* Dem. 1397, 24. *οὐ γὰρ ἔσθ' ὅπως ὀλίγοι πολλοῖς καὶ ζητοῦντες ἄρχειν τοῖς μετ' ἰσηγορίας ζῆν ᾑρημένοις εὔνοι γένοιντ' ἄν.* 195, 27. *οὐ δὴ δεῖ παρορᾶν τὰ τοιαῦτα, οὐδὲ τὸν ἐξείργοντα δέει καὶ φόβῳ τὸ δίκην ὧν ἂν ἡμῶν ἀδικηθῇ τις λαμβάνειν παρ' αὐτοῦ ἄλλο τι χρὴ νομίζειν ποιεῖν, ἢ τὰς τῆς ἰσηγορίας καὶ τὰς τῆς ἐλευθερίας ἡμῶν μετουσίας ἀφαιρεῖσθαι,* 555, 14. Æschines speaking of a person whose tongue had been cut out, *ᾗ ἐπαρρησιάζετο πιστεύων τοῖς νόμοις καὶ ὑμῖν*, proceeds to the following contrast: *ἔπειθ' ὑμεῖς, ὦ Ἀθηναῖοι, Σωκράτην μὲν τὸν σοφιστὴν ἀπεκτείνατε, ὅτι Κριτίαν ἐφάνη πεπαιδευκὼς, ἕνα τῶν τριάκοντα τῶν τὸν δῆμον καταλυσάντων· Δημοσθένης δ' ὑμῖν ἑταίρους ἐξαιτήσεται ὁ τηλικαύτας τιμωρίας λαμβάνων παρὰ τῶν ἰδιωτῶν καὶ δημοτικῶν ἀνθρώπων ὑπὲρ τῆς ἰσηγορίας;* 24, 33. *ἐπειδὴ οὖν ταῦτα οὕτως ἔχει, δοκεῖ δίκαιον εἶναι, πᾶσι τῶν ἀρχῶν μετεῖναι, ἔν τε τῷ κλήρῳ, καὶ ἐν τῇ χειροτονίᾳ, καὶ λέγειν ἐξεῖναι τῷ βουλομένῳ τῶν πολιτῶν,* Xenophon de Rep. Athen. I. §. 2. According to the author of the same treatise, this *ἰσηγορία* was in private life extended even to slaves and metics. *διὰ τοῦτ' οὖν ἰσηγορίαν καὶ τοῖς δούλοις πρὸς τοὺς ἐλευθέρους ἐποιήσαμεν, καὶ τοῖς μετοίκοις πρὸς τοὺς ἀστοὺς, διότι δεῖται ἡ πόλις μετοίκων, διά τε τὸ πλῆθος τῶν τεχνῶν, καὶ διὰ τὸ ναυτικόν. Διὰ τοῦτο οὖν καὶ τοῖς μετοίκοις εἰκότως τὴν ἰσηγορίαν ἐποιήσαμεν,* I. §. 12. For two widely different opinions as to the political results of this *ἰσηγορία*, compare the bitter remarks of the author of the above treatise, I. §. 6—10. with Herodot. V. 78.

ἀλλ' οἱ Πρυτάνεις γὰρ οὑτοιὶ μεσημβρινοί.
οὐκ ἠγόρευον; τοῦτ' ἐκεῖν' οὑγὼ 'λεγον·
εἰς τὴν προεδρίαν πᾶς ἀνὴρ ὠστίζεται.

abhorrere. Comici tamen pronomen neutrale τι, ut et præpositionem περὶ, et siquæ alia fuerint ejusdem generis, vocabulo a vocali vel diphthongo incipienti haud illibenter præfecerunt."—Gaisford's Hephæstion p. 239. See also Pors. ad Medeam, v. 284.

Ib. εἰρήνης. ἥκομεν γὰρ ἐκκλησιάσοντες περὶ πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ τῷ ἀνθρώπων, καὶ περὶ ὧν ἀνάγκη τοὺς ὀρθῶς βουλευομένους ἄμεινον τῶν ἄλλων πράττειν. Isoc. de Pac. 159, b.

40. ἀλλὰ . . . γάρ. Similar instances of construction occur in Plut. 425, ἀλλ' οὐκ ἔχει γὰρ δᾷδας. Lysistr. 1023, ἀλλ' ὑπ' ὀργῆς γὰρ πονηρᾶς καὶ τότ' ἀπέδυν ἐγώ.

Ib. οὑτοιί, *here come, here are.* This mode of expression will be more fully illustrated hereafter.

Ib. μεσημβρινοί. The satire is directed at the tardiness of the Prytanes, who do not attend till *midday* to perform duties which required attendance at a very early hour in the morning.

41. οὐκ ἠγόρευον; nonne dicebam? Br. The worthy citizen's thoughts were probably running on the official formula, which was presently to salute his ears, τίς ἀγορεύειν βούλεται;

Ib. τοῦτ' ἐκεῖνο. *This is the very thing which I said.* So Pac. 64, τοῦτ' ἔστι δῆτα τὸ κακὸν αὔθ' οὑγὼ 'λεγον. Lys. 240, τοῦτ' ἐκεῖν' οὑγὼ 'λεγον. Sometimes it occurs in the form τοῦτ' ἔστ' ἐκεῖνο, Ran. 317. τοῦτό ἐστιν ἐκεῖνο, Plato in Charm. §. 30. Sometimes more simply τοῦτ' ἐκεῖνο. Thus Av. 354, τοῦτ' ἐκεῖνο· ποῖ φύγω δύστηνος. Ran. 1341, ἰὼ πόντιε δαῖμον, τοῦτ' ἐκεῖν'. Plato in Phædro 241, d. Euthyd. 296, b. Conviv. 210, e. In the Clouds, 985, we have the expression, ἀλλ' οὖν ταῦτ' ἐστὶν ἐκεῖνα. Plato's Conviv. 223, a. ταῦτ' ἐκεῖνα τὰ εἰωθότα.

42. προεδρίαν. On the political importance of this word we shall have occasion to dwell pretty largely hereafter. Its occurrence under present circumstances should rather serve to remind us of an attempt made in the days of the orator Æschines to repress those disgraceful scenes in the assembly, to which we have had recent occasion so largely to advert. How the new body of *surveillance* for this purpose was organized, or what place it occupied in the assembly, are points on which, as nothing but mere conjectures could be offered, it is needless to dilate. Whether the φυλὴ προεδρεύουσα also, was the same as the φυλὴ πρυτανεύουσα, as Luzac imagines, the passages which refer to it are too few to allow us to determine. ταῦτα μὲν οὖν πάλαι νενομοθέτηται· ὑμεῖς δ' ἔτι προσέθεσθε καινὸν νόμον μετὰ τὸ καλὸν παγκράτιον ὃ οὗτος ἐπαγκρατίαζεν ἐν τῇ ἐκκλησίᾳ. ὑπεραισχυνθέντες γὰρ ἐπὶ τῷ πράγματι, καθ' ἑκάστην ἐκκλησίαν νόμον ἐθήκατε καινὸν ἀποκληροῦν φυλὴν ἐπὶ τὸ βῆμα ἥτις προεδρεύσει. καὶ τί προσέταξεν ὁ τιθεὶς τὸν νόμον; καθῆσθαι κελεύει τοὺς φυλέτας βοηθοῦντας τοῖς νόμοις καὶ τῇ δημοκρατίᾳ, ὡς, εἰ μὴ βοήθειάν ποθεν μεταπεμψόμεθα ἐπὶ τοὺς οὕτω βεβιωκότας, οὐδὲ βουλεύεσθαι δυνησομένους ἡμᾶς περὶ τῶν σπουδαιοτάτων πραγμάτων. Æsch. c. Tim. 5, 20. But did even

ΚΗ. πάριτ' εἰς τὸ πρόσθεν,
πάριθ', ὡς ἂν ἐντὸς ἦτε τοῦ καθάρματος.

this regulation succeed in preserving the decorum which should belong to a deliberative assembly? *ταῦτα τοίνυν Ἀριστογείτων τὰ καλῶς οὕτω πεπηγότα τῇ φύσει καὶ τοῖς ἤθεσι τοῖς ὑμετέροις καὶ ἀναιρεῖ καὶ μεταρρίπτει, καὶ ἃ τῶν ἄλλων τῶν ἠτυχηκότων ἕκαστος ἀψοφητὶ ποιεῖ, ταῦθ' οὗτος μόνον οὐ κώδωνας ἐξαψάμενος διαπράττεται. οὐ πρύτανις, οὐ κήρυξ, οὐκ ἐπιστάτης, οὐχ ἡ προεδρεύουσα φυλὴ τούτου κρατεῖν δύναται.* Dem. c. Arist. 797, 9. (whether the two speeches against this person really proceeded from Demosthenes is not now the question.) *σεσίγηται μὲν τὸ κάλλιστον καὶ σωφρονέστατον κήρυγμα τῶν ἐν τῇ πόλει "τίς ἀγορεύειν βούλεται τῶν ὑπὲρ πεντήκοντα ἔτη γεγονότων καὶ πάλιν ἐν μέρει τῶν ἄλλων Ἀθηναίων," τῆς δὲ τῶν ῥητόρων ἀκοσμίας οὐκέτι κρατεῖν δύνανται οὔθ' οἱ νόμοι, οὔθ' οἱ πρυτάνεις οὔθ' οἱ πρόεδροι οὔθ' ἡ προεδρεύουσα φυλὴ, τὸ δέκατον μέρος τῆς πόλεως,* Æsch. c. Ctesiph. 54, 13. See further on this subject Schömann, lib. I. c. 7. Wachsmuth, 2. 354, 360.

43. These words are evidently addressed to the by-standers. But how was the scenic Ecclesia itself formed? The question is more easily asked than answered. If we suppose the stage to have contained a representation of the bema belonging to the Pnyx, and the Prytanic body seated on the steps which led to it, (the place which Schömann, if I understand him right[q], assigns them,) the audience themselves, consisting, as they then did, entirely of citizens, might have passed for the ecclesia. Considering the bye-play, which in the Old Comedy continually took place between the stage and the spectators, and the sense which Wachsmuth will be found attaching to the word *πλῆθος* hereafter in this play, this conjecture may perhaps not be thought wholly improbable.

Ib. *εἰς τὸ πρόσθεν, forwards.* Eccl. 129. Lys. 185. Thes. 645. Herodot. III. 77, *ἐς τὸ πρόσω παριέναι.* IV. 98, *ἐς τὸ πρόσω ἐπείγετο.*

44. *ἐντὸς τοῦ καθάρματος, within the purified limits.* When the Prytanes had arrived, and the people were fully assembled in the Pnyx or theatre, or wherever the meeting was held, the first step taken was to perform the ceremony of lustration. Those who have witnessed on the continent the imposing ceremony of purifying Roman catholic churches and their congregations, by the sprinkling

[q] The place in which we should naturally have expected to find the official authorities is the *προεδρία,* and that such *was* their place I should have inferred from the verse in the Ecclesiazusæ, (87.) which Schömann quotes for a very different purpose. The female revolutionists in that play I should have thought had possessed themselves of the ground under the bema, for the purpose of excluding any other person but their own party from the power of addressing the assembly; and supposing the Prytanes to have been on the *προεδρία,* the ladies would naturally have faced them: but from the text in the present play, the *προεδρία* must have been at the mercy of those who could best scramble for it. Again: if all the Prytanes were necessarily present in the assembly, they amounted to fifty-nine persons in the whole: were the steps leading to the bema sufficient to contain such a number? The remarks attached to the engraved representation of the Pnyx will form the best answer to this inquiry.

ΑΜ. ἤδη τις εἶπε; ΚΗ. τίς ἀγορεύειν βούλεται;

of holy water, will not fail to recognise some kindred features in the following religious rite of the Athenians, a people equally observant with the Roman catholic church of the external splendours of religion, and still less observant perhaps of its moral influences. Instead of water, however, the Athenian custom was to make use of blood; the blood selected for the purpose being that of young pigs, in which there was supposed to be an extraordinary lustral and expiatory[r] power. The lustral victims themselves were termed *περίστια* (*περὶ* and *ἑστίαν*); and partly from this word, partly from his office of walking in solemn procession before the sacred victims, the priest performing the expiatory rite bore the name of Peristiarch (Eccl. 128.) The victims having been duly carried round the place of meeting, and the seats sprinkled with their blood, the bodies of the animals were thrown into the sea. Behind the Peristiarch followed a herald with a censer, the perfumes of which constituted a further part of the ceremony. For the prayers and imprecations which intervened between the preceding rite and the commencement of actual business in the assembly, the reader is referred to the Appendix (note G).

45. *ἤδη, yet, hitherto, up to this time.* Av. 1668. *λέξον δέ μοι, | ἤδη σ' ὁ πατὴρ εἰσήγαγ' ἐς τοὺς φράτορας.*

Ib. *τίς ἀγορεύειν βούλεται;* This formula the student will naturally expect to find in the oratorical writings of Greece; and he will not be disappointed. Æsch. c. Timarch. 4, 10, *ἐπειδὰν τὸ καθάρσιον περιενεχθῇ καὶ ὁ κήρυξ τὰς πατρίους εὐχὰς εὔξηται, προχειροτονεῖν κελεύει τοὺς προέδρους περὶ ἱερῶν τῶν πατρίων καὶ κήρυξι καὶ πρεσβείαις καὶ ὁσίων, καὶ μετὰ ταῦτα ἐπερωτᾷ ὁ κήρυξ "τίς ἀγορεύειν βούλεται τῶν ὑπὲρ πεντήκοντα ἔτη γεγονότων;" ἐπειδὰν δὲ οὗτοι πάντες εἴπωσι, τότ' ἤδη κελεύει λέγειν τῶν ἄλλων Ἀθηναίων τὸν βουλόμενον οἷς ἔξεστιν.* (This mark of deference to age was an old regulation of Solon, which had long been out of use, but which, among many other things in the consideration of Athenian affairs, deserves a close attention to time and circumstance, that a false estimate of things may not be made.) Ibid. 4, 38, *καὶ οὐκ ἀπελαύνει* (Solon scil.) *ἀπὸ τοῦ βήματος εἴ τις μὴ προγόνων ἐστὶ τῶν ἐστρατηγηκότων υἱὸς, οὐδέ γε εἰ τέχνην τινὰ ἐργάζεται ἐπικουρῶν τῇ ἀναγκαίᾳ τροφῇ· ἀλλὰ τούτους καὶ μάλιστα ἀσπάζεται, καὶ διὰ τοῦτο πολλάκις ἐπερωτᾷ "τίς ἀγορεύειν βούλεται."* Nowhere however does this formula occur in a more memorable form than in the striking description given by Demosthenes of the astonishment and stupefaction which seized the Athenians, when the first news arrived of the taking of Elatea: *καὶ μετὰ ταῦτα ὡς εἰσῆλθεν ἡ βουλὴ καὶ ἀπήγγειλαν οἱ πρυτάνεις τὰ προσηγγελμένα ἑαυτοῖς καὶ τὸν ἥκοντα παρήγαγον κἀκεῖνος εἶπεν, ἠρώτα μὲν ὁ κήρυξ "τίς ἀγορεύειν βούλεται;" παρῄει δ' οὐδείς. πολλάκις δὲ τοῦ κήρυκος ἐρωτῶντος οὐδὲν μᾶλλον ἀνίστατ' οὐδεὶς, ἁπάντων μὲν τῶν στρατηγῶν παρόντων, ἁπάντων δὲ τῶν ῥητόρων, καλούσης*

[r] Schömann, to whom the editor has been much indebted in the construction of this note, refers to Kuhn and Jungermann ad Polluc. VIII. 104.

ΑΜ. ἐγώ. ΚΗ. τίς ὤν; ΑΜ. Ἀμφίθεος. ΚΗ. οὐκ ἄνθρωπος; ΑΜ. οὔκ·
ἀλλ' ἀθάνατός γ'· ὁ γὰρ Ἀμφίθεος Δήμητρος ἦν

δὲ τῆς πατρίδος τῇ κοινῇ φωνῇ τὸν ἐροῦνθ' ὑπὲρ σωτηρίας· ἣν γὰρ ὁ κῆρυξ κατὰ τοὺς νόμους φωνὴν ἀφίησι, ταύτην κοινὴν τῆς πατρίδος δίκαιόν ἐστιν ἡγεῖσθαι, Dem. 285, 1. For further illustrations of this subject, see Schömann, p. 104. also Suppl. Eurip. (Leipsic edit.) tom. I. p. 106. Lucian, tom. IX. p. 178. and Appendix, note G.

46. τίς ὤν; Schömann conjectures from this passage, that any person not generally known was obliged to give his name to the herald, before he was allowed to address the people in the Ecclesia.

Ib. Ἀμφίθεος. The Scholiast considers the genealogy subsequently given to this half-bred divinity as a sneer at the prologues of Euripides, and more particularly at that of the Iphigenia in Tauris. To the genealogy there given, the present undoubtedly bears a strong resemblance: but something more appears to have been here intended than the ancient interpreter was aware of. Dramatically speaking, no person could have been more properly selected as a negociator with the Spartans—to whom high birth was the first of recommendations, and with whom poverty was as yet no reproach—than the envoy whom the comic genius of Aristophanes has here created;—a man with a long pedigree, and a very short purse. That a strong taste for pedigrees and genealogies prevailed, not only at Sparta (Plato in Hip. Maj. 285, d.), but among the Dorians generally, may, I think, be traced in those glorious hymns, which, offering as they do so fine a contrast between the noble simplicity and elevated grandeur of the Doric race, and the wit, cleverness, frivolity, and vice of the Ionian character, will be brought before the reader on every legitimate opportunity. This attention to birth and genealogy, so obvious throughout the writings of Pindar, nowhere assumes a more conspicuous form than in his fourth Pythian ode, the extreme length of which arises chiefly from the elaborate effort made to trace the great family of the Battiadæ[s].

47. ἀθάνατός γ'. The γε has been introduced by Elmsley to prevent the occurrence of a tribrach before an anapæst, a combination of feet in the comic senarius, which is in general rejected by English, but tolerated by German scholars. Hence, besides two or three instances in the present play, the necessity for the following emendations:

Eq. 32. βρέτας; ποῖον βρέτας; ἐτεὸν (leg. βρέτας; [t]τὸ ποῖον ἐτεόν;) ἡγεῖ γὰρ θεούς; Pors.

Ib. 134. κρατεῖν, ἕως ἂν ἕτερος ἀνὴρ (del. ἂν) βδελυρώτερος, Dobr.

s See also Müller's Dorians, vol. I. p. 128, 153, 187, 509.

t The insertion of the article renders this emendation inadmissible. Dindorf reads: ποῖον βρέτας; * * ἐτεὸν ἡγεῖ γὰρ θεούς;

καὶ Τριπτολέμου· τούτου δὲ Κελεὸς γίγνεται·
γαμεῖ δὲ Κελεὸς Φαιναρέτην τήθην ἐμὴν,

Nub. 663. *ἀλεκτρυόνα, κατὰ ταὐτὸ* (leg. *ἀλεκτρυῶ*) *καὶ τὸν ἄρρενα*, Pors.
Ib. 845. *πότερα παρανοίας* (leg. *πότερον*) *αὐτὸν εἰσαγαγὼν ἕλω*; Dind.
Ib. 1063. *πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο* (leg. *δι' αὐτὸ*) *τὴν μάχαιραν*, Pors.
Pac. 245. *ἰὼ Μέγαρα, Μέγαρ', ὡς ἐπιτρίψεσθ' αὐτίκα.*
(Omitti potest *ὡς*, Pors. *ἰὼ Μέγαρ', ὦ Μέγαρ'*, Erfurdt.)
See also Dobree in Pors. Aristoph. (137).
ὦ Μέγαρα, Μέγαρ', ὡς ἐπιτετρίψεσθ' αὐτίκα, Dind.
Av. 108. *ποδαπὼ τὸ γένος; ὅθεν αἱ* (*τὸ γένος δ'*;) *τριήρεις αἱ καλαί*, Dind.
Ib. 1283. *σκυτάλι' ἐφόρουν· νυνὶ δ', ὑποστρέψαντες αὖ.*
("Legisse videtur Porsonus, *ἐσκυταλιοφόρουν, νῦν δ'*," Dobr. ad l.)
Ib. 1506. *ἀπὸ γὰρ ὀλέσεις, εἴ μ' ἐνθάδ' ὁ Ζεὺς ὄψεται.*
(*ὀλέσει μ'*, Bentl. *ὀλεῖς*, Pors. *ἀπὸ γὰρ ὀλεῖ μ'*, Dind.)
Thes. 285. *τὸ πόπανον, ὅπως* (*τὸ πόπανον, ἵνα*) *λαβοῦσα θύσω ταῖν θεαῖν*, Pors.
Lys. 923. *αἰσχρὸν γὰρ ἐπ' ἐπιτόνουγε* (*αἰσχρὸν γὰρ ἐπὶ τόνου γε*), Dobr.
Ib. 1002. *πῶς οὖν ἔχετε; μογιῶμες* (*μογίομες*, Dobr. Dind.)
Eccles. 162. *τὸν ἕτερον ἂν, εἰ* (del. *ἂν*) *μὴ τοῦτ'* (*ταῦτ'*) *ἀκριβωθήσεται*, Pors.
Ib. 315. *καὶ θοιμάτιον, ὅτε δὴ* (*θοιμάτιόν γ'*) *δ' ἐκεῖνο ψηλαφῶν*, Pors.
Pl. 1011. *νηττάριον ἂν καὶ φάττιον ὑπεκορίζετο.*
νηττάριον ὑπεκορίζετ' ἂν καὶ φάττιον. Pors.

For some learned remarks on the quantity of the word *ἀθάνατος*, see Porson's Phœniss. 139, 140. Medea, 139. Blomf. Pers. p. 8. and Maltby's Thesaurus.

49. "Caucon, the founder of the mysteries of Ceres and Proserpina at Messina, is made a son of *Κελαινὸς*, Paus. 4. 1. The name of *Κελεὸς*, connected with the Eleusinian rites, had probably a similar origin." Phil. Mus. I. 352.

Ib. *τήθην*. An elegant fragment of Menander will serve to impress this word on the reader's mind. It is here given with the emendations of Brunck and Bentley:

κ' εἰ τοῦτον ἡμᾶς τὸν τρόπον γαμεῖν ἔδει
ἅπαντας, ὦ Ζεῦ σῶτερ, ὡς ὠνήμεθα.
οὐκ ἐξετάζειν μὲν τὰ μηδὲν χρήσιμα,
τίς ἦν ὁ πάππος ἧς γαμεῖ, τήθη δὲ τίς.
τὸν δὲ τρόπον αὐτῆς τῆς γαμουμένης, μεθ' ἧς
βιώσεται, μήτ' ἐξετάζειν, μήτ' ἰδεῖν.
ἀλλ' ἐπὶ τράπεζαν μὲν φέρειν τὴν προῖχ', ἵνα
εἰ τἀργύριον καλόν ἐστι δοκιμαστὴς ἴδῃ,
ὃ πέντε μῆνας ἔνδον οὐ γενήσεται.
τῆς διὰ βίου δ' ἔνδον καθεδουμένης ἀεὶ
μὴ δοκιμάσασθαι μηδὲν, ἀλλ' εἰκῇ λαβεῖν
ἀγνώμον', ὀργίλην, χαλεπὴν, ἐὰν τύχῃ,
λάλον. Menandr. Fragm. p. 230.

ἐξ ἧς Λυκῖνος ἐγένετ᾽· ἐκ τούτου δ᾽ ἐγὼ
ἀθάνατός εἰμ᾽· ἐμοὶ δ᾽ ἐπέτρεψαν οἱ θεοὶ
σπονδὰς ποιεῖσθαι πρὸς Λακεδαιμονίους μόνῳ.
ἀλλ᾽ ἀθάνατος ὢν, ὦνδρες, ἐφόδι᾽ οὐκ ἔχω·
οὐ γὰρ διδόασιν οἱ πρυτανεῖς. ΚΗ. οἱ τοξόται.

50. *ἐξ ἧς.* Nub. 800, *κᾆστ᾽ ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας.* Eq. 445, *ἐκ τῶν ἀλιτηρίων σέ φη- | μι γεγονέναι τῶν τῆς θεοῦ.*

52. *σπονδὰς ποιεῖσθαι πρός.* So *σπονδὰς ποιήσασθαι πρὸς ἐμὲ*, Thes. 1161. *ποττὰν Ἑλλάδα*, Lysistr. 1005. *μὴ λύοντα τὰς σπονδὰς τὰς πρὸς βασιλέα*, Dem. 193, 1. *ἐβουλήθη πρὸς αὐτὸν ἐμὲ τὴν ἀπαλλαγὴν ποιήσασθαι*, Isoc. 364, b.

53. *ἐφόδια, travelling-expenses.* Herodot. VI. 70, *ἐπόδια λαβών.* The word occurs but once more, I believe, in Aristophanes (Plut. 1023): but it appears to have been one of favourite application with the comic poet Menander. Out of many instances, that might be given, let the following suffice:

τοῦτον εὐτυχέστατον λέγω,
ὅστις θεωρήσας ἀλύπως, Παρμένων,
τὰ σεμνὰ ταῦτ᾽, ἀπῆλθεν, ὅθεν ἦλθεν ταχὺ,
τὸν ἥλιον τὸν κοινὸν, ἄστρ᾽, ὕδωρ, νέφη,
πῦρ. ταῦτα, κἂν ἑκατὸν ἔτη βιῷς ἔτι,
ὄψει παρόντα, κἂν ἐνιαυτοὺς σφόδρ᾽ ὀλίγους·
σεμνότερα τούτων ἕτερα δ᾽ οὐκ ὄψει ποτέ.
πανήγυριν νόμισόν τιν᾽ εἶναι τὸν χρόνον,
ὅν φημι, τοῦτον, ἢ ᾽πιδημίαν, ἐν ᾧ
ὄχλος, ἀγορὰ, κλέπται, κυβεῖαι, διατριβαί.
ἢν πρῶτ᾽ ἀπέλθῃς καταλύσεις, βελτίονα
ἐφόδι᾽ ἔχων ἀπῆλθες, ἐχθρὸς οὐδενί.
ὁ προσδιατρίβων δ᾽ ἐκοπίασεν ἀπολέσας,
κακῶς τε γηρῶν, ἐνδεής του γίγνεται,
ῥεμβόμενος ἐχθροὺς εὗρ᾽, ἐπεβουλεύθη ποθέν·
οὐκ εὐθανάτως ἀπῆλθεν ἐλθὼν ἐς χρόνον.

Walpole's Fragm. Com. p. 37.

54. *οἱ τοξόται.* "The only kind of police, which existed as a distinct institution in ancient times, was that to which was intrusted the performance of certain needful services; such as the street-police, which was in the charge of the Astynomi, together with that of the market, and traders; which latter did not cause any expense: and, finally, some institution must have been indispensable as well in respect to the aliens, as to the maintenance of order and security in the city, particularly in the public assembly.... For the maintenance of such security and order there was a city-guard, composed of public slaves (*δημόσιοι*): these persons, although they were of low rank, enjoyed a certain consideration, as the state employed them in the capacity of bailiffs. These public slaves were sometimes also appointed for the trade-police; and subordinate places, such as heralds

ΑΜ. ὦ Τριπτόλεμε καὶ Κελεὲ, περιόψεσθέ με;
ΔΙ. ὦνδρες πρυτάνεις, ἀδικεῖτε τὴν ἐκκλησίαν,
τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελε
σπονδὰς ποιῆσαι, καὶ κρεμάσαι τὰς ἀσπίδας.
ΚΗ. κάθησο σῖγα. ΔΙ. μὰ τὸν Ἀπόλλω, 'γὼ μὲν οὔκ·
ἢν μὴ περὶ εἰρήνης γε πρυτανεύσητέ μοι.
ΚΗ. οἱ πρέσβεις οἱ παρὰ Βασιλέως.

and checking-clerks, together with other offices in the assembly and courts of justice, were filled by persons of the same description. Those composing the city-guard are generally called bowmen (*τοξόται*), or, from the native country of the majority, Scythians, also Speusinians; they lived under tents in the market-place, and afterwards upon the Areopagus. Among their number were also many Thracians and other barbarians. Their officers had the name of Toxarchs (*τόξαρχοι*). Their number increased progressively; in the first instance 300 were purchased soon after the battle of Salamis; subsequently it rose, according to the Scholiast to the Acharnenses of Aristoph. and Suidas, to 1000; according to Andocides and Æschines, to 1200." Boeckh's Public Econ. of Athens, vol. I. p. 276—278.

Ib. *οἱ τοξόται.* The article, when thus joined with a nominative instead of a vocative, seems equivalent to *οὗτοι*, *what hoa! the archers there!* Brunck thinks that these words, as well as *κάθησο σῖγα*, ought to be given to the Prytanes, not to the herald; and Elmsley, in confirmation of this opinion, quotes Plato in Protagora, p. 319, c. *καταγελῶσι καὶ θορυβῶσιν, ἕως ἂν ἢ αὐτὸς ἀποστῇ ὁ ἐπιχειρῶν λέγειν, καταθορυβηθεὶς, ἢ οἱ τοξόται αὐτὸν ἀφελκύσωσιν ἢ ἐξάρωνται, κελευόντων τῶν πρυτάνεων.* An official connexion between the Prytanes and the police was naturally to be expected: hence their appearance in pairs. Thes. 923. *προσέρχεται γὰρ ὁ πρύτανις χὠ τοξότης.* In the Equites (665.) both parties are engaged in ejecting a troublesome person. *κᾆθ' εἷλκον αὐτὸν οἱ πρυτάνεις χοἰ τοξόται.* Official dignity will certainly be best consulted by leaving the exclamations in the text to the herald.

60. *πρυτανεύειν περὶ εἰρήνης, to allow a person to make proposals for a peace, or deliberate on such proposals.* A few examples of this word, in its primary and metaphorical senses, are added from the Greek orators. Andoc. 13, 1, *ἔδοξε τῇ Βουλῇ καὶ τῷ δήμῳ, Αἰαντὶς ἐπρυτάνευε, Κλεογένης ἐγραμμάτευε, Βοηθὸς ἐπεστάτει.* Antiph. 146, 38, *πρυτανεύσας τὴν πρώτην πρυτανείαν.* Dem. 58, 16, *κατιδὼν Νεοπτόλεμον τὸν ὑποκριτὴν . . . τὰ παρ' ὑμῖν διοικοῦντα Φιλίππῳ καὶ πρυτανεύοντα.* 126, 14, *χορηγὸν ἔχοντες Φίλιππον καὶ πρυτανευόμενοι παρ' ἐκείνου.* 191, 15, *φανήσεται δ' ὁ μὲν πρυτανεύσας ταῦτα καὶ πείσας Μαύσωλος.*

61. *οἱ πρέσβεις οἱ παρὰ Βασιλέως.* The mode of conducting diplomatic business at Athens has been made known to us through four speeches of antiquity, all more or less remarkable for the ability dis-

played in them; but the last written in such a strain of continued eloquence as no human effort has yet surpassed, and which has covered the name of Demosthenes with one blaze of glory, as an orator, diplomatist, and statesman. But to come to the purpose for which reference has been made to these speeches. As the management of its relations with foreign powers necessarily constitutes one of the highest acts of sovereignty, all embassies and missions properly emanated from the general assembly, (Æsch. 29, 37. 30, 25. Dem. 378, 16.) though that power appears to have been occasionally delegated by the assembly to the senate, (Æsch. 40, 16. Dem. 249, 20. 389, 16.) To propose an embassy (*γράφειν πρεσβείαν* Dem. 252, 1. 288, 9. 301, 21.) was of course competent to any member of the assembly. In the choice of ambassadors regard was necessarily paid, not only to the general qualifications requisite for such an office, (Æsch. 43, 4. Dem. 430, 9.) but also to the character of the court for which the ambassador was designed. (Æsch. 30, 14. 32.) Though a [t] discretionary power was occasionally allowed to ambassadors, (Æsch. 41, 38.) their instructions were more commonly given them in the form of a decree, (Æsch. 34, 33. 41, 6. 22. Dem. 290, 9. 352, 25. 388, 16. 390, 11. 391, 26. 395, 26. [u] 398, 9. 430, 16.) from which they were not at liberty to depart. These decrees, together with the names of the ambassadors, the time when they set out on their mission, or their motives for declining the office, were entered on the public registers. (Æsch. 35, 28. 40, 4. Dem. 381, 1.) That no interruption might take place on their route, and that all due solemnities might be observed in the ratification of treaties, ambassadors were preceded or accompanied by one or more heralds; hence the frequent conjunction of the names of these different functionaries. (Æsch. 3, 35. 30, 1. 42, 26. 62, 38. Dem. 283, 1. 392, 16.) The amount of their travelling-expenses (Dem. 390, 24. 441, 1.) was decided, and the money itself furnished by the assembly; with which body the envoy kept up a correspondence by letters during his absence. (Æsch. 89, 22. Dem. 298, 17. 396, 1.) On the return of a mission, the ambassadors gave an account of their proceedings first to the senate, (Æsch. 30, 16. 34, 7. Dem. 346, 16. 347, 7. 350, 17. 352, 1.) and subsequently to the assembly. (Æsch. 29, 39. 31, 29. 34, 16. 38, 42. Dem. 347, 1. 367, 1.) As commendations, crowns, and invitations to the prytaneum were the rewards of a successful and well-conducted embassy, (Æsch. 30, 24. 34, 13. Dem. 355, 18.) so the punishment of those who took this office upon themselves, without being commissioned by the assembly, or who, when delegated, disobeyed their instructions, made a false report, or

[t] When full powers were given to the envoys, they bore the name of *αὐτοκράτορες*. See Arist. Av. 1595. Lysist. 1010. and the diplomatic speech commonly attributed to Andocides, 24, 13. 27, 36.

[u] The genius of Demosthenes was essentially dramatic; and accordingly the assembly is, with characteristic propriety, represented in the following passage as vociferating several clauses to be inserted in a decree of this kind: "*ἀποδοῦναι δὲ καὶ Κερσοβλέπτῃ Φίλιππον τοὺς ὅρκους*," "*μὴ μετέχειν δὲ τῶν ἐν Ἀμφικτύοσιν*," "*ἐπανορθώσασθαι δὲ τὴν εἰρήνην*."

ΔΙ. ποίου Βασιλέως; ἄχθομαι 'γὼ πρέσβεσι,
καὶ τοῖς ταῶσι, τοῖς τ' ἀλαζονεύμασι.
ΚΗ. σίγα. ΔΙ. βαβαιὰξ, ὦκβάτανα, τοῦ σχήματος.

had been proved guilty of bribery, were heavy fines or death. (Dem. 429, 2. 431, 14. 380, 6. 430, 16. 25. 431, 1.) Though the Athenians themselves kept no resident ambassadors at foreign courts, Reiske supposes that a body of such persons, bearing the name of σύνεδροι, were always to be found in Athens, delegates to that republic from her various allies. (Compare Æsch. 36, 1. 62, 22. and Dem. 145, 17. with Reiske's and Auger's notes.)

62. ποίου βασιλέως. This mode of expression, indicative of mockery or indignation, is very common both in Aristophanes and Plato. Nub. 366, ὁ Ζεὺς δ' ἡμῖν, φέρε, πρὸς τῆς Γῆς, οὑλύμπιος οὐ θεός ἐστιν;—ποῖος Ζεύς; οὐ μὴ ληρήσεις. Ran. 529, καὶ τοῖς θεοῖσιν ἐπιτρέπω.—ποίοις θεοῖς; Lysistr. 1178, τοῖς ξυμμάχοις ἐλθόντες ἀνακοινώσατε.—ποίοισιν, ὦ τᾶν, ξυμμάχοις; Plut. 1046, ἔοικε διὰ πολλοῦ χρόνου σ' ἑορακέναι.—ποίου χρόνου; Gorg. p. 490, d. 'Αλλ' ἴσως ἱματίων. ΚΑΛΛ. ποίων ἱματίων; ibid. mox, 'Αλλ' εἰς ὑποδήματα δηλονότι δεῖ πλεονεκτεῖν. ΚΑΛΛ. ποῖα ὑποδήματα φλυαρεῖς ἔχων; Euthyd. 304, e. ἀλλὰ μέντοι, ἔφην, χαρίεν γέ τι πρᾶγμά ἐστιν ἡ φιλοσοφία. Ποῖον, ἔφη, χαριὲν, ὦ μακάριε; οὐδενὸς μὲν οὖν ἄξιον. Whether this word is used in mockery or indignation, it must be remembered, that the article is never prefixed to it.

63. τοῖς ταῶσι, *peacock dresses*, or *peacock ornaments*. See Hemsterhusius's note, Lucian I. 247. That the peacock still contributes in some shape or other to oriental finery, may be conjectured from the following passage in that curious and interesting picture of Persian manners, Hajji Baba: "The shah's throne, on which he sits to administer justice, and to make the two extremities of the earth tremble, was not more magnificent than the bed intended for the ambassador. It must have been constructed upon the model of the famous peacock throne of the Moguls. Upon four pillars of curiously wrought wood," &c. &c. Hajji Baba, vol. I. p. 158. ὁ βασιλεὺς (Persarum) ἐπὶ χρυσοῦ θρόνου στικτὸς, οἷον ταώς, Philostr. Ic. 11, c.

64. βαβαιὰξ. An exclamation of wonder, sometimes accompanied with a sense of pain. Lysistr. 312, φεῦ τοῦ καπνοῦ, βαβαιάξ. Pac. 248, βαβαὶ, βαβαιάξ· ὡς μεγάλα καὶ δριμέα | τοῖσι Μεγαρεῦσιν ἐνέβαλεν τὰ κλαύματα.

Ib. ὦκβάτανα. The vocative cases of a comic poet must, to avoid a translation utterly bald and ridiculous, be often rendered by a periphrasis, expressive of what is passing in the speaker's mind: ὦ 'Εκβάτανα seems here equivalent to "*in the name of all that's strange and foreign!*" For some remarks on the orthography of this word, according to the age in which it was used, the reader is referred to Blomfield's Persæ, v. 16. The following quotations fall more within the design of the present publication. Herodot. I. 98, ὁ δὲ (Deioces),

ΠΡ. ἐπέμψαθ' ἡμᾶς ὡς βασιλέα τὸν μέγαν,
μισθὸν φέροντας δύο δραχμὰς τῆς ἡμέρας,

ὡς ἔσχε τὴν ἀρχὴν, τοὺς Μήδους ἠνάγκασε ἓν πόλισμα ποιήσασθαι, καὶ τοῦτο περιστέλλοντας, [x] τῶν ἄλλων ἧσσον ἐπιμέλεσθαι. πειθομένων δὲ καὶ ταῦτα τῶν Μήδων, οἰκοδομέει τείχεα μεγάλα τε καὶ καρτερὰ, ταῦτα τὰ νῦν Ἀγβάτανα κέκληται, ἕτερον ἑτέρῳ κύκλῳ ἐνεστεῶτα. Dem. 140, 12, ἐγὼ γὰρ ὅταν τιν' ἴδω τὸν μὲν ἐν Σούσοις καὶ Ἐκβατάνοις δεδοικότα καὶ κακόνουν εἶναι τῇ πόλει φάσκοντα, ὃς καὶ πρότερον συνεπηνώρθωσε τὰ τῆς πόλεως πράγματα καὶ νῦν ἐπηγγελλετο, (εἰ δὲ μὴ ἐδέχεσθ' ὑμεῖς, ἀλλ' ἀπεψηφίζεσθε, οὐ τά γε ἐκείνου αἴτια,) ὑπὲρ δὲ τοῦ ἐπὶ ταῖς θύραις ἐγγὺς οὑτωσὶ ἐν μέσῃ τῇ Ἑλλάδι αὐξανομένου λῃστοῦ τῶν Ἑλλήνων ἄλλο τι λέγοντα, θαυμάζω, καὶ δέδοικα τοῦτον, ὅστις ἂν ᾖ ποτ', ἔγωγ', ἐπειδὴ οὐχ οὗτος Φίλιππον.

Ib. ὠκβάτανα, τοῦ σχήματος. Vesp. 161, Ἄπολλον ἀποτρόπαιε, τοῦ μαντεύματος. Eq. 144, ὦ Πόσειδον, τῆς τέχνης. Pac. 239, ὦναξ Ἄπολλον, τῆς θυείας τοῦ πλάτους. Av. 224, ὦ Ζεῦ βασιλεῦ, τοῦ φθέγματος τοὐρνιθίου.

65. ὡς βασιλέα. It is almost unnecessary to observe, that ὡς is thus used for πρὸς only in the case of persons. The following passages are not unworthy of notice. Pac. 104, πέτεσθαι . . ὡς τὸν Δί' εἰς τὸν οὐρανόν. Andoc. 4, 12, ἔλεγεν ὡς οὐδεπώποτε ἔλθοι εἰς Θημακὸν ὡς Φερεκλέα. And the exclamation in Lucian's Icaromenippos, ἐς τὸν Τάρταρον ὡς τοὺς Γίγαντας. Dem. 129, 8, καὶ τοὺς ταῦτα διδάξοντας ἐκπέμπωμεν πρέσβεις πανταχοῖ, εἰς Πελοπόννησον, εἰς Ῥόδον, εἰς Χῖον, ὡς βασιλέα.

66. μισθὸν φέροντας. "Ambassadors also received a stipend in ancient times; and although resident embassies (a practice first introduced by the French) were unknown, it is not yet impossible that they were reckoned among the regular expenses, since ambassadors were very frequently dispatched to foreign states; and when they travelled to a distance, as, for example, to Persia, were necessarily absent for a long time. The ambassadors to Philip of Macedon attended him even on marches and journeys. All ambassadors, during the time that they were able to have fixed residence, were never compelled to live at their own expense; they were supported by presents which they received, both in free states and in countries where the government was monarchical. It may be seen from the speech of Demosthenes for the Crown, that in the Greek cities they were not only honoured with the first place in the theatres, but were hospitably entertained, and generally resided at the house of the Proxenus, although an instance occurs of an embassy to Philip having, for particular reasons, preferred the public inn. The treasurer, however, usually paid them a sum in advance for thirty days, as travelling money, (ἐφόδιον, πορεῖον.) In the time of Aristophanes the ambassa-

x In what manner this policy was achieved or attempted in Grecian states, has been the object of a preceding note, v. 27. (see also Mitford, I. c. 5. §. 1.) A similar policy was recommended by Thales to the Ionian cities: ἐκέλευε ἓν βουλευτήριον Ἴωνας ἐκτῆσθαι, τὸ δὲ εἶναι ἐν Τέῳ· Τέων γὰρ μέσον εἶναι Ἰωνίης· τὰς δὲ ἄλλας πόλιας οἰκεομένας μηδὲν ἧσσον νομίζεσθαι κατάπερ εἰ δῆμοι εἶεν, Herodot. I. 170.

ἐπ' Εὐθυμένους ἄρχοντος· ΔΙ. οἴμοι τῶν δραχμῶν.
ΠΡ. καὶ δῆτ' ἐτρυχόμεσθα παρὰ Καΰστριον
πεδίον ὁδοιπλανοῦντες ἐσκηνημένοι,
ἐφ' ἁρμαμαξῶν μαλθακῶς κατακείμενοι,
ἀπολλύμενοι. ΔΙ. σφόδρα γὰρ ἐσῳζόμην ἐγὼ
παρὰ τὴν ἔπαλξιν ἐν φορυτῷ κατακείμενος;

dors received two or three drachmas a day. The highest pay which we meet with, such indeed as never was given in any other state, is 1000 drachmas, which was received by five Athenian ambassadors who were sent to Philip. These ambassadors remained absent three months, although they might have equally well returned at the end of one. In general, however, the Athenians sent ten ambassadors, and occasionally not more than two or three." Boeckh's Public Econ. of Athens, I. 317.

Ib. τῆς ἡμέρας. Eq. 250, πανοῦργος πολλάκις τῆς ἡμέρας.

67. ἐπ' Εὐθυμένους ἄρχοντος, *in the time of the archonship of Euthymenes.* Ecc. 985, ἐπὶ τῆς πρότερον ἀρχῆς γε ταῦτ' ἦν. Av. 543, ἐπ' ἐμοῦ (*in my time*) κατέλυσαν. Vesp. 1199, σεαυτοῦ ποῖον ἂν λέξαι δοκεῖς | ἐπὶ νεότητος ἔργον ἀνδρικώτατον.

Ib. οἴμοι τῶν δραχμῶν. As the archonship of Euthymenes took place eleven years before the exhibition of the Acharnians, the groan of the worthy ecclesiast, at hearing of an embassy of such unprecedented length, is easily accounted for. The construction is a well known Atticism, requiring the insertion of the preposition ἕνεκα. For similar expressions, see Pl. 1125, 1127, 1132. Eq. 1218.

68. ἐτρυχόμεσθα. Pac. 989, ἡμῖν, οἵ σου τρυχόμεθ' ἤδη | τρία καὶ δέκ' ἔτη. Od. Α. 288. Β. 219. Κ. 197. This word is of frequent occurrence in Thucydides. τρυχόμενοι τῇ προσεδρείᾳ, I. 126. ὅταν γνῶσιν ἡμᾶς τετρυχωμένους, IV. 60. ἤδη τῷ πολέμῳ κατὰ πάντα τετρυχωμένοι, VII. 28.

Ib. παρὰ, *through* or *along*. τὴν σιτοπομπίαν, ὅπως παρὰ πᾶσαν φιλίαν ἄχρι τοῦ Πειραιῶς κομισθήσεται, προϊδέσθαι, Dem. 326, 11. πορευόμενοι παρὰ πόταμον Καΰστριον, Herodot. V. 100.

69. ὁδοιπλανοῦντες, *wandering from one road into another.* A word apparently of the author's own creation, instead of ὁδοιποροῦντες.

71. ἀπολλύμενοι, *wretches that we were!* Kuster's singular obtuseness, in mistaking the humour of this passage, has been very quietly exposed by Elmsley. Brunck was too acute not to see in their full force these affected complaints of misery by men who were travelling in easy conveyances by day, and reposing in comfortable tents at night. The accumulation of participles in this sentence deserves attention.

72. ἔπαλξιν, *a parapet.* Exposed as Attica now was to annual invasions, and her very capital in continual danger of being stormed, the garrison duty and guard of the city and *long* walls fell heavy on the older and younger citizens, to whom these duties were more particularly intrusted. Including the heavy-armed metics, not fewer than

ΠΡ. ξενιζόμενοι δὲ πρὸς βίαν ἐπίνομεν

16,000 persons were thus occupied. (Thucyd. II. 13.) The severity of this duty is alluded to by the same historian, lib. VII. §. 28. and may be inferred from Lucian's pointing it out as one of the four duties more particularly incumbent on the male sex. *καὶ οὔτε πολεμεῖν ἀνάγκη αὐταῖς* (fœminis scil.), *οὔτε παρ' ἔπαλξιν ἑστάναι, οὔτ' ἐν ἐκκλησίᾳ διαφέρεσθαι, οὔτ' ἐν δικαστηρίοις ἐξετάζεσθαι*, Dial. Mort. II. 230. See also Blomfield's Gloss. in Ag. p. 220. Sufficient as this note is for the purposes of explanation, the reader will, I think, excuse the insertion of that noble burst of eloquence in Demosthenes, when he refers to the office imposed on him of repairing the city walls against the expected attack of Philip. *οὐ λίθοις ἐτείχισα τὴν πόλιν οὐδὲ πλίνθοις ἐγὼ, οὐδ' ἐπὶ τούτοις μέγιστον τῶν ἐμαυτοῦ φρονῶ· ἀλλ' ἐὰν τὸν ἐμὸν τειχισμὸν βούλῃ δικαίως σκοπεῖν, εὑρήσεις ὅπλα καὶ πόλεις καὶ τόπους καὶ λιμένας καὶ ναῦς καὶ [πολλοὺς] ἵππους καὶ τοὺς ὑπὲρ τούτων ἀμυνομένους. ταῦτα προὐβαλόμην ἐγὼ πρὸ τῆς Ἀττικῆς, ὅσον ἦν ἀνθρωπίνῳ λογισμῷ δυνατὸν, καὶ τούτοις ἐτείχισα τὴν χώραν, οὐχὶ τὸν κύκλον τοῦ Πειραιῶς οὐδὲ τοῦ ἄστεος.* De Cor. 325, 22.

Ib. *φορυτῷ*. The word *φορυτὸς* signifies a mixture of things of all kinds: in a subsequent part of this play it implies—not a band or cord, as it is generally rendered, but—a medley of things, in which earthenware was usually packed up, that it might not break. See Schneider's Lexicon.

73. *ξενιζόμενοι. ξενίζειν, to afford the rites of hospitality to a stranger.* Odyss. Γ. 355, *ξείνους ξεινίζειν.* Τ. 194, *τὸν μὲν ἐγὼ πρὸς δώματ' ἄγων, εὖ ἐξείνισσα.* Herodot. I. 30, *ἐξεινίζετο.* 106, *ξεινίσαντες.* Arist. Ran. 1480, *ξενίσω.* Lys. 928, *ξενίζεται.* 1184, *ξενίσωμεν. καὶ νὴ Δί' ἔγωγε καὶ τοὺς παρὰ τοῦ Φιλίππου πρέσβεις ἐξένισα, καὶ πάνυ γε, ὦ ἄνδρες Ἀθηναῖοι, λαμπρῶς· ἐπειδὴ γὰρ ἑώρων αὐτοὺς καὶ ἐπὶ τοῖς τοιούτοις ἐκεῖ σεμνυνομένους ὡς εὐδαίμονας καὶ λαμπροὺς, εὐθὺς ἡγούμην ἐν τούτοις πρῶτον αὐτὸς περιεῖναι δεῖν αὐτῶν καὶ μεγαλοψυχότερος φαίνεσθαι,* Dem. 414, 9.

Ib. *πρὸς βίαν, in spite of ourselves,* or *against our consent.* Vesp. 442, *καὶ νῦν γε τούτω τὸν παλαιὸν δεσπότην | πρὸς βίαν χειροῦσιν.* Eccl. 471, *τὸ πρὸς βίαν δεινότατον.* See also Blomfield's Gloss. in Prom. Vinct. p. 134. The intellectual point of view under which the passage is to be considered has been pointed out by a writer who had enjoyed ample opportunities of ascertaining in foreign courts the truth of what he describes. "We have ventured to say, that Aristophanes composed for the most part upon principles of generalization; and, we repeat it; his representation is indeed a caricature of the genus; but still it is generic. . . . . The pretensions and airs of the envoys returned from two courts of a different description are not accidental, but permanent traits. If we substitute the court of the czar Peter and that of Louis XIV. for Thrace and Persia, we shall see that the envoy returned from the one would be disposed to boast of his familiarity with the barbarous autocrat, the rude conviviality in which they had lived together, and the sincerity and heartiness of his friend's politics; while the other, in an affected tone of complaint,

ἐξ ὑαλίνων ἐκπωμάτων καὶ χρυσίδων
ἄκρατον οἶνον ἡδύν. ΔΙ. ὦ Κραναὰ πόλις,
ἆρ' αἰσθάνει τὸν κατάγελων τῶν πρέσβεων;
ΠΡ. οἱ βάρβαροι γὰρ ἄνδρας ἡγοῦνται μόνους,
τοὺς πλεῖστα δυναμένους φαγεῖν τε καὶ πιεῖν.
ΔΙ. ἡμεῖς δὲ λαικαστάς τε καὶ καταπύγονας.

would detail the intolerable excess of luxury and magnificence and accommodation which had been obtruded upon him at Versailles and the voyage de Marly." Quarterly Rev. vol. XXIII. p. 485.

74. ἐκπωμάτων. Compare Herodot. IX. 41, 80.

Ib. It will be observed from the construction of this verse and numerous others, that no regard was paid by the comic poets to that metrical canon which prohibited the tragic writers from throwing the third and fourth feet of an iambic senarius into the same word. So supr. 31, ἀπορῶ, γράφω, παρατίλλομαι, λογίζομαι.

75. ὦ Κραναὰ πόλις. Translate, *O doltish town!* The epithet is evidently derived from a very early king of Athens, and, after the poet's usual fashion, is intended to convey an idea of ancient simplicity and credulousness. Ἀθηναῖοι δὲ, ἐπὶ μὲν Πελασγῶν ἐχόντων τὴν νῦν Ἑλλάδα καλεομένην, ἦσαν Πελασγοὶ, οὐνομαζόμενοι Κραναοί· ἐπὶ δὲ Κέκροπος βασιλέος, ἐπεκλήθησαν Κεκροπίδαι· ἐκδεξαμένου δὲ Ἐρεχθέος τὴν ἀρχὴν, Ἀθηναῖοι μετωνομάσθησαν· Ἴωνος δὲ τοῦ Ξούθου στρατάρχεω γενομένου Ἀθηναίοισι, ἐκλήθησαν ἀπὸ τούτου Ἴωνες. Herodot. VIII. 44. See also Schömann, lib. III. c. 1. In the writings of Pindar the epithet κρανααὶ is applied at least three times to Athens, (Ol. VII. 151. XIII. 53. Nem. VIII. 19.) and seems there to refer to the sterility of the soil. The word occurs but once more, I believe, in the writ- of Aristophanes, where it is said, in reference to the proceedings of some female revolutionists, τὴν Κραναὰν κατέλαβον, Lys. 480.

76. κατάγελων. Infr. ταῦτ' οὐ κατάγελώς ἐστιν ἀνθρώποις; Eq. 319, ὥστε κατάγελων | πάμπολυν τοῖς δημόταισι καὶ φίλοις παρασχέθειν. Plato in Criton. 45, e. ὥσπερ κατάγελως τῆς πράξεως. See also Blomf. in Ag. p. 287.

77. οἱ βάρβαροι. See Passow on this word.

Ib. ἄνδρας, emphatically *men*. Future opportunities will arise for illustrating this expression from Aristophanes, as well as other authors: Demosthenes thus applies it to the corrupt envoys and statesmen of *his* day: ἐπειδὴ δὲ δωροδοκεῖν ἤρξαντό τινες, καὶ δι' ἀβελτερίαν οἱ πολλοὶ, μᾶλλον δὲ διὰ δυστυχίαν, τούτους πιστοτέρους ἡγήσαντο τῶν ὑπὲρ αὐτῶν λεγόντων, καὶ Λασθένης μὲν ἤρεψε τὴν οἰκίαν τοῖς ἐκ Μακεδονίας δοθεῖσι ξύλοις, Εὐθυκράτης δὲ βοῦς ἔτρεφε πολλὰς τιμὴν οὐδενὶ δοὺς, ἕτερος δέ τις ἧκεν ἔχων πρόβατα, ἄλλος δέ τις ἵππους, οἱ δὲ πολλοὶ καὶ καθ' ὧν ταῦτ' ἐγίγνετο οὐχ ὅπως ὠργίζοντο ἢ κολάζειν ἠξίουν τοὺς ταῦτα ποιοῦντας, ἀλλ' ἀπέβλεπον, ἐζήλουν, ἐτίμων, ἄνδρας ἡγοῦντο. Dem. 425, 26.

79. λαικαστάς. The expression is coarse, but manly; and the morality as sound in principle as it is logical in deduction. Intem-

ΠΡ. *ἔτει τετάρτῳ δ' εἰς τὰ βασίλει' ἤλθομεν.*
εἶτ' ἐξένιζε, παρετίθει δ' ἡμῖν ὅλους

perance in diet is generally, and almost necessarily, followed by excesses and vices of a still more odious character. Translate, *sensualists.*

Ib. *καταπύγονας.* Translate, if at all, *infamous profligates.* On the fouler stains of antiquity, it will form no part of this publication to dilate. If one record or two has been allowed to remain in these pages, it is for the sake of pointing to the doom assigned to such crimes in that terrific register of human guilt and human punishment, the Inferno of Dante.

> Aimè, che piaghe vidi ne' lor membri,
> Recenti e vecchie dalle fiamme incese!
> Ancor men' duol, pur ch' i' me ne rimembri. Canto XVI.

> Ah me! what wounds I mark'd upon their limbs,
> Recent and old, inflicted by the flames!
> E'en the remembrance of them grieves me yet. Cary's Transl.

On such crimes this publication, if pursued, will, with perhaps one exception, observe in future a silence more guarded even than that of Dante.

> Non ragionam di lor, ma guarda e passa. Canto III.

> Speak not of them, but look, and pass them by.

80. *ἔτει τετάρτῳ.* This is of course a piece of comic [x] exaggeration; but the important lesson concealed under it is easily supplied from other sources. *ταῦτα γράψαντος ἐμοῦ τότε, καὶ τὸ τῇ πόλει συμφέρον, οὐ τὸ Φιλίππῳ ζητοῦντος, βραχὺ φροντίσαντες οἱ χρηστοὶ πρέσβεις οὗτοι καθῆντο ἐν Μακεδονίᾳ τρεῖς ὅλους μῆνας, ἕως ἦλθε Φίλιππος ἐκ Θρᾴκης πάντα καταστρεψάμενος τἀκεῖ, ἐξὸν ἡμερῶν δέκα, μᾶλλον δὲ τριῶν ἢ τεττάρων, εἰς τὸν Ἑλλήσποντον ἀφῖχθαι καὶ τὰ χωρία σῶσαι, λαβόντας τοὺς ὅρκους πρὶν ἐκεῖνον ἐξελεῖν αὐτὰ,* Dem. 235, 20. Hence the five accounts which every ambassador, according to the same authority, is bound to render to that power which issues his commission;—*πρῶτον μὲν ὧν ἀπήγγειλε, δεύτερον δὲ ὧν ἔπεισε, τρίτον δὲ ὧν προσετάξατε αὐτῷ, μετὰ ταῦτα τῶν χρόνων, ἐφ' ἅπασι δὲ τούτοις, εἰ ἀδωροδοκήτως ἢ μὴ πάντα ταῦτα πέπρακται,* 342, 15.

81. *εἶτ' ἐξένιζε.* Whatever may be the court language of other monarchs, that of the people-king was not of the most choice or delicate description. A few omissions have accordingly been necessary here, but the reader's intelligence will easily supply a nominative case for the verb in this sentence.

Ib. *ὅλους βοῦς.* Herodot. in Clione: *οἱ εὐδαίμονες αὐτῶν* (Persarum) *βοῦν καὶ ἵππον, καὶ κάμηλον καὶ ὄνον προτιθέαται, ὅλους ὀπτοὺς ἐν καμίνοισι.* These prodigious entertainments afforded the comic poets many a laugh at the slender repasts of their own countrymen.

> *τί δ' ἂν Ἕλληνες μικροτράπεζοι,*
> *φυλλοτρῶγες δράσειαν; ὅπου*

x Compare Herodot. V. 51—53.

ἐκ κριβάνου βοῦς. ΔΙ. καὶ τίς εἶδε πώποτε
βοῦς κριβανίτας; τῶν ἀλαζονευμάτων.
ΠΡ. καὶ, ναὶ μὰ Δί', ὄρνιν τριπλάσιον Κλεωνύμου
παρέθηκεν ἡμῖν· ὄνομα δ' ἦν αὐτῷ—φέναξ.
ΔΙ. ταῦτ' ἄρ' ἐφενάκιζες σὺ, δύο δραχμὰς φέρων.
ΠΡ. καὶ νῦν ἄγοντες ἥκομεν Ψευδαρτάβαν,

> τέτταρα λήψει κρέα μίκρ' ὀβολοῦ.
> παρὰ δ' ἡμετέροις προγόνοισιν ὅλους
> βοῦς ὤπτων, ὗς, ἐλάφους, ἄρνας·
> τὸ τελευταῖον δ' ὁ μάγειρος ὅλον
> τέρας ὀπτήσας, μεγάλῳ βασιλεῖ
> θερμὴν παρέθηκε κάμηλον.

Antiphanes, quoted Phil. Mus. I. 585.

82. κρίβανος and κλίβανος, *an oven*. The author is preparing for a play of words.

83. βοῦς κριβανίτας. 'Oxen baked in an oven' are a perfect surprise to the worthy citizen: ἄρτους κριβανίτας (a species of loaves so called) were more familiar to him.

> α. τουτὶ τί ἦν τὸ πρᾶγμα; β. θερμοὺς ὦ τέκνον.
> α. ἀλλ' ἦ παραφρονεῖς; β. κριβανίτας ὦ τέκνον.

Fragm. Aristoph. Dind. Scen. Poet. p. 138.

Ib. τῶν ἀλαζονευμάτων. Nub. 818, τῆς μωρίας· | τὸ Δία νομίζειν, ὄντα τηλικουτονί. Eccl. 787, τῆς μωρίας, | τὸ μηδὲ περιμείναντα τοὺς ἄλλους ὅ τι | δράσουσιν.

84. Κλεωνύμου. This person appears to have been one of the φαγεῖν μάλ' ἀνδρικοὶ (Porson's Advers. 116.) ridiculed in a preceding note. He was equally conspicuous for his corpulence and his cowardice, and, as the poet in his witty manner insinuates, ought to have derived the first part of his name from the word κόλαξ (*a flatterer*), and not from κλέος (*glory*). Av. 1476, Κλεώνυμος, | χρήσιμον μὲν οὐδὲν, ἄλ|λως δὲ δειλὸν καὶ μέγα. Vesp. 592, χὼ μέγας οὗτος Κολακώνυμος ἀσπιδαποβλής.

85. φέναξ. Passow considers the Persian phœnix to be here alluded to. Wieland supposes the corpulent pelican to be intended. The play of words, such as it is, will be best preserved by translating *mock-bird*.

86. ταῦτ'—ἐφενάκιζες, *practised these mockeries upon us*. More commonly used with acc. of person. Pl. 271, φενακίσας ἡμᾶς. Pac. 1087, φενακίζων ποτ' Ἀθηναίους.

> ὁ μὲν ἄρτος ἡδὺ, τὸ δὲ φενακίζειν προσὸν
> ἔμβαμμα τοῖς ἄρτοις πονηρὸν γίγνεται.

Athen. IX. 368, d. (emend. Pors.)

87. Ψευδαρτάβαν. The composition of this name[y] seems to imply

[y] Compare Herodot. I. 139, 192.

τὸν Βασιλέως ὀφθαλμόν. ΔΙ. ἐκκόψειέ γε
κόραξ πατάξας τόν γε σὸν τοῦ πρέσβεως.

one of two things; either that the poet believed the accounts of these envoys to be mere deceptions, got up for the purpose of deluding the assembly, and protracting the war; or else it is a sneer at one of those πρεσβέων ἀλαζονεῖαι, similar to what the orator Æschines afterwards satirized as the ἡγεμόνων ἀλαζονεῖαι of his own day; a parading of foreign names before the assembly, full of sound and fury, but as empty in reality as they were pompous in appearance. Such are the Deiares, Deipyrus, and Polyphontes in the following quotation: χίλια δὲ καὶ πεντακόσια τάλαντα οὐκ εἰς στρατιώτας ἀλλ' εἰς ἡγεμόνων ἀλαζονείας ἀνηλωκέναι, Δηϊάρην τε καὶ Δηΐπυρον καὶ Πολυφόντην, δραπέτας ἀνθρώπους, ἐκ τῆς Ἑλλάδος συνειλεγμένους. Æsch. 37, 17.

88. τὸν Βασιλέως ὀφθαλμόν. Hesychius: ἐπέμπετό τις ὑπὸ βασιλέως ἐπίσκοπος, ὃς ἐφεωρᾶτο τὰ πράγματα, ὃν τοῦ βασιλέως ὀφθαλμὸν ἐκάλουν. There is something truly oriental and magnificent in this office, which, while it left the monarch secluded like a divinity, in his superb palaces and domains, (Herodot. I. 99, 100.) represented his eyes (for we are not, like Hesychius, to restrict the duty to a single person) as traversing the whole extent of his immense dominions, for the purposes of inspection and superintendence. The poetic mind of Milton has not lost sight of this idea.

> . . . and straight was known
> Th' archangel Uriel, one of the seven
> Who in God's presence, nearest to his throne,
> Stand ready to command, and are his eyes
> That run through all the heav'ns, or down to th' earth
> Bear his swift errands, over moist and dry,
> O'er sea and land. Paradise Lost, III. 647.

To the illustrations from classic authors given on this subject by the learned editor of Æschylus, add Herodotus, I. 114. V. 24. Xenoph. Cyrop. VIII. 2. 10.

Ib. ἐκκόψειέ γε. The particle γε concludes also the following verses: Vesp. 163. Eq. 1204. Pl. 20, 1117, 1157, 1168. Nub. 251, 253, 672, 1339, 1342. When the same proposition contains several words which require to be made emphatic, the particle γε is repeated. Hom. Il. E. 287, 288. X. 266. Herodot. I. 187, μὴ μέντοι γε μὴ σπανίσας γε, ἄλλως ἀνοίξῃ. III. 80. Soph. Œd. Col. 977, πῶς γ' ἂν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοι; Andoc. 11, 40, ἥπου ἀγράφῳ γε ψηφίσματι παντάπασιν οὐ δεῖ γε χρῆσθαι. Matt. Gr. Gr. §. 602. I am not aware of more than two other instances of γε thus occurring in Brunck's edition of Aristophanes, Nub. 550. Av. 1590. and both of these have been corrected by subsequent critics.

89. τόν γε σὸν τοῦ πρέσβεως. Nub. 1201, τί κάθησθ' ἀβέλτεροι, | ἡμέτερα κέρδη τῶν σοφῶν. Pl. 33, τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου σχεδὸν | ἤδη νομίζων ἐκτετοξεῦσθαι βίον. Hence St. Paul's expression, when referring to the peculiar signature which he was obliged to

ΚΗ. ὁ Βασιλέως ὀφθαλμός. ΔΙ. ὦναξ Ἡράκλεις·
πρὸς τῶν θεῶν, ἄνθρωπε, ναύφρακτον βλέπεις,
ἢ περὶ ἄκραν κάμπτων νεώσοικον σκοπεῖς;

adopt, that his converts might not be misled by the spurious epistles circulated in his name. *ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω.* 2 Thess. iii. 17.

90. *ὁ βασιλέως ὀφθαλμός.* Among the minor peculiarities of the old comedy may be reckoned one which W. Schlegel, I believe, has noticed; that of seizing upon an abstract idea, and bringing it as it were corporeally and palpably before the spectator. In conformity with this practice, the Persian envoy appears on the stage with a prodigious eye, of itself sufficient to create amusement, but which to the nautic multitude, who formed so large a portion of the poet's audience, had a still further attraction. In the ancient ships of war the term *eyes* was applied to those apertures through which the oars projected: (Schol. *μεγάλοι ταῖς τριήρεσι ὀφθαλμοὶ γίνονται, δι' ὧν τὰς κώπας ἐμβάλλοντες ἐκωπηλάτουν*:) and hence allusions, of which the audience must have been far better judges than we can now pretend to be.

91. *ναύφρακτον.* Hesych. *εἰς ναυμαχίαν παρεσκευασμένος.* Eq. 567, *πεζαῖς μάχαισιν, ἔν τε ναυφράκτῳ στρατῷ*, *naval combat.*

Ib. *ναύφρακτον βλέπεις.* Hotibius understands these words in the same sense as *βλέπειν κάρδαμα*, Vesp. 454. *σκύτη*, 643. *νάπυ*, Eq. 631. *ὀπὸν*, Pac. 1183; a mode of expression familiar to all readers of Aristophanes. Translate, *Dost meditate a naval fight?* "Humeris, ni fallor," continues the same learned commentator, "servorum quasi remigatus, more procerum orientalium, homo magnæ molis, et qui variam vestem procul dubio indutus esset, haud inepte navis comparatur picto rostro."

92. *κάμπτων, doubling.* *κάμπτων δὲ Ἄμπελον, τὴν Τορωναίην ἄκρην*, Herodot. VII. 122. *κάμψαντες δὲ τὴν ἄκρην τῆς Μαγνησίης*, VII. 193. IV. 42, 43. *μή μ', ὦ μάταιε ναῦτα, τὴν ἄκραν κάμπτων | χλευήν τε ποιεῦ, καὶ γέλωτα καὶ λάσθην*, Æschrion ap. Athen. VIII. 335, c. See also Blomfield's Gloss. in Ag. p. 215.

Ib. *νεώσοικον σκοπεῖς, num navale circumspicis, ut requiescas, mole ruens tua.* Hotib. A distinction must be made between the *νεώριον* and the *νεώσοικος* of the Athenians. The first comprehended the entire dock-yard, the second detached buildings or portions of it. Hence the directions given by Demosthenes in his speech, *περὶ τῶν συμμοριῶν. φημὶ τοὺς στρατηγοὺς δεῖν διανεῖμαι τόπους δέκα τῶν νεωρίων, σκεψαμένους ὅπως ὡς ἐγγύτατ' ἀλλήλων κατὰ τριάκοντ' ὦσι νεώσοικοι.* Dem. 184, 1. To a great naval power like Athens, her arsenals and dock-yards could not but be of the utmost importance: hence the frequent taunts and reproaches made by rival orators to each other, according as they neglected or not the construction of them. Dem. 329, 1. Dein. 102, 23. A noble application of this word, put into the mouth of Solon by the great imitator of Aristophanes, will be of

ἄσκωμ' ἔχεις που περὶ τὸν ὀφθαλμὸν κάτω.
ΠΡ. ἄγε δὴ σὺ, Βασιλεὺς ἅττα σ' ἀπέπεμψεν, φράσον,
λέξοντ' Ἀθηναίοισιν, ὦ Ψευδαρτάβα.
ΒΑ. ἰαρταμὰν ἐξὰρξ' ἀναπισσόναι σάτρα.
ΠΡ. ξυνήκαθ' ὃ λέγει; ΔΙ. μὰ τὸν Ἀπόλλω, 'γὼ μὲν οὔ.
ΠΡ. πέμψειν Βασιλέα φησὶν ὑμῖν χρυσίον.
ΔΙ. ἀλλ' ἄπιθ'· ἐγὼ δὲ βασανιῶ τοῦτον μόνος.
ἄγε δὴ σὺ φράσον ἐμοὶ σαφῶς, πρὸς τουτονὶ,
ἵνα μή σε βάψω βάμμα Σαρδιανικόν·

far more moral value than the recriminations of angry orators. *πόλιν γὰρ ἡμεῖς οὐ τὰ οἰκοδομήματα ἡγούμεθα εἶναι, οἷον τείχη, καὶ ἱερὰ, καὶ νεωσοίκους, ἀλλὰ ταῦτα μὲν ὥσπερ σῶμά τι ἑδραῖον, καὶ ἀκίνητον ὑπάρχειν ἐς ὑποδοχὴν καὶ ἀσφάλειαν τῶν πολιτευομένων, τὸ δὲ πᾶν κῦρος ἐν τοῖς πολίταις τιθέμεθα.* Luc. de Gymn. tom. VII. p. 175.

93. *ἄσκωμα.* Etym. Mag. 155, 17, *ἀσκώματα καλοῦνται καὶ τὰ δέρματα τὰ ἐπιρραπτόμενα ταῖς κώπαις ἐν ταῖς τριήρεσι, διὰ τὸ μὴ εἰσφέρειν τὸ θαλάσσιον ὕδωρ.* A learned correspondent, to whom this is by no means my only obligation, thus explains this passage. "I suppose the king's EYE to have worn a mask, in which the upper half was one huge painted eye, with a piece of black leather hanging from it over the mouth and chin, so as to be, not, like a Cyclops, one-eyed, but all eye. Such a piece of leather seems to have hung down below the rowport of the ancient galleys, either fastened to it or to the oar, for the purpose assigned by you, that of keeping out the sea-water." The *ἀσκώματα* of the Etym. Mag. appear to correspond with those oar-bags which Mr. Mitford observed in that curious marble fragment, descriptive of an ancient trireme, which is or was in the Vatican Museum at Rome.

96. Pseudartabas here speaks Persian, as the Turks in Moliere's "Bourgeois Gentilhomme" speak Turkish. WIELAND.

100. *πρὸς τουτονὶ, in the presence of this person;* meaning, says Elmsley, either the Athenian ambassador, or the eunuch, who accompanied Pseudartabas. *Πρὸς, coram,* Ran. 1307. Av. 397. Vesp. 267.

101. Few of Dawes's canons appear to have given their ingenious inventor more satisfaction than that which announced under what circumstances such words as *ἵνα, ὄφρα,* and *μὴ* require a subjunctive mood, and when they demand an optative mood. After some preliminary notes of triumph, this most acute and sagacious scholar observes, "Nos primi monemus . . . . formæ verborum optativæ, cum certis voculis, *ἵνα* puta, *ὄφρα,* et *μὴ,* conjunctæ eum esse usum, ut verbis de tempore non nisi præterito usurpatis subjungatur, istique adeo Latinorum tempori AMAREM respondeat: alteram contra verbis non nisi præsentis vel futuræ significationis subjungi, atque alteri

Βασιλεὺς ὁ μέγας ἡμῖν ἀποπέμψει χρυσίον;
ἄλλως ἄρ' ἐξαπατώμεθ' ὑπὸ τῶν πρέσβεων;
Ἑλληνικόν γ' ἐπένευσαν ἄνδρες οὑτοιί,
κοὐκ ἔσθ' ὅπως οὐκ εἰσὶν ἐνθένδ' αὐτόθεν.

isti apud Romanos tempori AMEM respondere." Mis. Crit. 82, 3. Mus. Crit. I. 524. The number of the following references, which relate only to the second branch of this canon, will shew the importance of it. *cum præs.* Pac. 424, *πρῶτον δέ σοι | δῶρον δίδωμι τήνδ', ἵνα σπένδειν ἔχῃς.* Th. 578, *ἥκω φράσων τοῦτ' . . . ἵνα σκοπῆτε.* Vesp. 567, *οἱ δὲ σκώπτουσ', ἵν' ἐγὼ γελάσω.* *cum fut.* Eq. 710, *ἕλξω σε πρὸς τὸν δῆμον, ἵνα δῷς μοι δίκην.* 1028, *λήψομαι λίθον, | ἵνα μή μ' ὁ χρησμὸς . . δάκῃ.* Pl. 23, 70. Nub. 996. Pac. 30, 448, 928, 931, 1266. Av. 355, 396, 518, 560, 712, 848, 1004, 1427. Eccl. 371, 680, 687, 712, 720, 937. Thes. 495, 538, 579, 1007. Lys. 373. Vesp. 70, 377, 454, 567, 704, 846, 929, 1028. Eq. 801, 850. In the following instances an imperative mood occurs, as in the text. Nub. 19, 58, 196, 238, 479, 822. Pac. 544, 992. Av. 55, 92, 660, 663, 690, 1507, 1550, 1647, 1687. Eccl. 517, 726, 1177. Thes. 158, 236, 573, 579, 628, 755, 763, 941, 1115, 1183. Lys. 503, 688, 1243. Vesp. 704, 1156, 1252, 1362, 1517. Eq. 14, 96, 114, 118, 150, 491, 494, 548, 727, 747, 785, 970, 1160, 1227. Ran. 297, 571, 606, 854, 1007, 1210, 1228, 1480. Pl. 644, 724, 936, 959, 1170, 1194.

Ib. *βάψω βάμμα.* A well known Atticism, occurring under two forms. Th. 793, *μανίας μαίνεσθαι.* Pl. 10, *μέμψιν μέμφομαι.* 419, *τόλμημα τολμᾶτον.* 517, *λῆρον ληρεῖς.* Av. 31, *νόσον νοσοῦμεν.* 42, *βάδον βαδίζομεν.* 508, *ἦρχον ἀρχήν.* 849, *πέμπειν πομπήν.* Pac. 150, *πόνους πονῶ,* and many others.

Ib. *β. τ. βάμμα Σαρδιανικὸν, to confer upon a person the scarlet-dye of Sardis;* i. e. to beat him till the blood comes. Compare Pac. 1174.

102. The 'king's eye' at the end of this verse nods dissent. An Athenian application to the same quarter for money in a subsequent reign was treated very roughly. *ὁ γὰρ τῶν Περσῶν βασιλεὺς . . . κατέπεμψε τῷ δήμῳ καὶ μάλα ὑβριστικὴν καὶ βάρβαρον ἐπιστολὴν, ἐν ᾗ τά τε δὴ ἄλλα καὶ μάλ' ἀπαιδεύτως διελέχθη, καὶ ἐπὶ τελευτῆς ἐνέγραψεν ἐν τῇ ἐπιστολῇ, "ἐγὼ" φησὶν "ὑμῖν χρυσίον οὐ δώσω· μή με οἰτεῖτε· οὐ γὰρ λήψεσθε,"* Æsch. 87, 42. For further accounts of these applications to the Persian king for money by Athens or Sparta, see Isoc. de Pac. 172, e. 179, a. Thucyd. II. 7, 67. IV. 50. Boeckh's Economy, II. 373, 4.

103. *ἄλλως, omnino, non nisi.* Nub. 1203, *ἀριθμὸς, πρόβατ' ἄλλως, ἀμφορῆς νενησμένοι.* Dem. 348, 24, *οἱ δ' ἀντιλέγοντες ὄχλος ἄλλως καὶ βασκανία κατεφαίνετο.* Eurip. Fragm. Lycurg. 161, 4, (Dindorf. 92. v. 25.) *ἀλλ' ἐμοί γ' εἴη τέκνα, | ἃ καὶ μάχοιτο καὶ μετ' ἀνδράσιν πρέποι, | μὴ σχήματ' ἄλλως ἐν πόλει πεφυκότα.*

105. *αὐτόθεν.* Herodot. I. 64, *χρημάτων συνόδοισι, τῶν μὲν αὐτόθεν,*

καὶ τοῖν μὲν εὐνούχοιν τὸν ἕτερον τουτονὶ
ἐγᾦδ' ὅς ἐστι, Κλεισθένης ὁ Σιβυρτίου.
τοιόνδε δ', ὦ πίθηκε, τὸν πώγων' ἔχων,
εὐνοῦχος ἡμῖν ἦλθες ἐσκευασμένος;
ὁδὶ δὲ τίς ποτ' ἐστίν; οὐ δήπου Στράτων;
ΚΗ. *σίγα· κάθιζε.*

τῶν δέ, ἀπὸ Στρυμόνος ποταμοῦ συνιόντων. Xen. Mem. II. 8, 1, "*πόθεν, Εὔθηρε, φαίνῃ;*" "*ὑπὸ μὲν τὴν κατάλυσιν τοῦ πολέμου, ἐκ τῆς ἀποδημίας· νυνὶ μέντοι αὐτόθεν.*" (*from home here in the town.* Seager.) In Pindar. Nem. 3, 113,

τηλαυγὲς ἄραρε φέγγος
Αἰακιδᾶν αὐτόθεν,
Ζεῦ·

the word *αὐτόθεν* appears to apply to Troy, as the place where the glory of the great family of the Æacidæ began. The following passages in Thucydides also deserve attention: I. 11. III. 7. IV. 52. VII. 71.

106. *εὐνούχοιν.* The dramatic dignity of the king's envoy is properly consulted by giving him for attendants two of that class of persons, who in oriental countries were held in particular estimation for their fidelity, &c. (Blomfield's Gloss. in Persas, p. 193.) The satire, which subsequently transfers the name from those, whose want of manhood was their misfortune, to two persons on whom the imputation rested from their effeminacy and vices, (Ran. 48, 57, 422. Vesp. 1187. Av. 831. Lys. 622, 1092. Eq. 1374.) is as pungent as just.

106, 7. Examples of that well known Atticism, where what ought to be the nominative of the following verb is made the accusative of the preceding verb, abound in the writings of Aristophanes.

Ib. *Κλεισθένης ὁ Σιβυρτίου.* The patronymic here given to Cleisthenes appears to be one of mere irony. Sibyrtius, the keeper of a celebrated wrestling-school, must have been the very opposite in character to the soft and effeminate Cleisthenes. The hardest blow dealt this contemptible creature occurs in a laughable scene of our author's Thesmophoriazusæ.

108. Parodied from Archilochus, *τοιόνδε δ', ὦ πίθηκε, τὴν πυγὴν ἔχων.*

110. *οὐ δήπου Στράτων.* Elmsley prints these words, as also *οὔτι που*, without a note of interrogation, and considers them as equivalent to the English expression, *Surely it cannot be Strato.* He refers (indiscriminately) to Nub. 1260. Pac. 1211. Av. 269. Lys. 354. Ran. 522, 526. Eccl. 327, 329, 756.

111. *κάθιζε.* Vesp. 905, 940. Nub. 254, 972. Ecc. 130. Th. 221. Ran. 197. *Κάθισον* is applied to a person standing, and whom we wish to take a seat; *κάθησο* to a person already seated, and

τὸν Βασιλέως ὀφθαλμὸν ἡ βουλὴ καλεῖ
εἰς τὸ πρυτανεῖον. ΔΙ. ταῦτα δῆτ' οὐκ ἀγχόνη;
κᾆπειτ' ἐγὼ δῆτ' ἐνθαδὶ στραγγεύομαι;
τοὺς δὲ ξενίζειν οὐδέποτ' ἴσχει γ' ἡ θύρα.
ἀλλ' ἐργάσομαί τι δεινὸν ἔργον καὶ μέγα.

whom we wish to keep his seat. Compare Lucian, T. IX. 234. Herodot. IV. 190.

113. τὸ πρυτανεῖον. The reader, who has been accustomed to the beautiful town-halls of the continent, will easily believe that no expense of architectural embellishment was spared in the construction of the town-hall of Athens. For the purpose of understanding the authors of antiquity, however, our business lies less with its exterior beauty, than two purposes to which its interior was dedicated; as the feasting place of the Prytanes, while in office, together with a few other distinguished individuals, and as the banquetting room, in which foreign ambassadors were entertained at the public expense. Frequent allusion to both these customs is to be found in Aristophanes and the Greek orators: the following will suffice for the present occasion. Dem. 414, 4, τὸ νόμιμον ἔθος ποιῶν, καὶ ἐπῄνεσα τούτους, καὶ εἰς πρυτανεῖον ἐκάλεσα. 350, 24, οὔτ' εἰς τὸ πρυτανεῖον ἠξίωσε (senatus scil.) καλέσαι. καίτοι τοῦτ', ἀφ' οὗ γέγονεν ἡ πόλις, οὐδεὶς πώποτε φήσει παθεῖν οὐδένας πρέσβεις. Æsch. 34, 46, τοὺς πρέσβεις, . . . εἰ δοκοῦμεν ἄξιοι εἶναι, ἐπαινέσαι καὶ καλέσαι ἐπὶ δεῖπνον εἰς τὸ πρυτανεῖον.

Ib. ταῦτα δῆτ' οὐκ ἀγχόνη; A formula expressive of despair. Eurip. Herac. 247, καὶ τάδ' ἀγχόνης πέλας. Æsch. 33, 18, τοῦτο δ' ἄρ' ἦν ἀγχόνη καὶ λύπη τούτῳ. Luc. Timon. I. 113, ἀγχόνη γὰρ ἂν τὸ πρᾶγμα γένοιτο αὐτοῖς. Terent. Phorm. IV. 4, 5, Ad restim mi quidem res cecidit planissume.

114. κᾆπειτ', *and yet, nevertheless, notwithstanding.*

> οὐκ ἔσθ' ὅπως οὐ ναυτιᾷς ἔτ', ὦ ξένε,
> ὅστις γ' ἀκούσας ὅτι τέθνηκε Πρωτέας
> ἔπειτ' ἐρωτᾷς, ἔνδον ἔστ', ἢ 'ξώπιος. Thes. 882.
>
> ἔπειτα παῖδας χρὴ φυτεύειν καὶ τρέφειν. Vesp. 1133.

The addition of δῆτα seems only to add additional force to this meaning. Av. 911, ἔπειτα δῆτα δοῦλος ὢν κόμην ἔχεις; Ib. 1217, κᾄπειτα δῆθ' οὕτω σιωπῇ διαπέτει | διὰ τῆς πόλεως τῆς ἀλλοτρίας. Eurip. in Alcest. 838, ἔπειτα δῆτά μ' ἐξενίζετε; where see Monk's remarks.

Ib. στραγγεύεσθαι, *to loiter, to delay.* Nub. 131, τί ταῦτ' ἔχων στραγγεύομαι;

115. ἴσχει, *hinders.* Herodot. III. 77, ἴσχον τε βουλομένους τοὺς ἑπτὰ ἐς τὸ πρόσω παριέναι. V. 92, καὶ τὸν, φρασθέντα τοῦτο, οἶκτός τις ἴσχει ἀποκτεῖναι. IX. 12, οὐ δυνατοὶ αὐτὴν (τὴν νεότητα) ἴσχειν εἰσὶ 'Αργεῖοι μὴ οὐκ ἐξιέναι. Eupolis ἐν φίλοις: νὴ τὸν Ποσειδῶ, κοὐδέποτ' ἴσχει γ' ἡ θύρα. Dindorf edits οὐδέποτε γ' ἴσχει θύρα.

116. ἐργάσομαι—ἔργον. Av. 1175, ὦ δεινὸν ἔργον καὶ σχέτλιον

ἀλλ' Ἀμφίθεός μοι ποῦ 'στιν; ΑΜ. οὑτοσὶ πάρα.
ΔΙ. ἐμοὶ σὺ, ταυτασὶ λαβὼν ὀκτὼ δραχμὰς,
σπονδὰς ποιήσαι πρὸς Λακεδαιμονίους μόνῳ,
καὶ τοῖσι παιδίοισι, καὶ τῇ πλάτιδι·
ὑμεῖς δὲ πρεσβεύεσθε καὶ κεχήνετε.
ΚΗ. προσίτω Θέωρος ὁ παρὰ Σιτάλκους. ΘΕ. ὁδί.

εἰργασμένος. Pl. 445, δεινότατον ἔργον παραπολὺ | ἔργων ἁπάντων ἐργασόμεθ'. Homer of female occupations. Il. Ω. 733. Od. Υ. 72. Χ. 422. Herodot. IV. 114. IX. 49, 73, 78. and elsewhere. The epithets δεινὸν καὶ μέγα are also coupled Thes. 581. Pac. 403.

117. πάρα for πάρεστι. Ran. 1484. Vesp. 316, 899. Thes. 1161. Lys. 58.

118. ταυτασὶ, *here they are.* The word is used δεικτικῶς, and the article in consequence omitted.

Ib. ὀκτω δραχμάς. These are given Amphitheus as travelling expenses, of the want of which he had previously complained.

120. πλατίδι, *uxori.* A word of Spartan origin, for the derivation of which see Blomfield's Prom. Vinct. p. 194.

121. πρεσβεύεσθε. The Athenian rage for sending ambassadors to different countries is admirably satirized by Demosthenes in his speech 'de Chersoneso:' but our limits confine us to the indignant interrogation of the allies, who saw Philip *doing*, and the Athenians merely *negociating: τί οὖν πρεσβεύεσθε καὶ κατηγορεῖτε καὶ πράγμαθ' ἡμῖν παρέχετε;* Dem. 99, 5. The student will find in the following references (Dem. 302, 5. 377, 15. 400, 11. 428, pen. 432, 5.) something of more importance than mere illustrations of the word πρεσβεύειν: in reference to that legislative assembly, the functions of which we are now considering, the conclusion of a speech by the ambassador Andocides is well deserving of attention: τούτων δ' ἔστι τὸ τέλος παρ' ὑμῖν, ἀλλ' οὐκ ἐν Λακεδαιμονίοις, δι' ἡμᾶς. πρεσβευτὰς οὖν πάντας ὑμᾶς ἡμεῖς οἱ πρέσβεις ποιοῦμεν· ὁ γὰρ τὴν χεῖρα μέλλων ὑμῶν αἴρειν, οὗτος ὁ πρεσβεύων ἐστὶν, ὁπότερ' ἂν αὐτῷ δοκῇ, καὶ τὴν εἰρήνην καὶ τὸν πόλεμον ποιεῖν. μέμνησθε μὲν οὖν, ὦ Ἀθηναῖοι, τοὺς ἡμετέρους λόγους, ψηφίσασθε δὲ τοιαῦτα ἐξ ὧν ὑμῖν μηδέποτε μεταμελήσει, Andoc. 28, 33.

Ib. κεχήνετε. From the intense passion of the Athenians for hearing news, (Dem. 43, 7. Acts Apost. xvii. 21.) and their habit of swallowing open-mouth'd the flying rumours of the day, the soubriquet of *gapers* appears to have been attached to the citizens of Athens, (Eq. 1115—1120, 1261.) in the same way as that of *cockneys* to natives of London among ourselves, or that of *badauds* to the citizens of Paris. If any period of their history was likely to open their mouths somewhat wider than usual, to hear in what posture their foreign relations stood, it must have been that under immediate consideration, when so much was at stake.

122. Σιτάλκους. Light and rapid as the sketches of Aristophanes

ΔΙ. ἕτερος ἀλαζὼν οὗτος εἰσκηρύττεται.
ΘΕ. χρόνον μὲν οὐκ ἂν ἦμεν ἐν Θρᾴκῃ πολὺν,

are, it is no difficult matter to trace in them the stirring spirit of Athens, and her determination to stand or fall in the great contest which she had undertaken. We have just seen her ambassadors toiling through the scorching plains of Asia; we now find them traversing the snows of the north, and enlisting its inert and frozen powers in her favour. A new world, as it were, suddenly rises before us. Monarchs, whose very existence would perhaps have otherwise been unknown, and nations which hardly find a definite place on our maps, successively appear on the stage, to join the councils or aid the arms of that ambitious republic in wresting the supremacy of Greece from her noble, but less active and less intelligent rival. What the great contemporary historian (who must always be read hand in hand with Aristophanes) has left us concerning these distant nations and their concerns, serves rather to excite than gratify curiosity. Powerful autocrats, as transitory in their friendships as quick in their resentments; immense armies, raised by a breath, and at a breath again dissolving into nothing; these, with all that machinery of state intrigue and interested matrimonial connexions which belong to courts of every description, are among the most interesting pictures transmitted to us by Thucydides, and such as we have perhaps the only right to expect from a public historian. Had there been, however, among the numerous envoys and agents of Athens, one gifted with the spirit of our own immortal Scott, it is possible that a picture of mountain manners might have been elicited, as much in contrast with the comparative civilization and refinement of Grecian states, as those representations of Highland society, which but for his enchanting pen had been for ever lost, are with the progress of refinement in other European states. But let us not in vain regret for what is lost, be unthankful for what is left. Besides the interesting narrative of the great author of the Peloponnesian War, the character of Sitalces has come under the consideration of Diodorus Siculus; and if that writer's accounts be [z] correct, the Thracian monarch was no ordinary person. It was perhaps by fixing his eyes on Sitalces as a model, as much as by his early education in Greece, that Philip of Macedon rose to be what he was.

123. ἀλαζών. The precise features of *the braggart*, a class of persons often referred to by Aristophanes, (Nub. 102, 449, 1492. Eq. 269, 903. Pac. 1045, 1120. Av. 983, 1016.) will be best collected from the masterly pen of Theophrastus.

Ib. εἰσκηρύττεσθαι, *to be summoned by the herald.* εἰσεκήρυξαν βραβῆς. Soph. Elect. 690.

124. ἐν Θρᾴκῃ. The value of this country in a political point of

[z] Σιτάλκης ὁ τῶν Θρᾳκῶν βασιλεὺς παρειλήφει μὲν βασιλείαν ὀλίγης χώρας, διὰ δὲ τὴν ἰδίαν ἀνδρίαν καὶ σύνεσιν ἐπὶ πολὺ τὴν δυναστείαν ηὔξησεν, ἐπιεικῶς μὲν ἄρχων τῶν ὑποτεταγμένων, ἀνδρεῖος δ' ὢν ἐν ταῖς μάχαις καὶ στρατηγικὸς, ἔτι δὲ τῶν προσόδων μεγάλην ποιούμενος ἐπιμελίαν. Diod. Sic.

ΔΙ. μὰ Δί' οὐκ ἂν, εἰ μισθόν γε μὴ 'φερες πολύν.
ΘΕ. εἰ μὴ κατένιψε χιόνι τὴν Θρᾴκην ὅλην,
καὶ τοὺς ποταμοὺς ἔπηξ', ὑπ' αὐτὸν τὸν χρόνον
ὅτ' ἐνθαδὶ Θέογνις ἠγωνίζετο.
τοῦτον μετὰ Σιτάλκους ἔπινον τὸν χρόνον·

view, by furnishing men and money to whoever was master of it, is frequently pointed out to the ecclesia by Demosthenes. *ἵνα μὴ προλαβὼν ἐκεῖνος* (Philippus) *τοὺς ἐπικαίρους τῶν τόπων κύριος τῆς Θρᾴκης κατασταίη, μηδὲ πολλῶν μὲν χρημάτων πολλῶν δὲ στρατιωτῶν εὐπορήσας ἐκ τούτων ῥᾳδίως τοῖς λοιποῖς ἐπιχειροίη πράγμασιν.* Dem. 234, 14. *οὐ γὰρ μόνον Φωκέας ἀλλὰ καὶ Θρᾴκην προδέδωκε Φιλίππῳ. καίτοι δύο χρησιμωτέρους τόπους τῆς οἰκουμένης οὐδ' ἂν εἷς ἐπιδεῖξαι τῇ πόλει, κατὰ μὲν γῆν Πυλῶν, ἐκ θαλάττης δὲ τοῦ Ἑλλησπόντου· ἃ συναμφότερα οὗτοι πεπράκασιν αἰσχρῶς καὶ καθ' ὑμῶν ἐγκεχειρίκασι Φιλίππῳ.* 397, 21. Compare Herodot. V. 3, 23.

125. *οὐκ ἄν.* sub. *ἦτε.* Instances of this construction, where *ἂν* is found with a potential power in one member of a sentence, and accompanied by *εἰ* in the other member, abound in Aristophanes. Nub. 231, *εἰ δ' ὢν χαμαὶ τἄνω κάτωθεν ἐσκόπουν, | οὐκ ἄν ποθ' εὗρον.* Av. 1222, *δικαιότατ' ἂν ληφθεῖσα πασῶν Ἰρίδων | ἀπέθανες, εἰ τῆς ἀξίας ἐτύγχανες.* Vesp. 706, *εἰ γὰρ ἐβούλοντο βίον πορίσαι τῷ δήμῳ, ῥᾴδιον ἦν ἄν.* Lys. 517, *κἂν ᾤμωξάς γ', εἰ μὴ σίγας.* Vesp. 344, *οὐ γὰρ ἄν ποθ' | οὗτος ἀνὴρ τοῦτ' ἐτόλμη|σεν λέγειν, εἰ | μὴ ξυνωμότης τις ἦν.* Eq. 1276, *εἰ μὲν οὖν ἄνθρωπος, . . . αὐτὸς ἦν ἔνδηλος, οὐκ ἂν ἀνδρὸς ἐμνήσθην φίλου.* Thes. 595, *ἐγὼ γὰρ οὐκ ἂν ἦλθον ἀγγελῶν, | εἰ μὴ πεπύσμην ταῦτα τῶν σάφ' εἰδότων.* Ecc. 422, *εἰ δ' ἐκεῖνά γε | προσέθηκαν, οὐδεὶς ἀντεχειροτόνησεν ἄν.*

126. *κατένιψε.* Nub. 965. *κεἰ κριμνώδη κατανίφοι.* The snows of Thrace afford a frequent subject of allusion to the ancient poets. Eurip. Cycl. 329. Androm. 215. Horat. Et nive candidam Thracen.

128. *ὅτ'* for *ὅτε.* The word *ὅτι* does not admit of elision.

Ib. *ἠγωνίζετο, was contending with his dramas upon the stage.* Vesp. 1479, *τἀρχαῖ' ἐκεῖν' οἷς Θέσπις ἠγωνίζετο.* The cold frosty compositions of Theognis have been already noticed. Elmsley quotes very appositely Thes. 170, *ὁ δ' αὖ Θέογνις ψυχρὸς ὢν, ψυχρῶς ποιεῖ.*

129. *ἔπινον.* At a subsequent period of his theatrical career, Aristophanes appears to have considered this as the only true mode of doing diplomatic business among his countrymen. Thus in his Lysistrata, when the Spartans and Athenians have made their arrangements for a general peace, and these arrangements are followed by a grand banquet, one of the guests observing that the Spartans had distinguished themselves by their agreeable manners, but that the Athenians had carried away the palm, as symposiasts at the entertainment, the Chorus answers:

> Thou'rt right, my friend; sobriety sits ill
> On us, nor own we sense but in our cups.

καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς,
ὑμῶν τ' ἐραστὴς ἦν ἀληθὴς, ὥστε καὶ
ἐν τοῖσι τοίχοις ἔγραφ'· "'Αθηναῖοι καλοί."
ὁ δ' υἱὸς, ὃν 'Αθηναῖον ἐπεποιήμεθα,
ἤρα φαγεῖν ἀλλᾶντας ἐξ 'Απατουρίων,

I give my voice (and Athens, if she's wise,
Will straight subscribe to it) that our ambassadors
Ne'er talk of business till they're half seas over.
What follows when we go to Sparta sober?
E'en this: our eyes are instant on the watch
To start some subject for commotion—what
We hear, we disregard—what we hear not,
Awakes suspicion—we return and make
Report, with so much variance in our tales,
You'd swear each reason'd of a different matter.
But make us high with wine, and all goes right.
Were one to sing the 'song of Telamon'
In such a moment, though good sense would call
For 'Fair Clitagora,' we should applaud
The strain, and swear 'twas not misplaced; and that
Would be flat perjury at best. Lysist. 1228.

130. *φιλαθήναιος.* Vesp. 282, *λέγων ὡς φιλαθήναιος ἦν.* Dem. 439, 25, *ἑλληνικώτατον ἀνθρώπων, φιλαθηναιότατον.*

Ib. *ὑπερφυῶς, beyond measure.* Eccl. 385, *ὑπερφυῶς ὡς λευκοπληθής.* Blomfield, Gloss. in Pers. v. 825.

132. An Athenian custom (poetically perhaps) transferred to the Thracians.

καὶ νὴ Δί', ἢν ἴδῃ γέ που γεγραμμένον
υἱὸν Πυριλάμπους ἐν θύρᾳ "Δῆμον καλὸν,"
ἰὼν παρέγραψε πλησίον "Κημὸς καλός." Vesp. 97.

See Mercer's note on this subject in Aristænetus, p. 64.

133. *'Αθηναῖον.* This word, coupled with what follows in the next verse, seems to imply that the young prince had been admitted to *all* the privileges of Athenian citizenship, and not, like the *δημοποιητοὶ*, merely to a partial participation of a citizen's rights. This explanation will serve to throw some light on a disputed passage in Thucydides, II. 67. *ὅπως μὴ διαβάντες ὡς βασιλέα τὴν ἐκείνου πόλιν τὸ μέρος βλάπτωσιν.* That the word *μέρος* belongs, as Dr. Arnold contends, to *βλάψωσιν*, and not to *πόλιν*, seems evident from the almost unqualified terms in which Athens is here spoken of as the young prince's country. To the examples adduced by Dr. A. add Herodot. I. 120. *καὶ ἄρχομεν τὸ μέρος.*

134. *ἤρα φ. ἀ. ἐ. 'Α.* In other words, the Thracian prince desired to partake of that solemn feast, known by the name of

Apaturia[a], which was peculiar to the great [b]Ionic race, and without having participated in which he could hardly be reckoned a member of that republic, to which he was so passionately attached. This feast lasted at Athens three days. The first day was termed *Δόρπεια*, in allusion to the evening meal, of which all those of the same *Phratria* then partook. The second was termed *Ἀνάρρυσις*, from the solemn sacrifice offered on the occasion to Jupiter Phratrius and Minerva. The third bore the name of *Κουρεῶτις*, because on that day it was usual to enrol the names of young persons of both sexes on the [c]registers of their respective phratriæ: the enrolment of *δημοποιητοὶ* proceeded no further than that of assignment to a tribe and a borough, and consequently precluded them from holding certain offices both in the state and priesthood. (Schömann, 338.) For further accounts of this important festival, the reader is referred to Suidas in v. and to Wachsmuth, I. 107, 237. IV. 137, 245. The time at which this high festival took place in Athens may be collected from some of the topics put into the mouth of Theophrastus's garrulous man: *καὶ ὡς Βοηδρομιῶνος μέν ἐστι τὰ μυστήρια, Πυανεψιῶνος δὲ Ἀπατούρια, Ποσειδεῶνος δὲ τὰ κατ' ἄγρους Διονύσια.*

134. *ἀλλᾶντας*. The editors appear to hesitate between a genitive and an accusative; Brunck preferring the former, Elmsley and Dindorf the latter. For the genitive may be quoted the following examples: Eq. 1181, *φαγεῖν ἐλατῆρος*. Ran. 988, *τῆς ἐλάας παρέτραγεν*. Nub. 121, *οὐκ ἄρα . . . τῶν γ' ἐμῶν ἔδει*. Od. I. 102. O. 372. In these cases the word *τόμον* is considered as [d]understood. *Φαγεῖν* with an accusative is found Vesp. 194, *φαγεῖν ὑπογάστριον*. 511, *δικίδιον*. 1367, *δίκην*. Eq. 806, *χίδρα*. Pl. 253, *θύμον*. Pac. 3, *μᾶζαν*.

[a] "It is evident that the word *Ἀπατούρια*, which the ingenuity of etymologists has derived from *ἀπάτη*, is compounded of either *πατὴρ* or *πάτρα*, which expression varies in its signification between *γένος* and *φρατρία*, and with the Ionians coincided rather with the latter word. Whether it was formed immediately from *πατὴρ* or *πάτρα* is difficult to determine on etymological grounds, on account of the antiquity of the word: reasoning however from the analogy of *φρατὴρ* or *φράτωρ*, *φρατορία*, and *φράτρα*, the most natural transition appears to be *πατὴρ* (in composition *πατὼρ*), *πατόριος* (whence *πατούριος*, *ἀπατούρια*), *πάτρα*; and accordingly *Ἀπατούρια* is a festival of the paternal unions, of the *πατορίαι*, of the *πάτραι*." Müller's History of the Dorians, vol. I. p. 95.

[b] "All," says the great father of history, "are Ionians, who are originally from Athens, and celebrate the feast of Apaturia: now they all celebrate it, except the Ephesians and Colophonians, who are excluded from it on account of a certain murder." Herodot. I. 147.

[c] Part of this ceremony is preserved in Andocides' speech de Mysteriis. *λαβόντες δὲ οἱ προσήκοντες τῇ γυναικὶ τὸ παιδίον ἧκον ἐπὶ τὸν βωμὸν Ἀπατουρίοις, ἔχοντες ἱερεῖον, καὶ ἐκέλευον κατάρξασθαι τὸν Καλλίαν. ὁ δ' ἠρώτα τίνος εἴη τὸ παιδίον· ἔλεγον "Καλλίου τοῦ Ἱππονίκου." "ἐγώ εἰμι οὗτος." "καὶ ἔστι γε σὸν τὸ παιδίον,"* 16, 31. The two last declarations had probably no reference to the ceremony, but grew out of some incestuous proceedings on the part of Callias, to which it is not further necessary to advert.

[d] In Hellenistic Greek the ellipsis is filled up by the preposition *ἐκ*. So in that most important text, 1 Cor. ii. 28, *δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω*: with which compare Lucian, IX. 20, *οἴνου τοῦ αὐτοῦ πιεῖν ἅπαντας*. Theoc. Idyl. XXII. 62, *δαιμόνι', οὐδ' ἂν τοῦδε πιεῖν ὕδατος σύ γε δοίης.*

καὶ τὸν πατέρ' ἠντιβόλει βοηθεῖν τῇ πάτρᾳ·
ὁ δ' ὤμοσε σπένδων βοηθήσειν, ἔχων
στρατιὰν τοσαύτην, ὥστ' Ἀθηναίους ἐρεῖν,
"ὅσον τὸ χρῆμα παρνόπων προσέρχεται."
ΔΙ. κάκιστ' ἀπολοίμην, εἴτι τούτων πείθομαι
ὧν εἶπας ἐνταυθὶ σὺ, πλὴν τῶν παρνόπων.

853. ἄρτον. Lucian, IX. 28. τὴν κύνα δὲ παρεισπεσοῦσαν τόν τε ἀλλᾶντα ὅλον καταφαγεῖν. If the reader has not already had enough of these minutiæ, he may consult Blomfield in Ag. 299. Monk in Alcest. 96. or solace himself with the following dialogue, in which both constructions occur within a very short space of each other:

καὶ μὴν ἑστιάσω τήμερον
ὑμᾶς ἐγώ· σὺ δ' ἀγοράσεις ἡμῖν λαβὼν,
Πίστ', ἀργύριον· B. ἄλλως γὰρ οὐκ ἐπίσταμαι
χρηστῶς ἀγοράζειν. φράζε δὴ φιλούμενον
ὄψῳ τίνι χαίρεις; A. πᾶσι. B. καθ' ἕκαστον λέγε,
ἰχθὺν τίν' ἡδέως φάγοις ἄν; A. εἰς ἀγρὸν
ἦλθεν φέρων ποτ' ἰχθυοπώλης μαινίδας
καὶ τριγλίδας, καὶ νὴ Δί' ἤρεσεν σφόδρα
ἡμῖν ἅπασιν. A. εἶτα καὶ νῦν, εἰπέ μοι,
τούτων φάγοις ἄν; A. κἂν τις ἄλλος μικρὸς ᾖ.

Antiphanes ap. Athen. VIII. 358, d. quoted Phil. Mus. I. 562.

Ib. ἀλλᾶντας ἐξ Ἀπατουρίων, *Apaturian sausages*. Compare v. 658. ἱμάντας ἐκ λεπρῶν. Eccl. 1057. ἐξ αἵματος φλύκταιναν. Vesp. 1367. ἐξ ὄξους δίκην. Æsch. 9, 12. ἐμαστίγουν τὰς ἐξ ἀνθρώπων πληγάς. Lysias, 136, 35. γραφὰς τὰς ἐξ ἀνθρώπων ἐγράφετο. (See Reiske on these passages.)

136. Compare Od. Ξ. 331. T. 288.

138. ὅσον τὸ χρῆμα παρνόπων. Χρῆμα, *a number, a quantity*. Ran. 1278. ὦ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν κόπων ὅσον. Pl. 894. πολὺ χρῆμα τεμαχῶν. Herodot. III. 109. πολλόν τι χρῆμα τῶν τέκνων. 130. χρυσοῦ. IV. 81. ἀρδίων. VI. 43. νεῶν. In the following instances, χρῆμα, *a thing of its kind, remarkable beyond others*. Nub. 2. τὸ χρῆμα τῶν νυκτῶν ὅσον | ἀπέραντον. Fragm. Aristoph. in Babyl. ὦ Ζεῦ, τὸ χρῆμα τῆς νεολαίας ὡς καλόν. Herodot. I. 36. συὸς χρῆμα μέγα. VII. 188. χειμῶνος χρῆμα ἀφόρητον. The two following passages deserve consideration. Aristoph. Thes. 280. καομένων τῶν λαμπάδων | ὅσον τὸ χρῆμ' ἀνέρχεθ' ὑπὸ τῆς λιγνύος. Pac. 1192. ὅσον τὸ χρῆμ' ἐπὶ δεῖπνον ἦλθ'.

Ib. παρνόπων, *locusts*.

140. ἐνταυθί. An Attic form, like ἐνθαδὶ, ἐνθενδὶ, ἐντευθενί. Elms.

Ib. πλὴν τῶν παρνόπων. For an account of the different tribes who followed Sitalces to the field, as also of the extent of this northern monarch's dominion, the nature of his revenues, and power of his empire, the reader is referred to the interesting chapters of the contemporary historian, (Thucyd. II. 95—100.) The account of the breaking up of this prodigious force will give the reader a

ΘΕ. καὶ νῦν ὅπερ μαχιμώτατον Θρᾳκῶν ἔθνος
ἔπεμψεν ὑμῖν. ΔΙ. τοῦτο μέν γ' ἤδη σαφές.
ΚΗ. οἱ Θρᾷκες, ἴτε δεῦρ', οὓς Θέωρος ἤγαγεν.
ΔΙ. τουτὶ τί ἐστι τὸ κακόν; ΘΕ. Ὀδομάντων στρατός.
τούτοις ἐάν τις δύο δραχμὰς μισθὸν διδῷ,
καταπελτάσονται τὴν Βοιωτίαν ὅλην.
ΔΙ. τοισδὶ δύο δραχμάς;
ὑποστένοι μέντἂν ὁ θρανίτης λεώς,

glance (§. 101.) at another people, whom also the poet presently brings upon the stage.

141. μαχιμώτατον. Av. 1368. ἀλλ' ἐπειδὴ μάχιμος εἶ, | εἰς τἀπὶ Θρᾴκης ἀποπέτου, κἀχεῖ μάχου. See also Herodot. V. 3, 23.

142. μέν γε. Γε, when thus used, appears to confirm what has preceded, the particle μὲν relating to the thing spoken of with it. *Yes: this indeed,* &c. Compare Pl. 665. Nub. 1382. Vesp. 564. Av. 1136.

144. Ὀδομάντων. Herodot. VII. 112. Thucyd. II. 101. V. 6.

145. δύο δραχμὰς μισθόν. "In ancient times the troops received no pay, excepting such foreign soldiers as engaged themselves in the service of a state; a practice which the Carians were the first to introduce, and which among the Greeks the Arcadians, who resembled the Swiss in such mercenary habits, were particularly prone to. Pericles first introduced the pay of the citizens who served as soldiers. The payment was made under two different names; one being the wages (μισθὸς) paid for actual service, which the soldiers, when the cost of their arms and clothes had been deducted, were able to lay by; and, secondly, the allowance for provisions, (σιτηρέσιον, σιτάρκεια, σῖτος,) they being seldom furnished in kind.... In the Acharneans of Aristophanes some Thracian soldiers are introduced demanding two drachmas for pay, including of course the provision money: the Thracians, who were sent back in the Sicilian war on account of a scarcity of money, were to have received a drachma each day." Boeckh's Economy of Athens, vol. I. p. 363.

146. καταπελτάσονται, *they will, as light-armed troops, overrun and desolate.* The πέλτη was a small, light shield, without a border, (ἴτυς,) peculiar to the Thracians, and afterwards borrowed from them by the Greeks. (See Mitford, VI. 43. IV. 296.) Lysist. 563. ἕτερος δ' αὖ Θρᾷξ πέλτην σείων κἀκόντιον, ὥσπερ ὁ Τήρευς. Eurip. Alcest. 514. ζαχρύσου Θρῃκίας πέλτης ἄναξ. Thucyd. II. 29. πείσειν γὰρ Σιτάλκην πέμψειν στρατιὰν Θρᾳκίαν Ἀθηναίοις ἱππέων τε καὶ πελταστῶν.

148. μέντἄν. A crasis (of frequent occurrence in Aristoph.) for μέντοι ἄν. A diphthong occurring before a short vowel cannot be cut off, but by a crasis makes that vowel long.

Ib. ὁ θρανίτης λεὼς, *the nautic multitude;* a part put for the whole. Of the three sets of rowers occupied in propelling a Greek

ὁ σωσίπολις. οἴμοι τάλας, ἀπόλλυμαι,
ὑπὸ τῶν Ὀδομάντων τὰ σκόροδα πορθούμενος.
οὐ καταβαλεῖτε τὰ σκόροδ᾽; ΘΕ. ὦ μόχθηρε σὺ,
οὐ μὴ πρόσει τούτοισιν ἐσκοροδισμένοις;

trireme, those on the upper bench (*θρανῖται*) received the largest pay, because, using the oar farthest removed from the water, they necessarily underwent the hardest labour. The smallness of their pay is here sarcastically contrasted with that asked for foreign troops. For the terms *θρᾶνος, ζυγὸς, θάλαμος*, from which the three sets of rowers respectively derived their names, see Passow in vv.

Ib. *λεὼς*, Attice for *λαός*. Either form was used by the Tragedians. (Blomf. in Sept. c. Thebas, p. 112.) The word *λαῶν* occurs in the Aristophanic writings, Eq. 163. Ran. 219, 676: the two latter instances occur in choral songs.

149. *ὁ σωσίπολις*. This strong and emphatic epithet, whether applied to past events, or present circumstances, is equally true and appropriate. The salvation of Athens lay almost exclusively in her navy, and the numerous dependencies which that navy enabled her to command. With *σωσίπολις*, Markland, in his Supplices Eurip., compares *τιμόπτολις*, *honorem adferens civitati*.

150. *σκόροδα*. The garlic here mentioned no doubt formed part of the contents of a wallet containing the worthy legislator's breakfast: the whole materials of this wallet are to be found in a little chorus of the Ecclesiazusæ. (Appendix, note H.) So necessary an article of Athenian food was garlic, that the extinction of life itself and the power of no longer eating garlic seem to have been considered as pretty nearly equivalent terms. *νῦν πρὸς ἔμ᾽ ἴτω τις, ἵνα μή ποτε φάγῃ σκόροδα, μηδὲ κυάμους μέλανας*. Lys. 688. It seems to have been sold at the same shops in concert with bread and wine: hence one of those long words in our author, which, as Mr. Moore somewhere wittily rhymes, ought never to be pronounced but on holidays, i. e. when people have abundance of leisure on their hands: *ὦ σκοροδοπανδοκευτριαρτοπώλιδες*. Lys. 458.

152. *οὐ μὴ πρόσει*. "Exigit sermonis ratio ut voculæ *οὐ μὴ* vel cum futuro indicativo vel cum aoristo altero formæ subjunctivæ construantur." Dawes, Mis. Crit. 222. Nub. 295. *οὐ μὴ σκώψει, μηδὲ ποιήσεις, ἅπερ οἱ τρυγοδαίμονες οὗτοι;* Ib. 366. *ποῖος Ζεύς; οὐ μὴ ληρήσεις;* Ib. 505. *οὐ μὴ λαλήσεις, ἀλλ᾽ ἀκολουθήσεις ἐμοί;* Vesp. 396. *ὦ μιάρ᾽ ἀνδρῶν, τι ποιεῖς; οὐ μὴ καταβήσει;* Thesm. 1107. *οὐκὶ μὴ λαλῆσι σύ;* Ran. 300. *οὐ μὴ καλεῖς μ᾽, | ὤνθρωφ᾽, ἱκετεύω, μηδὲ κατερεῖς τοὔνομα;* Ib. 462. *οὐ μὴ διατρίψεις, ἀλλὰ γεύσει τῆς θύρας;* Ib. 524. *οὐ μὴ φλυαρήσεις ἔχων, . . . | ἀλλ᾽ ἀράμενος οἴσεις πάλιν τὰ στρώματα;* For a more subtle elucidation of this construction, the reader is referred to Elmsley's Medea, p. 251.

Ib. *ἐσκοροδισμένοις, fed with garlic*. As fighting-cocks were thus fed, to make them more pugnacious, (Eq. 493. *ἵν᾽ ἄμεινον . . ἐσκοροδισμένος μάχῃ*,) the friendly admonition of Theorus will be easily understood.

ΔΙ. ταυτὶ περιείδεθ' οἱ πρυτάνεις πάσχοντά με
ἐν τῇ πατρίδι, καὶ ταῦθ' ὑπ' ἀνδρῶν βαρβάρων;
ἀλλ' ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν
τοῖς Θρᾳξὶ περὶ μισθοῦ· λέγω δ' ὑμῖν ὅτι
διοσημία 'στὶ, καὶ ῥανὶς βέβληκέ με.
ΚΗ. τοὺς Θρᾷκας ἀπιέναι, παρεῖναι δ' εἰς ἔνην·
οἱ γὰρ Πρυτάνεις λύουσι τὴν ἐκκλησίαν.

153. περιείδεθ', *overlook, neglect.* The frequent occurrence of the word περιϊδεῖν in the comic poets is a proof, says Porson, that the tragic writers were not at liberty to make use of it. Pac. 10. εἰ μή με βούλεσθ' ἀποπνιγέντα περιιδεῖν. Eccl. 369. ὦ πότνι' Εἰλείθυια, μή με περιίδῃς. Ibid. 1054, 1068. Herodot. I. 89. III. 65. IV. 118. VI. 106. IX. 6.

155. ἀπαγορεύω μή. Thes. 790. κἀπαγορεύετε μήτ' ἐξελθεῖν. Herodot. I. 183. IV. 125. Æsch. 55, 20. 83, 4. νόμους . . ἀπαγορεύοντας τοὺς ὑπευθύνους μὴ στεφανοῦν. 58, 35. 40. ἀπαγορεύουσιν οἱ νόμοι τὸν ὑπὸ τοῦ δήμου στεφανούμενον μὴ κηρύττειν ἔξω τῆς ἐκκλησίας. 60, 38. Cf. Dem. 406, 26. 407, 11. Antiph. 123, 13.

Ib. ποιεῖν ἐκκλησίαν. Thes. 375. ἐκκλησίαν ποιεῖν ἕωθεν. Eq. 746. ποιήσας αὐτίκα μάλ' ἐκκλησίαν. Æsch. 59, 13. Dem. 399, 16. 517, 1. 706, 19. 25.

157. διοσημία. Literally, *a sign from Jupiter*. Under this title came thunder and lightning, earthquakes, sudden storms, and prodigies of any kind. On all such occurrences it was in the power of any member of the ecclesia to insist upon its being dissolved. See Schömann, p. 148. and compare Nub. 583. Eccl. 791. It was also customary, as Wachsmuth observes, to dissolve the assembly upon any words of ill omen being heard, Greek attention being particularly alive to all κληδόνες, φῆμαι, φωναὶ, ὀμφαί. tom. IV. s. 277.

158. τοὺς Θρᾷκας ἀπιέναι. An infinitive for an imperative, the word *jubeo* being understood. Vesp. 937. Λάβητι μάρτυρας παρεῖναι, τρυβλίον, | δοίδυκα κ. τ. λ. Thes. 157. ὅταν Σατύρους τοίνυν ποιῇς, καλεῖν ἐμέ. Fragm. Aristoph. Dind. p. 143. τρέχ' εἰς τὸν οἶνον, . . . | κἄπειτα μίσθου σαυτὸν ἀμφορεαφορεῖν. Eccl. 1107, 1111, 1146, 1165.

Ib. εἰς ἔνην. Hesych. εἰς τρίτην, *the day after to-morrow.* Sed si maturius, necdum peractis negotiis neque facto plebiscito, comitia dimittenda erant, alio et quidem proximo nonnunquam die iterum convocabatur populus, ut de iisdem rebus consultaret. Schöm. 149.

159. λύουσι τὴν ἐκκλησίαν. Eccl. 376. ἀτὰρ πόθεν ἥκεις ἐτεόν; Χρ. ἐξ ἐκκλησίας. Βλεπ. ἤδη λέλυται γάρ; Hom. Il. B. 808. Od. B. 69, 257. Æsch. 39, 24. ὡς δ' ἡ παροῦσα ἐκκλησία διελύθη. Polyb. III. 34. διέλυσε τὴν ἐκκλησίαν. Acta Apost. xix. 41. ἀπέλυσε τὴν ἐκκλησίαν. As the present assembly has been broken up abruptly, a considerable extract from the author's "Ecclesiazusæ" will be found in the Appendix,

ΔΙ. οἴμοι τάλας, μυττωτὸν ὅσον ἀπώλεσα.
ἀλλ' ἐκ Λακεδαίμονος γὰρ Ἀμφίθεος ὁδί.
χαῖρ' Ἀμφίθεε. ΑΜ. μήπω, πρὶν ἄν γε στῶ τρέχων·
δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.
ΔΙ. τί δ' ἔστιν; ΑΜ. ἐγὼ μὲν δεῦρό σοι σπονδὰς φέρων

(note I.) for the purpose of enabling the student to pursue his investigations on this important subject.

160. *μυττωτόν*. In the composition of an Attic *salad*, garlic, leeks, and cheese were principal ingredients. For a free version of that political salad, which is served up in the author's comedy of the Peace, the reader is referred to the Appendix, (note K.)

161. *ὁδὶ*, *here comes*. See Monk's Alcest. v. 137. Amphitheus thus dispatches a journey in a few minutes, the half of which the Lacedæmonians, with the utmost exertion, were unable to accomplish under somewhat more than two days. Herodot. VI. 120.

162. *μήπω γε, πρὶν ἂν στῶ τρέχων*. Dind. Is the spirit of the age descending even into Greek particles? The conjunction *πρὶν*, hitherto content to lean on *γε* as a crutch for all purposes of elongation, now claims it appears to be admitted as an *anceps quantitas*, like the enclitic *νυν*, and the final syllables of the datives *ἡμῖν* and *ὑμῖν*. See Phil. Mus. I. 242. Lysist. 1005. (Dind.)

Ib. *πρὶν ἄν*. "Sæpe *πρὶν* cum subjunctivo jungunt tragici, omisso *ἂν*, quod in sermone familiari semper requiritur." Porson ad Med. 222. See also Elmsley in Med. p. 119.

Ib. *στῶ τρέχων*. Dem. 134, 3. *οὐ στήσεται πάντας ἀνθρώπους ἀδικῶν*.

163. *φεύγοντ' ἐκφυγεῖν*. To the examples adduced by Porson of this mode of expression, add Il. Ξ. 81. *βέλτερον, ὃς φεύγων προφύγῃ κακὸν, ἠέ περ ἁλώῃ*. Herodot. V. 95. *αὐτὸς μὲν φεύγων ἀποφεύγει*. Plato, Hip. Maj. 292, a. *ἂν μὴ ἐκφύγω φεύγων αὐτόν*. 6 Leg. 762, b. *εἰς ἕτερον ἀεὶ τόπον φεύγοντες ἀποφευξεῖσθαι*. In expressions of this kind, as the above scholar remarks, the simple verb serves to designate an attempt, the component verb an effect.

164. *σπονδὰς φέρων*. The life and animation which belong to this scene seem to have escaped the commentators. The *Σπονδαὶ* are here evidently introduced on the stage, as mutes, characteristically habited. The same stage-effect occurs in the Equites, 1387—1395. In the Lysistrata a similar allegorical personage is introduced.

> ποῦ 'στιν ἡ Διαλλαγή;
> πρόσαγε λαβοῦσα πρῶτα τοὺς Λακωνικοὺς,
> καὶ μὴ χαλεπῇ τῇ χειρὶ μηδ' αὐθαδικῇ,
> μηδ' ὥσπερ ἡμῶν ἄνδρες ἀμαθῶς τοῦτ' ἔδρων,
> ἀλλ' ὡς γυναῖκας εἰκὸς, οἰκείως πάνυ. 1114—1118.

In the comedy of the Peace, which forms so excellent a commentary on the Acharnians, the goddess herself is introduced on the stage,

ἔσπευδον· οἱ δ' ὤσφροντο πρεσβῦταί τινες
Ἀχαρνικοὶ, στιπτοὶ γέροντες, πρίνινοι,
ἀτεράμονες, Μαραθωνομάχαι, σφενδάμνινοι.

and reference made to a basket full of truces, which she had on one occasion brought.

> *ἐλθοῦσα, φησὶν, αὐτομάτη μετὰ τὰν Πύλῳ*
> *σπονδῶν φέρουσα τῇ πόλει κίστην πλέαν,*
> *ἀποχειροτονηθῆναι τρὶς ἐν τἠκκλησίᾳ.* 665.

165. *ὤσφροντο.* Ὀσφραίνεσθαι properly *to smell, to get scent of.* Vesp. 792. *κᾆτα βδελυχθεὶς ὀσφρόμενος ἐξέπτυσα.* Pac. 152. *ὡς εἰ μετέωρος οὗτος ὢν ὀσφρήσεται.* Hence, metaphorically, *to perceive, to understand,* as in the present instance.

166. Hesych. *στιπτός· πυκνὸς, ἢ στερεὸς καὶ πεπιλημένος· ἀπὸ τοῦ στείβειν, τὸ πατεῖν: closely pressed together, firm, stout.* There appears to have been a particular sort of coal, bearing this epithet (Schneider in v.); and hence perhaps its application to the Acharnians. In Lucian's Cataplus, III. 179. occurs the expression *σὺ δὲ παραλαμβάνων στοίβαζε,* which Bourdin explains by "*πύκαζε, περίβαλλε, στέγαζε, σκίαζε,* a *στίβειν,* unde *στιπτοὶ,* Arist. Ach."

Ib. *πρίνινοι, iligni.* The wood of the *holly* is frequently commended by Hesiod, as hard and fit for rustic instruments.

> *δρυὸς ἔλυμα, πρίνου δὲ γύην, βόε δ' ἐνναετήρω*
> *ἄρσενε κεκτῆσθαι.* Opera et Dies, v. 434.

Hence, metaphorically, to express harshness of manner and temper. Vesp. 877. *παῦσόν τ' αὐτοῦ τοῦτο τὸ λίαν στρυφνὸν καὶ πρίνινον ἦθος.*

167. *ἀτεράμονες,* i. e. *μὴ τεράμονες.* Τεράμων, according to Schneider, signifies, *that which cooks easily and soft, as pulse, legumes.* Vesp. 730. *μηδ' ἀτενὴς ἄγαν ἀτεράμων τ' ἀνήρ.* Blomf. in Prom. Vinct. p. 127.

Ib. Μαραθωνομάχαι. As sixty-five years had elapsed since this splendid event in Athenian history, the survivors of the battle, if any, must have been very few; the epithet, however, as should appear from a following chorus, must be taken literally. The representative of the old manners in the Clouds observes with pride,

> *ἀλλ' οὖν ταῦτ' ἐστὶν ἐκεῖνα,*
> *ἐξ ὧν ἄνδρας Μαραθωνομάχας ἡ 'μὴ παίδευσις ἔθρεψεν.* 985.

See further Pors. Aristophanica, (129.)

Ib. *σφενδάμνινοι.* Σφένδαμνος, *a maple-tree.* The best comment on the passage is a well known line of Virgil, and a fuller description from a writer whom Virgil had carefully studied.

> Gensque virûm truncis et duro robore nata.
> Æn. VIII. 315.

> *Ζεὺς δὲ πατὴρ τρίτον ἄλλο γένος μερόπων ἀνθρώπων*
> *χάλκειον ποίησ', οὐκ ἀργυρῷ οὐδὲν ὁμοῖον,*

ἔπειτ' ἀνέκραγον πάντες· "ὦ μιαρώτατε,
σπονδὰς φέρεις, τῶν ἀμπέλων τετμημένων;"
κἀς τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων·
ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον κἀβόων.
ΔΙ. οἱ δ' οὖν βοώντων· ἀλλὰ τὰς σπονδὰς φέρεις;

ἐκ μελιᾶν, δεινόν τε καὶ ὄμβριμον· οἷσιν Ἄρηος
Ἔργ' ἔμελε στονόεντα καὶ ὕβριες. Opera et Dies, 142—148.

168. *ὦ μιαρώτατε.* [*μιαίνειν, to stain, to defile, to pollute.*] If we suppose the pursuers of Dicæopolis to have formed part of the recent assembly, the first term of reproach put into their mouths seems to be particularly appropriate; for none was more frequently bandied about by the orators in the deliberative and judicial meetings, which in some points of view may be considered as the same thing, being composed of the same description of persons. Dem. 272, 1. 794, 12. *τῷ μιαρῷ τούτῳ.* 275, 1. *τουτονὶ τὸν μιαρόν.* 345, 1. *ὅπως τὸν μιαρὸν φυλάξομεν.* 788, 9. *μιαρὸν, μιαρὸν τὸ θηρίον.* Æsch. 65, 6. *ὁ μιαρὸς ἄνθρωπος.* 68, 11. *ὁ μιαρὸς καὶ ἀνόσιος.* Dein. 101, 46. *τοῦ μιαροῦ καὶ γόητος.* 102, 20. *γόης οὗτος καὶ μιαρός.* So also the expression, which will occur for illustration presently, *ἡ μιαρὰ κεφαλή.* Dem. 278, 15. 552, 21. 559, 7. 577, 12. To those who know Egyptian habits, the following passage from Herodotus will, with the derivation given above, shew the strong sense in which the word *μιαρὸς* is to be taken: *Ὗν δὲ Αἰγύπτιοι μιαρὸν ἥγηνται θηρίον εἶναι.* II. 47.

170. *ξυνελέγοντο τῶν λίθων.* Similar constructions occur, Nub. 59. *ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων.* Ran. 1263. *καὶ μὴν λογιοῦμαι ταῦτα, τῶν ψήφων λαβών.* Eq. 420. *οἱ δ' ἔβλεπον, κἀγὼ 'ν τοσούτῳ τῶν κρεῶν ἔκλεπτον.* Ach. 805. *τῶν ἰσχάδων.* Vesp. 554. *ἐμβάλλει μοι τὴν χεῖρ' ἁπαλὴν, τῶν δημοσίων κεκλοφυῖαν.* Pac. 962. *καὶ τοῖς θεαταῖς ῥίπτε τῶν κριθῶν.* 1102. *ἔγχει δὴ σπονδὴν, καὶ τῶν σπλάγχνων φέρε δευρί.* 1203. *ἀλλ', ὦ Τρυγαῖε, τῶν δρεπάνων τε λάμβανε.* Av. 357. *ὅτι μένοντε δεῖ μάχεσθαι, λαμβάνειν τε τῶν χυτρῶν.* Thes. 726. *ἀλλὰ τάσδε μὲν λαβεῖν χρῆν σ', ἐκφέρειν τε τῶν ξύλων.* Dawes, Misc. Crit. p. 310.

172. *βοώντων* pro *βοάτωσαν.* Bergler compares Soph. Aj. *οἱ δ' οὖν γελώντων.* To which add, from the reviewer of Scholefield's Æschylus, (Phil. Mus. I. 243.) Æschyl. Eumen. 217, 848. Soph. Œd. R. 310, 669. Incert. Rhes. 868. Eur. Herc. Fur. 726. Androm. 258. Aristoph. Nub. 39. *σὺ δ' οὖν κάθευδε.* Vesp. 6. *σὺ δ' οὖν παρακινδύνευε.* 764. *σὺ δ' οὖν . . βάδιζε.* Ran. 31. *σὺ δ' οὖν . . . ἐν τῷ μέρει σὺ τὸν ὄνον ἀράμενος φέρε.* Lysist. 491. *οἱ δ' οὖν τοῦδ' οὕνεκα δρώντων ὅ τι βούλονται.* Herodot. IX. 48. *οἱ δ' ὦν μετέπειτα μαχέσθων ὕστεροι.*

Ib. *τὰς σπονδάς.* Agreeably to the practice of the Old Comedy of placing abstract ideas corporeally before the eye, the truces would naturally be represented by mutes, characteristically dressed, and justifying the various remarks made upon them by Dicæopolis.

ΑΜ. ἔγωγε, φημί· τρία γε ταυτὶ γεύματα.
αὗται μέν εἰσι πεντέτεις. γεῦσαι λαβών.
ΔΙ. αἰβοῖ. ΑΜ. τί ἐστιν; ΔΙ. οὐκ ἀρέσκουσίν μ', ὅτι
ὄζουσι πίττης καὶ παρασκευῆς νεῶν.

173. ἔγωγε. In dialogues the personal pronoun is often put without the verb, if it has occurred in the speech of another preceding. In this case it is mostly accompanied by γε. Plat. Gorg. καλεῖς τι, "πεπιστευκέναι;" Γοργ. ἔγωγε, i. e. *yes*. See Matthiæ, Gr. Gr. §. 465.

Ib. ταυτὶ, *here they are.* To the other examples which will occur in the course of this play, add, with Elmsley, Eq. 1177. τουτὶ τέμαχος. 1181. τουτουὶ φαγεῖν ἐλατῆρος. Vesp. 262. οὑτοιὶ μύκητες. Thes. 1203. παιδάριον τουτί. Ran. 170. τουτονὶ νεκρόν.

Ib. γεύματα, *samples.* So in the well known story of the Athenian captives, whose lives were preserved in Sicily from their being able to repeat portions of the dramas of Euripides. ἔνιοι δὲ καὶ δι' Εὐριπίδην ἐσώθησαν. μάλιστα γὰρ, ὡς ἔοικε, τῶν ἐκτὸς Ἑλλήνων ἐπόθησαν αὐτοῦ τὴν Μοῦσαν οἱ περὶ Σικελίαν· καὶ μικρὰ τῶν ἀφικομένων ἑκάστοτε δείγματα καὶ γεύματα κομιζόντων ἐκμανθάνοντες ἀγαπητῶς μετεδίδοσαν ἀλλήλοις. Plutarch. Nic. 542, c.

174. γεῦσαι λαβών. The TRUCES are here successively offered to the lips of Dicæopolis, who expresses his disapprobation or favour, according as they please him.

175. αἰβοῖ. A word expressive of aversion and rejection: *away with them!*

Ib. ἀρέσκουσίν μ'. Ἀρέσκειν with an accusative occurs Vesp. 733, 1339. Pl. 353. Ran. 103. Th. 406. Lysist. 509; with a dative, Vesp. 818. Eq. 1311. Pac. 1143; with an acc. in Plato, Theæt. §. 76. §. 141. de Rep. VIII. p. 557, b. de Legg. III. p. 702, c. VII. p. 811, e. Cratyl. §. 106. §. 107. See also note, Lucian. IV. 379. and Arnold's Thucydides, I. 175.

177. σὺ δ' ἀλλὰ, *then, at least.* Infr. v. 943. σὺ δ' ἀλλά μοι σταλαγμὸν εἰρήνης ἕνα | εἰς τὸν καλαμίσκον ἐνστάλαξον τουτονί. Nub. 1369. σὺ δ' ἀλλὰ τούτων | λέξον τι τῶν νεωτέρων. Lys. 903. σὺ δ' ἀλλὰ κατακλίνηθι μετ' ἐμοῦ διὰ χρόνου.

176. ὄζουσι πίττης. After verbs of smelling or breathing, it is almost unnecessary to say that a genitive case is required. Nub. 50. ὄζων τρυγὸς, τρασιᾶς. 398. ὦ μῶρε σὺ καὶ Κρονίων ὄζων. 1007. μίλακος ὄζων καὶ ἀπραγμοσύνης. Ecc. 648. σὺ δέ γ' ὄζοις ἂν καλαμίνθης. Eq. 1332. οὐ χοιρινῶν ὄζων, ἀλλὰ σπονδῶν. Lys. 616. ἤδη γὰρ ὄζειν ταδὶ μειζόνων καὶ πλειόνων | πραγμάτων μοι δοκεῖ. The two rival choruses in this play use this construction to signify the duties incumbent on their respective sexes, when about to engage in mortal combat.

A. Χορ. ἀνδ. ἀλλὰ τὴν ἐξωμίδ' ἐκδυώμεθ', ὡς τὸν ἄνδρα δεῖ
ἀνδρὸς ὄζειν εὐθὺς, ἀλλ' οὐκ ἐντεθριῶσθαι πρέπει. 662.

Χορ. γυν. ἀλλὰ χἠμεῖς, ὦ γυναῖκες, θᾶττον ἐκδυώμεθα,
ὡς ἂν ὄζωμεν γυναικῶν αὐτοδὰξ ὠργισμένων. 686.

ΑΜ. σὺ δ' ἀλλὰ τασδὶ τὰς δεκέτεις γεῦσαι λαβών.
ΔΙ. ὄζουσι χαὖται πρέσβεων εἰς τὰς πόλεις
ὀξύτατον, ὥσπερ διατριβῆς τῶν ξυμμάχων.
ΑΜ. ἀλλ' αὑταιὶ γάρ σοι τριακοντούτιδες
κατὰ γῆν τε καὶ θάλατταν. ΔΙ. ὦ Διονύσια,

178. Let us first attend to the sense of these two verses, and next to the grammatical construction. Wieland translates the passage thus: *And these smell sour enough of ambassadors sent to confederate states, to complain of their delays.* (A ten years' truce, in short, was, in the worthy citizen's opinion, little more than space allowed for making new preparations for war.) Voss renders these verses more literally, *These also smell very sour of ambassadors sent to the neighbouring states, as they do of delays among the confederates.*

Ib. *ὄζουσι—πρέσβεων ὀξύτατον.* Besides the genitive expressing that of which any thing smells or breathes, there is frequently added a neuter adjective, expressing the quality of the smell. Vesp. 38. *ὄζει κάκιστον τοὐνύπνιον βύρσης σαπρᾶς.* Eq. 892. *βύρσης κάκιστον ὄζων.* Th. 254. It must be remembered, that the best writers, when using this construction, express themselves by *ὄζειν ἡδὺ, ἥδιστον,* and not by *ὄζειν ἡδέα, ἡδέως, ἥδιστα.* See Dobree, Porson's Aristophanica, p. 128. Other varieties of this construction will come under notice hereafter.

180. *τριακοντούτιδες.* 'Αναχωρήσαντες δὲ ἀπὸ Εὐβοίας οὐ πολλῷ ὕστερον σπονδὰς ἐποιήσαντο πρὸς Λακεδαιμονίους καὶ τοὺς ξυμμάχους τριακοντούτεις, ἀποδόντες Νίσαιαν καὶ Πηγὰς καὶ Τροιζῆνα καὶ 'Αχαΐαν· ταῦτα γὰρ εἶχον 'Αθηναῖοι Πελοποννησίων. Thucyd. lib. I. §. 115. See also §. 87.

181. *κατὰ γῆν τε καὶ θάλατταν.* A common form in treaties. See Thucyd. V. 18, 47. In the same manner, but in different dialect, *κὴ κάτα γᾶν κὴ κάτα θάλατταν,* Orchom. Inscrip. II. p. 279. Insc. Tanag. I. 303. Tanag. II. 306. *καὶ κάγγᾶν καὶ κάτ' θάλατταν,* Insc. Thebana, 310. *καὶ κατὰ γᾶν καὶ κατὰ θάλασσαν,* Decretum Actiacum, 282. Rose's Inscript. Græcæ.

Ib. *θάλατταν.* To the other differences which have been remarked, as existing between the tragic and comic writers, must now be added that of dialect. The former writers, following the ancient pronunciation, said *θάλασσα*; the latter, conforming to the newer and softer sound, wrote and said *θάλαττα.* The same opposition is observable in the use of such words as *ἄρσην* and *ἄρρην, πνεύμων* and *πλεύμων,* the first belonging to the buskin, the latter to the sock.

181. *Διονύσια.* The Dionysiac festivals have not a little exercised of late years the time and ingenuity of German scholars. I believe they may now be considered as four in number. 1. The feast of the vintage, more commonly termed, the lesser or rural Dionysia (*τὰ κατ' ἀγροὺς,* or *ἐν ἀγροῖς*). This feast was celebrated in the month of December; a season apparently late, but not later,

αὗται μὲν ὄζουσ' ἀμβροσίας καὶ νέκταρος,

as a learned writer observes, than the vintage takes place in some of the vineyards which produce the Tokay wine, where the grapes are kept hanging till December, frozen and often covered with snow; and are then accounted to yield a wine very superior to that made in the preceding months of the same year. (Phil. Mus. I. 297.) 2. The feast of the wine-press. From the word ληνὸς, a wine-press, this festival derived the name of Λήναια; it was observed in the month Ληναιὼν, an old Ionic appellation, equivalent with the Γαμηλιὼν of the Attic, and the January of the English calendar. The place where the feast was celebrated in Athens, bore the name of Λήναιον, being part of that swampy ground which lay not far from the Acropolis, and which was commonly known by the name of the Marshes (Λίμναι). In this spot were found the oldest temple of Bacchus, and the theatre dedicated to him. 3. The feast of wine-broaching, or [d] wine-tasting. This festival was dedicated to the Nysean Bacchus; it was observed in February; and as flowers were then beginning to bloom, the three days appropriated to it bore collectively the name of Anthesteria. 4. The great spring festival, known severally by the names of Διονύσια τὰ κατ' ἄστυ, ἐν ἄστει or ἀστικὰ, Διονύσια μεγάλα, or simply Διονύσια. This splendid festival, in which all the pomp of Athens was displayed, was dedicated to the Eleutherian Bacchus, and took place in the month of March. The seas being then open, strangers from all parts flocked to the celebration of it; more particularly from a desire to witness the new dramatic performances, which were generally reserved for this festival. For further information on this subject, see Passow in v. Διονύσια. Wachsmuth, tom. IV. 254. Ruhnk. Hesych. tom. II. p. 999. Wytt. Bibl. Crit. 2, 3. p. 51. Spalding Abhandl. der Berl. Akad. d. Wiss. Hist. Philol. Cl. 1804—11. p. 74. Boeckh. Princ. Trag. Gr. p. 204. Ath. Staats. II. p. 170. Kanngieser Kom. Bühne in Athen. p 207, 245. Boeckh in den Abhdl. der Berl. Akad. d. W. Hist. Philol. Cl. 1816, 17. p. 70. The general results of these inquiries have been communicated to the English reader in the Philological Museum.

182. ὄζουσ' ἀμβροσίας. The sense of smelling is still more powerfully affected in the bystanders, when, instead of a temporary truce, the goddess of Peace herself, with her two companions, Opora and Theoria,—the one the representative of those sacred spectacles which took place with so much pomp and festivity among the ancient Greeks, and the other of that fruitfulness and plenteousness which are the general accompaniments of peace—are brought upon the stage. The following lines will serve to convey the poet's general ideas; but they in no way assume to themselves the character of accuracy of translation, or even of arrangement.

TRYG.

Ever lovely, ever dear,
How may I salute thine ear!

[d] Wachsmuth, IV. 254.

καὶ μὴ 'πιτηρεῖν σιτί' ἡμερῶν τριῶν,

O what size of words may tell
Half the charms that in thee dwell!
In thy sight is joy and pleasure,
Without stint and without measure.
In thy breath is all that flings
Sense and thought of choicest things;
Dropping odours—racy wine—
Fragrant spike and nard divine.

CHOR.

Pipe and lute and dance are there,
Tragic pomp and stately air:
With the Sophoclean strain,
When he's in his noblest vein,
And the daintier lays that please,
Falling from Euripides.

TRYG. (*interrupting.*)

Out upon thee, fie for shame!
Vex me not with such a name!
Half a pleader—half a bard—
How may such win *her* regard!

CHOR.

O she's joy and recreation,
Vintage in full operation,
Vat and cask in requisition,
Strainer making inquisition
In the new-press'd grape and wine,
What is foul and what is fine!
Round meantime the fleecy brood
Clamour for their fragrant food;
Which by village dame or maid—
Bosom-laden—is convey'd.
Thus without;—while all within
Marks the harvest's jovial din:
Hand to hand the goblets flying,
Or in sweet disorder lying;
Serf and master, slave and free,
Joining in the gladsome glee
Of a general jollity.
These and thousand blessings more
Peace hath ever yet in store. Pax, 520—538.

183. *σιτί' ἡμερῶν τριῶν.* Grecian soldiers or seamen going on an expedition were commonly obliged to provide themselves with provisions for three days. Allusions to this custom, in its primary or in its metaphorical sense, are not unfrequent in our author. Pac. 312. *ἔχοντας ἥκειν σιτί' ἡμερῶν τριῶν.* 716. *ὅσον ῥοφήσει ζωμὸν ἡμερῶν τριῶν.* Eq. 1079. *ἐγὼποριῶ καὶ τοῦτον* (scil. *μισθὸν*) *ἡμερῶν τριῶν.* Vesp. 243.

κἀν τῷ στόματι λέγουσι· βαῖν' ὅποι θέλεις.
ταύτας δέχομαι καὶ σπένδομαι κἀκπίομαι,
χαίρειν κελεύων πολλὰ τοὺς Ἀχαρνέας.
ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγεὶς,
ἄξω τὰ κατ' ἀγροὺς εἰσιὼν Διονύσια.

ἔχοντες ἡμερῶν ὀργὴν τριῶν. Thucyd. I. 48. Mitf. III. 31. So also the Jewish historian: *ταῦτα τοῖς πεμπομένοις ἐντειλάμενοι, Γαλιλαίοις διήγγειλα κελεύων εἰς τὴν ἐπιοῦσαν ἀναλαβόντας τὰ ὅπλα καὶ τριῶν ἡμερῶν τροφὴν εἰς Γαβαρὼθ κώμην παραγενέσθαι πρός με.* Vita Josephi, §. 47.

184. *ἐν τῷ στόματι, with the mouth.* Compare Epist. ad Rom. x. 9. xv. 6.

185. *δέχομαι.* Herodot. I. 70. *τούτων τε ὦν εἵνεκεν οἱ Λακεδαιμόνιοι τὴν συμμαχίην ἐδέξαντο.*

Ib. *σπένδομαι, I make a libation, in token that I admit the covenant.* Lucian, IV. 257. *καὶ μετ' οὐ πολὺ κήρυκας ἀποστείλαντες, νεκρούς τε ἀνῃροῦντο, καὶ περὶ φιλίας διελέγοντο. ἡμῖν δὲ οὐκ ἐδόκει σπένδεσθαι.* From this custom of libation made on an immolated victim, are derived two noble metaphorical applications in St. Paul, who had evidently surveyed the manners and the literature of the Greeks with no incurious eye: *ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω, καὶ συγχαίρω πᾶσιν ὑμῖν.* Philip. ii. 17. *ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε.* 2 Tim. iv. 6.

Ib. *ἐκπίομαι.* *Ἐκπίνειν, to empty by drinking,* as was done after the libation had been made from the goblet. The language in the text is of course figurative. Pl. 737. Lys. 114. *ἐκπιεῖν.* Nub. 712. *ἐκπίνουσιν.*

186. *χαίρειν . . πολλά.* Ran. 164. Pac. 718. Blomf. in Ag. v. 555. Monk in Hippol. 112. Lucian, III. 289. *ἀλλ' ὁ θαυμαστὸς Πλάτων . . . τὸ μὲν χαίρειν (χαίρειν) κελεύει*: where see the commentators.

187. *πολέμου—ἀπαλλαγείς.* Æsch. 29, 41. *ἀπαλλαγῆναι τοῦ πολέμου.* Isoc. 163, b. *ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς.*

188. *ἄξω—Διονύσια.* Pac. 418. *καί σοι τὰ μέγαλ' ἡμεῖς Παναθήναι' ἄξομεν.* Thes. 835. *ἔν τε ταῖς ἄλλαις ἑορταῖς αἷσιν ἡμεῖς ἤγομεν.* Nub. 615. *ὑμᾶς δ' οὐκ ἄγειν τὰς ἡμέρας | οὐδὲν ὀρθῶς.* (The meaning seems less directed to the general irregularity of the Athenian calendar, than to the disorder introduced into days of religious solemnity.) Herodot. I. 147. *εἰσὶ δὲ πάντες Ἴωνες, ὅσοι ἀπ' Ἀθηνῶν γεγόνασι, καὶ Ἀπατούρια ἄγουσι ὁρτήν.* III. 97. *καὶ τῷ Διονύσῳ ἀνάγουσι τὰς ὁρτάς.* IV. 108. *καὶ τῷ Διονύσῳ τριετηρίδας ἀνάγουσι, καὶ βακχεύουσι.* Add I. 148. II. 40, 48, 61. III. 79. IV. 76. VI. 138. Isæus, 70, 26. Xen. de Rep. Athen.[e] III. §. 8.

[e] In Theophrastus's "Clown" is found the following trait of character: *καὶ εἰς ἄστυ καταβαίνων, ἐρωτῆσαι τὸν ἀπαντῶντα, πόσου ἦσαν αἱ διφθέραι καὶ τὸ τάριχος· καὶ εἰ σήμερον ὁ ἀγὼν νουμηνίαν ἄγει· καὶ εἰπεῖν εὐθὺς ὅτι βούλεται καταβὰς ἀποκείρασθαι.* Translate, with Politian, *si hodie ludus novilunium celebrat:* the

ΑΜ. ἐγὼ δὲ φευξοῦμαί γε τοὺς Ἀχαρνέας.
ΧΟ. τῇδε πᾶς ἕπου, δίωκε, καὶ τὸν ἄνδρα πυνθάνου
τῶν ὁδοιπόρων ἁπάντων· τῇ πόλει γὰρ ἄξιον
ξυλλαβεῖν τὸν ἄνδρα τοῦτον. ἀλλά μοι μηνύετε,
εἴτις οἶδ᾽ ὅποι τέτραπται γῆς ὁ τὰς σπονδὰς φέρων.
ἐκπέφευγ᾽, οἴχεται φροῦδος. οἴμοι τάλας τῶν ἐτῶν τῶν ἐμῶν.

Ib. *εἰσιών.* "The word *εἰσιὼν* must refer to Dicæopolis's own house, where he means to make preparations for the festival. It must be supposed to be visible to the spectators; for there is no reason to imagine a change of scene: and the audience, who were not shocked at seeing Amphitheus return from Lacedæmon in the course of a few minutes after he had set out from Athens, would not be startled by the spectacle of the rural Dionysia celebrated on the same ground which had just been occupied by the popular assembly." Phil. Mus. II. 290.

190. In the structure of the comic trochaic tetrameter catalectic, the nice points of tragic verse are freely neglected. Neither the great division in the middle of the verse, as observed by the tragedians, nor the rules concerning those divisions which sometimes take place after the first dipodia, or before the final cretic, appear to have been regarded in the construction of the comic verse. Lines like the following occur in great abundance:

Nub. 599. *πρῶτα μὲν χαίρειν Ἀθηναί|οισι καὶ τοῖς ξυμμάχοις.*
Ib. 580. *ἅττ᾽ ἂν ὑμεῖς | ἐξαμάρτητ᾽, ἐπὶ τὸ βέλτιον τρέπειν.*
Ib. 568. *πλεῖστα γὰρ θεῶν ἁπάντων ὠφελούσαις | τὴν πόλιν.*

Tate, p. 428.

Ib. *τὸν ἄνδρα πυνθάνου τῶν ὁδοιπόρων.* The expression *πυνθάνεσθαί τί τινος* is far more common (Il. P. 408. Od. K. 537. Herodot. I. 111, 122.) than *πυνθάνεσθαί τινά τινος.* See Passow in v.

191. *ὁδοιπόρων.* Il. Ω. 375. *ὅς μοι τοιόνδ᾽ ἧκεν ὁδοιπόρον ἀντιβολῆσαι.* Dem. 439, 7. *αὐτὸς δὲ θαυμάσας ἐρέσθαι τινὰ τῶν ὁδοιπόρων τίς ἄνθρωπός ἐστι.*

Ib. *τῇ πόλει γὰρ ἄξιον.* Compare Sup. v. 8. Lysias, 196, 11. *ὥστ᾽ ἄξιον ἦν ἐπὶ τῷδε τῷ τάφῳ τότε κείρασθαι τῇ Ἑλλάδι καὶ πενθῆσαι τοὺς ἐνθάδε κειμένους*: and Od. Θ. 405. *πολέος δὲ οἱ ἄξιον ἔσται.*

193. *ὅποι γῆς.* Ran. 47. *ποῖ γῆς ἀπεδήμεις;* Id. 85. *ποῖ γῆς ὁ τλήμων;* Pl. 605. *εἶμι δὲ ποῖ γῆς;*

194. "Hexametros (Pæonicos) esse Aristoph. Acharn. 210.
ἐκπέφευγ᾽, οἴχεται, κ. τ. λ.
arguit ultima vocis *φορτίον* ante sequentem *ἠκολούθουν* producta.

mark of rusticity consists in the clown divesting himself of his beard, not according to its growth, inconvenience, or unseemliness, but as it happens to be a holiday or otherwise. See Hottinger.

οὐκ ἂν ἐπ' ἐμῆς γε νεότητος, ὅτ' ἐγὼ φέρων ἀνθράκων φορτίον
ἠκολούθουν Φαΰλλῳ τρέχων, ὧδε φαύλως ἂν ὁ 196

Sic etiam in antistropha ἐσπείσατο ante οἶσιν elisionem non patitur." Gaisford's Hephæst. 331. Dindorf and Bekker have both followed this arrangement. Schutz and Elmsley have arranged these verses in a different manner.

Ib. "Both the hyporchema and pæan were first indebted for their systematic improvement to the Doric musicians, Xenodamus of Sparta, and Thaletas of Elyrus in Crete, (about 620 B. C.) who first brought the cretic into general use; which names point out beyond doubt its Cretan origin, and its use in pæans. Cretics form a quick and lively, though a pleasing, and by no means inharmonious rhythm, being particularly adapted to rapid motion." Muller's Dorians, vol. I. p. 372.

Ib. οἴχεται φροῦδος. This mode of expression, common enough in the tragedians, does not occur again in the writings of Aristophanes, as far as the editor is aware. The sophist, who forged the letters of Euripides, has not forgotten a mode of expression in which his author particularly delighted. (His frequent use of the word φροῦδος singly is laughed at in the course of the following play.) οὐδὲ ἀνιάσῃ, ὅτι οἴχεται ὁ καιρὸς, εἰς ἀνθρώπων εὐεργεσίαν ἀνεθεὶς, φροῦδος ἤδη. In Bentley's version, (Dissert. on Phalaris, p. 425.) "You will not grieve that the time *is gone past recalling*, which was granted you by God to do good to mankind."

195. "Hexametrum autem (pæonicum) Aristophanes composuit tale, ut sint pæones primi tres, et insequantur totidem cretici, tanquam

Ver agere	purpurea	te Venus a	moribus	diva pol	lens jubet.
– ◡ ◡ ◡	– ◡ ◡ ◡	– ◡ ◡ ◡	– ◡ –	– ◡ –	– ◡ –"

Marius Victorinus.

Ib. ἀνθράκων φορτίον. "The demus of Acharnæ was situated sixty stades to the northward of Athens, and consequently not far from the foot of mount Parnes. It was evidently to the vicinity of the woods of this mountain that the Acharnenses were indebted for the traffic in charcoal, for which they were noted among the ancient Athenians. . . . The modern village of Menídki, which stands in the midst of a long even slope, rising from the Cephissus to the steeps of mount Parnes, has generally been supposed to occupy the site of Acharnæ. There are vestiges of a demus on a neighbouring eminence; it is the largest village in the district of Athens, except Khassiá; and its inhabitants, like those of Acharnæ, gain their livelihood in great measure by following the trade of charcoal-burners, in the forest of mount Parnes; from whence, like the Acharnenses of old, they convey it on asses to Athens for sale." Leake on the Demi of Attica, p. 21.

196. Phayllus, a runner, of whose speed and powers of leaping some remarkable accounts have been handed down by the Scholiast:

σπονδοφόρος οὗτος, ὑπ' ἐμοῦ τότε διωκόμενος
ἐξέφυγεν οὐδ' ἂν ἐλαφρῶς ἂν ἀπεπλίξατο·
νῦν δ' ἐπειδὴ στερρὸν ἤδη τοὐμὸν ἀντικνήμιον,
καὶ παλαιῷ Λακρατίδῃ τὸ σκέλος βαρύνεται,
οἴχεται. διωκτέος δέ· μὴ γὰρ ἐγχάνῃ ποτὲ,
μηδέ περ γέροντας ὄντας ἐκφυγὼν 'Αχαρνέας.

πέντ' ἐπὶ πεντήκοντα πόδας πήδησε Φάϋλλος,
δίσκευσεν δ' ἑκατὸν πέντ' ἀπολειπομένων.

His name occurs again Vesp. 1206.

Ib. *φαύλως*, *easily*. Lys. 566. Thes. 711. and elsewhere.

197. *ὁ σπονδοφόρος*. Æsch. 45, 38. 46, 2. Properly the person who brings the sacred libation or drink offering; but more commonly the person who brings proposals for reconciliation, cessation of hostilities, or peace.

198. *ἂν ἀπεπλίξατο*. *Ἂν*, exerting a potential power over the first aorist, occurs also Eccl. 134. *τοιαῦτ' ἂν ἡμᾶς εἰργάσω | κἀκεῖ.* Lys. 258. *ἐπεὶ τίς ἄν ποτ' ἤλπισ', ὦ Στυμμόδωρ', ἀκοῦσαι.* A double *ἂν* with a first aorist occurs Nub. 977. *ἠλείψατο δ' ἂν τοὐμφαλοῦ οὐδεὶς παῖς ὑπένερθεν τότ' ἄν.*

Ib. *ἀπεπλίξατο*, *to step off*. The poet, says Elmsley, refers to the Homeric word *πλίσσοντο*, which in the Odyssey (Z. 318.) is applied to the stepping of mules: *εὖ δὲ πλίσσοντο πόδεσσιν.*

199. *νῦν—ἤδη*. *Νῦν* and *ποτὲ* are often joined with *ἤδη*, the first to denote a less distant, the second a more remote time. Pl. 316. *ἀλλ' εἶα νῦν τῶν σκωμμάτων ἀπαλλαγέντες ἤδη | ὑμεῖς ἐπ' ἄλλ' εἶδος τρέπεσθ'.* Nub. 295. *κεἰ θέμις ἐστὶν, νυνί γ' ἤδη, κεἰ μὴ θέμις ἐστί.* Lysias, 113, 28. *γινώσκω δὲ νῦν ἤδη καὶ πάλαι ζητοῦντας πρόφασιν.*

Ib. *στερρόν*. Nub. 420. *ψυχῆς στερρᾶς.* Eurip. Supp. 711. *στερρὸν δόρυ.* Plat. in Phæd. §. 108. *τὰ μὲν ὀστᾶ ἐστὶ στερρᾶ.* Theæt. §. 14. Protag. §. 31. de Rep. I. 348, e. VII. 528, a.

200. *Λᾱκρᾰτῐδῃ̄*. Lacratides, a former Archon of Athens. The Chorus, by assuming his name to themselves, assume also his age. The insertion of a choriambus in the middle of a tetrameter trochaic verse, though viewed with an unfavourable eye by Bentley and Elmsley, appears to have been no absolute phænomenon in Greek metre. Aristoph. Pac. 1154. *μυρρίνας τ' αἴτησον ἐξ Αἰσχινάδου τῶν καρπίμων.* Add Archilochus: *τοῖος ἀνθρώποισι θυμὸς, Γλαῦκε, Λεπτίνεω παῖ.* Stob. Ecl. ed. Heeren. I. p. 38. Solon: *ἀσκὸς ὕστερον δεδάρθαι, κἀπιτετρίφθαι γένος.* Græci Min. Gaisf. tom. I. p. 341. Examples occurring in a dimeter trochaic verse will be pointed out hereafter.

201. *ἐγχαίνειν*, *to laugh with the mouth wide open*. Nub. 1436. *μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις.* Eq. 1313. *οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγχανεῖται τῇ πόλει.* *μὴ ἐγχάνῃ*, (so the passage is read by Bekker, Dindorf, and Elmsley in Œd. Tyr. p. 56.) *let him not boast.* Passow.

ὅστις, ὦ Ζεῦ πάτερ καὶ θεοὶ, τοῖσιν ἐχθροῖσιν ἐσπείσατο,
οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὔξεται τῶν ἐμῶν χωρίων·
κοὐκ ἀνήσω πρὶν ἂν σχοῖνος αὐτοῖσιν ἀντεμπαγῶ
*ὀξὺς, ὀδυνηρὸς, * * * ἐπίκωπος, ἵνα*
μήποτε πατῶσιν ἔτι τὰς ἐμὰς ἀμπέλους.
ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν Βαλλήναδε,
καὶ διώκειν γῆν πρὸ γῆς, ἕως ἂν εὑρεθῇ ποτέ·

204. *παρ' ἐμοῦ, on my part.* Cf. Thes. 1170. Av. 692. Vesp. 56.
Ib. *χωρίων, farms.* Pac. 562, 1146. Eq. 1077. Nub. 1123. Vesp. 850. *ἕνεκα* is to be understood.

205. *σχοῖνος.* Of bulrushes there were various sorts; *ὁλόσχοινος, ὀξύσχοινος, μελαγκρανὶς, ἀρωματικὴ, μυρεψικὴ,* &c. The second, or sharp-pointed rush, (schœnus mucronatus, in Sibthorp's Flora Græca, tab. 43.) is the one here intended.

206. *ὀδυνηρός.* This adjective occurs in a fine passage of the Pindaric writings, where the poet describes the pains which assail the envious, who, weighing their own advantages with those of their neighbours, find the latter preponderate in the scale.

ἀλλ' οὐ-
δὲ ταῦτα νόον ἰαίνει φθονερῶν. στάθμας
δέ τινος ἑλκόμενος
περισσᾶς, ἐνέπαξεν ἕλ-
κος ὀδυναρὸν ἑᾷ πρόσθε καρδίᾳ,
πρὶν ὅσα φροντίδι μηχανῶνται τυχεῖν. Pyth. II. 165—170.

Ib. *ἐπίκωπος, to the hilt, or through and through, like a sword.* Schneider.

208. *βλέπειν Βαλλήναδε, to look Ballene-wards.* The expression appears to belong to a class of phrases in which Aristophanes is fond of indulging. Such are *βλέπειν τὸ δεινὸν,* Ran. 593. *ταυρηδὸν,* 804. *μανικὸν,* Pl. 424. *κλέπτον,* Vesp. 900. *ὀρίγανον,* Ran. 603. *ὑπότριμμα,* Eccl. 291. *πυρρίχην,* Av. 1169. *αἰκίαν,* 1671. *κάρδαμα,* Vesp. 455. *σκύτη,* 643. *νᾶπυ,* Eq. 631. *ὀστρακίνδα,* 855. *ὀπὸν,* Pac. 1184.

Ib. *Βαλλήναδε* for *Παλλήναδε.* By this change of a letter, the punster gains an allusion to the verb *βάλλειν, to pelt with stones.* Pallene itself was a burgh not far from Acharnæ, (Kruse's Hellas, II. 290.) probably occupying, as Col. Leake observes, some part of the opening between the Pentelic mountain and the northern end of Hymettus. Pallene is known in history from a circumstance related by Herodotus, I. 62, 63. See also Leake's Demi of Attica, p. 29.

209. *γῆν πρὸ γῆς.* Æsch. Prom. Vinct. 703. *γῆν πρὸ γῆς ἐλαύνομαι.* (see Blomfield.) Luc. V. 106. *γῆν πρὸ γῆς ἐλαύνεσθαι.* The preposition *πρὸ* in these instances seems to imply *for, in place of.* Herodot. VII. 3. *οὔτε δίκαιον ἄλλον τινὰ τὸ γέρας ἔχειν πρὸ ἑωυτοῦ.*

ὡς ἐγὼ βάλλων ἐκεῖνον οὐκ ἂν ἐμπλήμην λίθοις.
ΔΙ. εὐφημεῖτε, εὐφημεῖτε.
ΧΟ. σῖγα πᾶς. ἠκούσατ', ἄνδρες, ἆρα τῆς εὐφημίας;
οὗτος αὐτός ἐστιν ὃν ζητοῦμεν· ἀλλὰ δεῦρο πᾶς
ἐκποδών· θύσων γὰρ ἁνὴρ, ὡς ἔοικ', ἐξέρχεται.
ΔΙ. εὐφημεῖτε, εὐφημεῖτε.
προΐτὼς τὸ πρόσθεν ὀλίγον ἡ κανηφόρος·
ΜΗ. κατάθου τὸ κανοῦν, ὦ θύγατερ, ἵν' ἀπαρξώμεθα.

210. *βάλλων—ἐμπλήμην.* Vesp. 601. *ἔμπλησο λέγων.* Eurip. Hippol. 660. *μισῶν δ' οὔποτ' ἐμπλησθήσομαι | γυναῖκας.*

211. *εὐφημεῖν, to utter words of good omen*, and (that words of ill omen may not escape) *to observe a reverential silence.* Passow. *εὐφημεῖτε, silence! attention!* Cf. Ran. 356. Eq. 1317. Pac. 96, 433. Thes. 301.

212. *εὐφημίας, the order for silence.* Passow.

214. *ἐκποδὼν, out of the way.* Pac. 1264. *χωρῶμεν, ὦ 'ταν, ἐκποδών.* Vesp. 1340. *οὐκ ἄπιτε γάρ; ποῦ 'σθ' Ἡλιαστής; ἐκποδών.* See also Blomfield's Gloss. in Prom. Vinc. p. 145. in Choeph. 112.

Ib. *ἁνὴρ*, crasis for *ὁ ἀνήρ.* The same crasis occurs, or rather ought to occur, (referring to Brunck's edition,) Lys. 221, 222, 514. Thes. 446, 495. Nub. 1031. Ecc. 62, 204. Eq. 758. Vesp. 207, 269, 918. To this crasis, which often has so much effect on the metres of Aristophanes, belong also such words as *ἅρχων*, Vesp. 304. *ἁγὼν*, 532. *ἅναξ*, 820. *ἁλετρίβανος*, Pac. 269, 282. *ἁθμονεὺς*, 919. *ἅνθρωπος*, Thes. 2. *ἁδελφὸς*, 405. *ἁναφλύστιος*, Ran. 427. *ἥνθρωπος*, Lys. 936. *ἁχραδούσιος*, Ecc. 362. So in the Sigean Inscription occur the words Ηαισοπος και Ηαδελφοι, (articulus sub. cum sua voce in unam syllabam coalescit. Rose,) and in the Inscriptio Deliaca, *οὐ* (leg. *τοῦ*) *αὐτοῦ λίθου εἰμι ἁνδρίας* (sc. *ὁ ἀνδρίας*) *καὶ τὸ σφέλας.* Rose, p. 52.

Ib. *ὡς ἔοικε.* Compare Pl. 1017, 1048. Av. 265. Vesp. 1415. Eccl. 146. Pl. 826. *τῶν χρηστῶν τις, ὡς ἔοικας, εἶ.* Eurip. Med. *ὄχλον παρέξεις, ὡς ἔοικας, ὦ γύναι.* Soph. Electr. 516. *ἀνειμένη μὲν, ὡς ἔοικας, αὖ στρέφει.* Eurip. Herac. 681. *ὡς ἔοιγμεν.* (where see Elmsley.) Herodot. I. 155. *οὐ παύσονται Λυδοὶ, ὡς οἴκασι, πρήγματα παρέχοντες.* III. 143.

216. *ἡ κανήφορος.* At the feasts of Minerva, Juno, Bacchus, &c. it was customary for the young women of Athens to walk in solemn procession, bearing on their heads baskets, filled with things pertaining to the sacrifices. To keep them from the heat, an umbrella (Av. 1550.) was held over their heads. These processionists were favourite subjects for representation with the Greek sculptors. See Müller's Handbuch der Archäol. der Kunst. 590—592.

217. *κανοῦν.* A basket made of reed, earth, or more costly ma-

ΘΥ. ὦ μῆτερ, ἀνάδος δεῦρο τὴν ἐτνήρυσιν,
ἵν' ἔτνος καταχέω τοὐλατῆρος τουτουί.
ΔΙ. καὶ μὴν καλόν γ' ἔστ', ὦ Διόνυσε δέσποτα,
κεχαρισμένως σοι τήνδε τὴν πομπὴν ἐμὲ

terials, and containing various articles used for sacrificial purposes, such as certain cakes, fruits, the holy fillet, and the sacrificial knife. Hence the phrase ἐνῆρκται τὰ κανᾶ is equivalent to *the sacrifice is begun.* In the comedy of the Birds, the two citizens, who have expatriated themselves, religiously include the sacred basket in their small inventory. Av. 42. κανοῦν δ' ἔχοντε καὶ χύτραν καὶ μυρρίνας | πλανώμεθα ζητοῦντες τόπον ἀπράγμονα, | ὅπου καθιδρυθέντε διαγενοίμεθ' ἄν. Pac. 947. τὸ κανοῦν πάρεστ' ὀλὰς ἔχον καὶ στέμμα καὶ μάχαιραν. Ib. 956. ἄγε δή, τὸ κανοῦν λαβὼν σὺ καὶ τὴν χέρνιβα | περίιθι τὸν βωμὸν ταχέως ἐπιδέξια. Compare Od. Γ. 442. Δ. 761.

Ib. ἀπάρχεσθαι, *to make a beginning.* In sacrificial rites, to offer the firstlings of any thing, or a part of the whole. In Homer, animal sacrifice is always begun by cutting off the hair on the victim's forehead, and throwing it into the fire. Il. Τ. 254. Od. Γ. 446. Ξ. 421. Aristoph. Pac. 1056. ἄγε νῦν ἀπάρχου, κᾆτα δὸς τἀπάργματα.

218. ἐτνήρυσις (ἀρύω, ἔτνος), a spoon for stirring and ladling out the ἔτνος.

219. ἔτνος, any thing boiled into a thick half liquid substance, and more particularly peas and beans; *brewis.* The ἔτνος seems to have been poured on a long cake, called ἐλάτηρ, which was then laid upon the altar.

Ib. καταχέω τοὐλατῆρος. Thes. 487. καταχέασα τοῦ στροφέως ὕδωρ. Eq. 1091. τοῦ δήμου καταχεῖν . . πλουθυγίειαν.

Ib. τοὐλατῆρος. Eq. 1181. ἡ Γοργολόφα σ' ἐκέλευε τουτουὶ φαγεῖν ἐλατῆρος.

220. καὶ μήν, *and truly, and moreover.* Homer. Od. Λ. 581. καὶ μὴν Τάνταλον εἰσεῖδον. Vesp. 737. καὶ μὴν θρέψω γ' αὐτὸν παρέχων | ὅσα πρεσβύτῃ ξύμφορα. 548. καὶ μὴν εὐθύς γ' ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς ἀποδείξω | τῆς ἡμετέρας ὡς οὐδεμιᾶς ἥττων ἐστὶν βασιλείας. Nub. 1036. καὶ μὴν πάλαι γ' ἐπνιγόμην τὰ σπλάγχνα. The γε found in connexion with these particles, but separated from them by another word, has no influence on the signification of the particles themselves, but only serves to give emphasis to the word after which it stands. Matth. Gr. Gr. §. 605. To the present instance of καὶ μὴν—γε, add Eq. 624. Nub. 4, 1036, 1186, 1414, 1441. Pl. 93, 380. Eccl. 523. Lys. 131, 355. Pac. 369. Ran. 106, 907, 1249.

Ib. καλόν. On the quantity of this word some remarks will be made hereafter.

Ib. ἔστ'. After this word Brunck and Elmsley place a full stop; Bekker and Dindorf a comma.

221. πομπήν. The Dionysiac festivals could not to the lively Greek be otherwise than full of the most joyous reminiscences. The merry trial of skill on the oiled leather bags (ἀσκώλια), the

πεμψαντα, καὶ θύσαντα μετὰ τῶν οἰκετῶν,
ἀγαγεῖν τυχηρῶς τὰ κατ' ἀγροὺς Διονύσια,
στρατιᾶς ἀπαλλαχθέντα· τὰς σπονδὰς δέ μοι

privileged taunt and [f]banter, the wild shout, the dithyrambic hymn, the revelry by day, and serenade by night (κῶμος), all rose in succession to his remembrance. But to either sex the processions to and from the place of sacrifice or banquet, must have been among the first of their attractions. The seclusion to which the Athenian females were in general so strictly doomed was now for a moment broken, and an opportunity allowed of displaying the attractions of their wardrobes and their persons. Young and old had apparently a part in these proceedings. To the first were entrusted the sacred baskets, which were borne upon the head, and contained the mystic or sacrificial appurtenances of the ceremony: others were seen with strings of figs around their necks, or baskets of the same fruit in their hands. The older females figured as Thyades or Bacchantes; their dress the skins of [g]panthers or of fawns, the sacred thyrsus in their hands, and their hair and persons profusely ornamented with ivy. In some part of the procession was exhibited the mystic fan, an oblong basket borne upon the back, and containing, besides the earliest fruits of the season, an image of Bacchus. Whether the state or the separate burgh provided the entertainment, a rich display of gold and silver ornamented vessels (πομπεῖα) formed a conspicuous part of the ceremony. If to all this we add masked groups of Satyrs and Sileni, with the god Pan at their head, and men drest in female garb, imitating the actions of drunkards, and bearing aloft the peculiar emblems of the Phallic worship, we shall have a general idea of the gaiety, the splendour, the tumult, and licentiousness of a Dionysiac festival.

222. πομπὴν—πέμψαντα. Av. 849. τὸν ἱερέα πέμψοντα τὴν πομπὴν καλῶ. Eccl. 756. Ἱέρωνι τῷ κήρυκι πομπὴν πέμπετε. Herodot. V. 56. Dem. 522, 4. πομπεῦσαι τὴν τοῦ Διονύσου πομπήν. 47, 9. οὐχ ἐχειρο-

[f] That much mirth of this kind should have taken place during a Dionysiac festival, is not only in the nature of things, but is countenanced by an interesting extract in Villoison's Anecd. Gr. p. 178. Wachsmuth, (IV. 253.) by terming these sallies ἐξ ἁμάξης σκώμματα, appears to have confounded them with what took place during the Eleusinian mysteries. The same writer, if I remember rightly, compares one of these processions with that which takes place in the Roman catholic church in honour of the Corpus Christi. These latter are characterized, I have reason to believe, by no external licentiousness; but if the 'Historia del famoso Predicador Fray Gerundio de Campazos' be not a highly coloured satire, the sermon which takes place in *Spanish* pulpits on such occasions must be as prodigal of personal allusion, and as provocative of mirth, as any of the σκώμματα ἐξ ἁμάξης which Wachsmuth supposes to have taken place at the Dionysiac festivals. See the fourth volume of that amusing novel, only inferior to Don Quixote in wit and pungent satire.

[g] These skins served to remind the wearers of the wild and uncivilized life from which religious ceremonies and mysteries had reclaimed them: hence the formula so often in the mouths of the initiated: ἔφυγον κακὸν, εὗρον ἄμεινον.

καλῶς ξυνενεγκεῖν τὰς τριακοντούτιδας.
ΜΗ. ἄγ', ὦ θύγατερ, ὅπως τὸ κανοῦν καλὴ καλῶς
οἴσεις, βλέπουσα θυμβροφάγον.

τονεῖτε δὲ ἐξ ὑμῶν αὐτῶν δέκα ταξιάρχους καὶ στρατηγοὺς καὶ φυλάρχους καὶ ἱππάρχους δύο; τί οὖν οὗτοι ποιοῦσιν; πλὴν ἑνὸς ἀνδρὸς, ὃν ἂν ἐκπέμψητε ἐπὶ τὸν πόλεμον, οἱ λοιποὶ τὰς πομπὰς πέμπουσιν ὑμῖν μετὰ τῶν ἱεροποιῶν. Lysias, 137, 22.

223. τυχηρῶς. Thes. 304. πολυωφελῶς μὲν πόλει τῇ 'Αθηναίων, τυχηρῶς δ' ἡμῖν αὐταῖς.

225. ξυνενεγκεῖν, *to be of service to.* Herodot. VIII. 87. τὸ καὶ συνήνεικε ποιησάσῃ. IX. 37. οὐ μέντοι γε ἐς τέλος οἱ συνήνεικε τὸ ἔχθος τὸ ἐς Λακεδαιμονίους συγκεκυρημένον. Eurip. Iph. Aul. 724. συνενέγκαι δ' ὅμως. (see Markland.) Dem. 130, 20. ὅ τι δ' ὑμῖν δόξει, τοῦτ', ὦ πάντες θεοὶ, συνενέγκοι.

Ib. For the infinitive supply εὔχομαι or δός. To the examples which will occur in the course of this play, add Ran. 886. Δήμητερ, ἡ θρέψασα τὴν ἐμὴν φρένα, | εἶναί με τῶν σῶν ἄξιον μυστηρίων. 892. Αἰθὴρ, ἐμὸν βόσκημα, καὶ γλώσσης στρόφιγξ, | καὶ ξύνεσι καὶ μυκτῆρες ὀσφραντήριοι, | ὀρθῶς μ' ἐλέγχειν, ὧν ἂν ἅπτωμαι λόγων. Th. 286. δέσποινα πολυτίμητε Δήμητερ φίλη, | καὶ Περσέφαττα, πολλὰ πολλάκις μέ σοι | θύειν ἔχουσαν. Pac. 441. ὅστις δὲ πόλεμον μᾶλλον εἶναι βούλεται | μηδέποτε παύσασθ' αὐτὸν, ὦ Διόνυσ' ἄναξ, | ἐκ τῶν ὀλεκράνων ἀκίδας ἐξαιρούμενον.

226. ἄγ'—ὅπως—οἴσεις. Nub. 489. ἄγε νῦν, ὅπως, . . . εὐθέως ὑφαρπάσεις. Eccl. 149. ἄγε νῦν ὅπως καλῶς ἐρεῖς. Eq. 1011. ἄγε νῦν, ὅπως αὐτοὺς ἀναγνώσεσθέ μοι.

Ib. κανοῦν. The nature of this vessel having been already explained and illustrated from Aristophanes, the editor may be permitted to refer to two passages in ancient oratory, in which this word bears a conspicuous part. The first is in that striking address which Æschines makes to the Amphyctionic council, when denouncing the impious Amphisseans; the second, in a noble reflection with which Demosthenes closes a strain of the most powerful and indignant eloquence, directed against certain persons, who in the management of this and other sacred vessels, which when belonging to the state were equally distinguished for the costliness of the material, and the beauty of the workmanship, had contrived to enrich themselves at the expense of the public. Æsch. c. Ctes. 70, 30. Dem. c. Tim. 758, 11. Androt. 618, 7.

Ib. καλὴ καλῶς. Eccl. 730. See also Elmsley's Med. p. 202.

227. βλέπουσα θυμβροφάγον. This formula having been already illustrated from Aristophanes himself, a few instances are added from the tragic writers. Æsch. Sept. c. Theb. φόβον βλέπων. Eurip. Ion. 1282. ἀναβλέπων φονίαν φλόγα. Alcest. 789. σεμνὸν καὶ πεφροντικὸς βλέπειν. Cycl. 554. καλὸν βλέπω. The origin of the phrase is to be found in Homer and Hesiod. Il. B. 269. Γ. 342. Clyp. Herc. vv. 160, 236, 243, 426, 430, 445. A fragment of Pherecrates will shew the excess to which this kind of language was carried:

πρόβαινε, κἂν τὤχλῳ φυλάττεσθαι σφόδρα,
μή τις λαθών σου περιτράγῃ τὰ χρυσία.

ὦ μαλάχας μὲν ἐξερῶν
ἀναπνέων δ' ὑάκινθον,
καὶ μελιλώτινον λαλῶν,
καὶ ῥόδα προσσεσηρώς·
ὦ φιλῶν μὲν ἀμάρακον,
προσκινῶν δὲ σέλινα,
[γελῶν δ' ἱπποσέλινα]
καὶ κοσμοσάνδαλα βαίνων.
Athen. lib. XV. 685. Gaisford's Heph. 354.

Ib. θυμβροφάγον. Like an eater of the herb *savoury*. For an account of this bitter herb, (the *satureia hortensis* of Linnæus,) Schneider refers to Dioscor. III. 45. Pliny, XIX. 8. How the eaters of savoury were accustomed to look, the Scholiast leaves very largely to the discretion of his readers, as his explanations run through the opposite extremes of *wild* and *soft*, *stern* and *cheerful*. On many accounts the serious epithet seems here the most appropriate.

229. μή τις—περιτράγῃ. Περιτρώγειν, *to gnaw all round*; metaph. *to filch*. Depredations were very likely to occur in the crowds which these religious processions naturally brought together: but I rather suspect, with Schutz, that a side blow is also intended for those culprits who it appears used to haunt about the stage. Pac. 730. ὡς εἰώθασι μάλιστα | περὶ τὰς σκηνὰς πλεῖστοι κλέπται κυπτάζειν καὶ κακοποιεῖν.

Ib. τὰ χρυσία. The multiplicity of golden ornaments worn by young females in ancient times, has been illustrated by Porson (Hecub. 150.) from Homer, Il. B. 872. ὃς καὶ χρυσὸν ἔχων πολεμόνδ' ἴεν, ἠΰτε κούρη. Arist. Av. 571. ὅσον δ' ἔχει τὸν χρυσὸν, ὥσπερ παρθένος. See also a lively narrative in Plautus's Curculio, act. II. sc. 3. That the bearers of the sacred baskets were more than usually profuse of finery and golden decorations, may be inferred from one or two other passages of Aristophanes. Thus in the mock procession in the Ecclesiazusæ:

χώρει σὺ δεῦρο, κιναχύρα καλὴ καλῶς,
τῶν χρημάτων θύραζε πρώτη τῶν ἐμῶν,
ὅπως ἂν ἐντετριμμένη κανηφορῇς. Eccl. 730.

Χορὸς Γυναικῶν.
στρωμάτων δὲ ποικίλων, καὶ
χλανιδίων, καὶ ξυστίδων καὶ
χρυσίων, ὅσ' ἐστὶν ἐμοὶ,
οὐ φθόνος ἔνεστί μοι
πᾶσι παρέχειν φέρειν
τοῖς παισὶν, ὁπόταν τε θυγάτηρ τινὶ κανηφορῇ. Lysistr. 1189—1194.

ἐγὼ δ' ἀκολουθῶν ᾄσομαι τὸ φαλλικόν·

230. ᾄσομαι. For examples of Attic verbs, wanting a future active, see Monk's Alcest. p. 21.

Ib. τὸ φαλλικὸν, *the phallic hymn.* This is not the place to enter into long details on a branch of Grecian and Egyptian worship, which, however, whether considered in its antiquity or its prevalence, cannot be viewed with indifference by those who wish to trace the current of the human mind in the most important of all its relations, that which it holds with the supreme Being himself. That the Phallic worship, revolting and degrading as it appears to us, originated in views of external nature, there can be little doubt. Under all the varieties and modifications of ancient mythologies, arising from a number of causes, still in the greatest of them, the Assyrian, the Egyptian, the Hellenic, and perhaps the Indian, three leading ideas are found too predominant to be ever mistaken. What is the first of these? It is Earth, under the image of maternity, and containing within its bosom that precious grain, and those metals scarcely less precious, the discovery or application of which seems to have been the great benefit for which the inventors of ancient mysteries claimed the attention and gratitude of their adepts. Above this mother earth (Isis, [h]Ceres, Venus-Urania) was seen stretched the superincumbent heaven, embracing as it were the smiling plains below, and from its prolific showers and genial heat claiming to itself the name and characteristics of manhood, lordship, and paternity (Uranus, Adonis, Osiris). Out of this mysterious union arose a third principle, joyous or gloomy according to circumstances. Sometimes it is exhibited as a single person, (Horus,-Adonis,-Iacchus,) combining in himself the compound ideas of dissolution and reproduction; at other times it resolves itself, now into the organic representation of general fruitfulness, now into the furious Typhon or gloomy Pluto, images of storm, violence, desolation, death. That the joyous feeling should have exhibited itself in imagery, from which the dignity and purity of modern ideas alike recoil, will be no surprise to those who know how deeply the principle of cautious fear (δεισιδαιμονία) entered into the ancient religions, and the consequent dread that prevailed lest any of those gifts should appear to pass unacknowledged, (Il. Γ. 65.) of which the gods were indeed the dispensers, but the enjoyments arising from which seemed occasionally to awaken a sensation of envy (Herodotus, III. 40.) even in those who bestowed them. Out of mixed feelings like these most probably arose that species of worship among the ancients, which at first sight appears so strange to modern eyes. But, plausible, and even satisfactory, as such explanations might appear to superficial minds, were they such as could justify those on whom fell the responsibility of public morals—the legislator and the magistrate—in admitting these exhibitions as a portion of the national worship? They must have been indeed unfit for their high offices,

h Δημήτηρ or Γημήτηρ.

σὺ δ', ὦ γύναι, θεῶ μ' ἀπὸ τοῦ τέγους. πρόβα.

if they did not recognise in them, sooner or later, the necessary causes of a deep depravation of the public manners, and consequently offer a strong and determined resistance to their observance. That such an opposition was offered to the introduction of the Bacchic rites among the Romans, we know from historic [i]evidence; and, from traditionary and scenic tales (Eurip. in Bacchis), it is most probable that a similar resistance was made by better minds in Greece to these fanatic orgies, on their first introduction from the polluted shores of Egypt or Phœnicia. (Herodot. II. 49. Diod. Sic. lib. I. §. 22, 88, &c.) The worse opinion, however, prevailed; and in the popular triumph over their rulers may perhaps be found the origin of those epithets of Bacchus, Ἐλευθέριος, Ἐλευθερεὺς, Λύσιος, Λυσεὺς, in which Welcker, I believe, was the first to trace, not the common idea of a release from care and grief, but emancipation from some political restraint and control. To perpetuate a religious or political triumph by the establishment of a national song or [k]hymn, was one of those means of securing an object, the wisdom of which it has not been left for modern statesmen to discover. Those who wish to prosecute this subject further, may consult M. Ouvaroff's Treatise on the Eleusinian Mysteries, Saint Croix's "Mystères du Paganisme" (lately re-edited, with much accuracy of erudition, by M. de Sacy), and Creuzer's "Symbolik und Mythologie der alten Völker."

231. ἀπὸ τοῦ τέγους. To keep the public streets as clear as possible during these interesting, and often magnificent processions, a great part of the spectators, and more particularly females, resorted to the upper parts of their houses. Some religious observances of the women appear to have been celebrated entirely on the roofs of houses. (Hence Aristophanes, in his Lysistrata, takes an opportunity of adverting to the ill omens under which the expedition to Sicily in subsequent years took place, and of holding up to [l]indignation the author of that fatal measure.

ΠΡΟΒΟΥΛΟΣ.

ἆρ' ἐξέλαμψε τῶν γυναικῶν ἡ τρυφὴ
χὠ τυμπανισμὸς χοἰ πυκνοὶ Σαβάζιοι,

[i] See the vigorous and indignant speech of Posthumus, in Tit. Liv. lib. XXXIX. c. 15, 16. See also some noble reflections on the subject by M. de St. Croix (Myst. du Pagan. II. 67, 70); by M. de Sacy (ib. I. 372); and by the author of the Ézour-Védam. t. II. l. 6. c. 5.

[k] So in Nonnus, when the third Bacchus is consigned to the priestesses of Eleusis—in other words, when some portion of the Bacchic worship was united with that of Ceres—a *new hymn* is composed for the occasion:

θυηπολίας δὲ Λυαίῳ
ὀψιγόνῳ στήσαντο καὶ ἀρχεγόνῳ Διονύσῳ,
καὶ τριτάτῳ νέον ὕμνον ἐπεσμαράγησαν Ἰάκχῳ. Dionys. lib. 48.

[l] The public, however, wanted no stimulant on the occasion; χαλεποὶ γὰρ ἦσαν τοῖς ξυμπροθυμηθεῖσι τῶν ῥητόρων τὸν ἔκπλουν, ὥσπερ οὐκ αὐτοὶ ψηφισάμενοι. Thucyd. VIII. 1.

Φαλῆς, ἑταῖρε Βακχίου,
ἕκτῳ σ' ἔτει προσεῖπον, ἐς
τὸν δῆμον ἐλθὼν ἄσμενος,
σπονδὰς ποιησάμενος ἐμαυ-
τῷ, πραγμάτων τε καὶ μαχῶν

> *ὅ τ' Ἀδωνιασμὸς οὗτος οὑπὶ τῶν τεγῶν,*
> *οὗ 'γώ ποτ' ὢν ἤκουον ἐν τἠκκλησίᾳ;*
> *ἔλεγεν δ' ὁ μὴ ὥραισι μὲν Δημόστρατος*
> *ἔλεγεν ὁπλίτας καταλέγειν Ζακυνθίων·*
> *ἡ δ' ὑποπεπωκυῖ', ἡ γυνὴ 'πὶ τοῦ τέγους,*
> *"κόπτεσθ' Ἄδωνιν," φησίν· ὁ δ' ἐβιάζετο*
> *ὁ θεοῖσιν ἐχθρὸς καὶ μιαρὸς Χολοζύγης.*
> *τοιαῦτ' ἀπ' αὐτῶν ἐστιν ἀκολαστάσματα.* Lysistr. 387—398.)

232. Φαλῆς. The name of Phanes, as connected with the Phallic worship is well known (Damascius de Princip. fragm. 13. ap. Jo. Christ. Wolf, Anecdot. t. IV. p. 252. Nonn. ad Greg. Naz. Orat. I. in Julian. §. 78. p. 154. Eschenbach, not. ad v. 15. Orph. Argon. p. 258. Auson. Epig. 29): that of Phales has eluded the inquiries of the commentators. Considering how much of impurity must have flowed into Greece from Phœnicia as well as Egypt, (Herodot. II. 49.) it is not wholly impossible that the name (see Gesenius in v. פְּלֶשֶׁת) legitimately brings us to that solemn denunciation, which ought to be the practical conclusion of all modern speculation on such subjects: "And ye shall not walk in the manners of the nations which I cast out before you; for they committed all these things, and therefore I abhorred them." Levit. xx. 23.

233. *ἕκτῳ—ἔτει.* Matthiæ, §. 405.

234. *ἐλθών.* Schutz, that the unity of place may not be disturbed, considers this procession, and celebration of the rural Dionysia, as taking place in Athens. He accordingly translates *ἐλθὼν* *revertens,* not *reversus.* The author of the article in the Philological Museum, to which reference has been more than once already made, considers the festival as taking place in the demus or burgh of Dicæopolis. After the achievement of Amphitheus in the first scene, we certainly need not be fastidious as to any observation of time or space in the present drama. The author appears determined on annihilating both; and if he made his auditors happy thereby, it will be the wisest course not to damp our enjoyment of the piece by unnecessary scruples on the matter. One thing only seems clear, that the exhibition of the Acharnenses took place at the Lenæan festival: to gratify an audience long 'in crowded city pent,' the poet appears to have forestalled one Dionysiac festival, and to have gone back in point of time to represent another.

236. *πραγμάτων, martial troubles.* Pac. 293, 353. *ἀπαλλαγεῖσι πραγμάτων τε καὶ μαχῶν.* 347. *πολλὰ γὰρ ἀνεσχόμην | πράγματά τε καὶ στιβάδας.* 1297. *οὐ πράγματ' ᾄσει.* *Legal troubles:* Pac. 191. Vesp.

καὶ Λαμάχων ἀπαλλαγείς.
Φαλῆς, Φαλῆς,
ἐὰν μεθ' ἡμῶν ξυμπίῃς, ἐκ κραιπάλης
ἕωθεν εἰρήνης ῥοφήσει τρύβλιον·
ἡ δ' ἀσπὶς ἐν τῷ φεψάλῳ κρεμήσεται.

1426. Nub. 471. Eq. 266. *Troubles* generally: Ran. 185. Nub. 695. Th. 651, 767. Pac. 1345. Vesp. 1475. Pl. 652.

239. ἐκ κραιπάλης, *after the debauch.* Vesp. 863. γενναίως ἐκ τοῦ πολέμου καὶ τοῦ νείκους ξυνέβητον. Æsch. Ag. 873. κάλλιστον ἦμαρ εἰσιδεῖν ἐκ χείματος. Eurip. Orest. 272. ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὁρῶ. The following fragments of ancient poetry will serve to vary these minutiæ of criticism.

> εἰ τοῦ μεθύσκεσθαι πρότερον τὸ κραιπαλᾶν
> παρεγένεθ' ἡμῖν, οὐδ' ἂν εἷς οἶνόν ποτε
> προσίετο πλεῖον τοῦ μετρίου· νυνὶ δὲ τὴν
> τιμωρίαν οὐ προσδοκῶντες τῆς μέθης
> ἥξειν, προχείρως τοὺς ἀκράτους πίνομεν.
>
> Alexis in Excerpt. Grotii, p. 593.

> εἰ τοῖς μεθυσκομένοις ἑκάστης ἡμέρας
> ἀλγεῖν συνέβαινε τὴν κεφαλὴν πρὸ τοῦ πιεῖν
> τὸν ἄκρατον, ἡμῶν οὐδὲ εἷς ἔπινεν ἄν·
> νῦν δὲ πρότερόν γε τοῦ πόνου τὴν ἡδονὴν
> προλαμβάνοντες ὑστεροῦμεν τἀγαθοῦ.
>
> Clearchus in Excerpt. p. 827.

240. ῥοφήσει. Vesp. 814. αὐτοῦ μένων γὰρ τὴν φακῆν ῥοφήσομαι. From this passage it is clear that the legitimate future of the verb ῥοφεῖν is in the middle voice. Hence Elmsley, besides the present passage, has corrected two other verses in Brunck's edition, where an active future had been substituted for the middle. Eq. 359. ἓν δ' οὐ προσίεταί με | τῶν πραγμάτων, ὁτιὴ μόνος τὸν ζωμὸν ἐκροφήσει (ἐκροφήσεις Br.) Pac. 715. ὦ μακαρία βουλὴ σὺ τῆς Θεωρίας, | ὅσον ῥοφήσει (ῥοφήσεις Br.) ζωμὸν ἡμερῶν τριῶν. For a similar reason this eminent scholar writes γρύξει, Eq. 294. διώξει, Eq. 969. Thes. 1224. ἀποδιώξει, Nub. 1296. σκώψει, Nub. 296. ὑφαρπάσει, 490. In all which passages Brunck had given an active future.

241. φεψάλῳ. Φέψαλος, *smoke, steam,* and *flying sparks from a burning fire.* Schneider. The transition from *smoke* to a *smoky* place is very easy; and in this latter sense the word seems proper to be understood here; such a position being most proper to preserve a shield from rust. That seamen were in the habit of thus depositing their rudders, for the purpose of preserving them from that rottenness which humidity naturally engenders, see Hesiod. Opera et Dies, vv. 45, 627. with the respective annotations of Proclus and Tzetzes. What is here done for a shield, we find in our author's "Aves" done for a complete suit of armour:

ΧΟ. οὗτος αὐτός ἐστιν, οὗτος·
βάλλε, βάλλε, βάλλε, βάλλε,
παῖε, παῖε τὸν μιαρόν·
οὐ βαλεῖς; οὐ βαλεῖς;
ΔΙ. Ἡράκλεις, τουτὶ τί ἐστι; τὴν χύτραν ξυντρίψετε.
ΧΟ. σὲ μὲν οὖν καταλεύσομεν, ὦ μιαρὰ κεφαλή.

ἄγε δὴ σὺ καὶ σὺ τὴν πανοπλίαν μὲν πάλιν
ταύτην λαβόντε κρεμάσατον τὐχἀγαθῇ
εἰς τὸν ἰπνὸν εἴσω, πλησίον τοὐπιστάτου. Av. 434.

Ib. κρεμήσεται. On the four forms of future verbs with a passive signification, which occur in Greek writers, see Monk's Hippol. p. 177.

243. For numerous instances of repetitions of this kind in ancient authors, see Kidd's Dawes, p. 527.

244. τὸν μιαρόν. Compare the metre in Vesp. 411. ὡς ἐπ' ἄνδρα μισόπολιν.

246. τὴν χύτραν. The jar containing the pulse (τὸ ἔτνος) which formed part of the sacrifice, and consequently considered as an object of much religious veneration.

Ib. ξυντρίψετε. Reisig, who has considered at great length the substitution by Attic writers of ξ for σ, considers this as one of the legitimate places of such substitution: "Post ν ubique σ illud in ξ mutasse Atticos poetas existimo, ut voces aptius componerentur: . . . hujusmodi sunt Nub. 1128. τῶν ξυγγενῶν. 1317. οἷσπερ ἂν ξυγγένηται. Plut. 214. κἀκεῖνος οὖν ξύνοιδε. 218. νῷν ξύμμαχοι. Conjectanea, p. 300, 2. Dindorf edits συντρίψετε, σύνοιδε. In the other instances he conforms with Reisig.

247. μὲν οὖν, *nay, yea rather*. Vesp. 953. κλέπτης μὲν οὖν οὗτός γε καὶ ξυνωμότης. 1421. ἐγὼ μὲν οὖν αὐτῷ διαλλαχθήσομαι | ἑκών. Eq. 910. Cl. ἀπομυξάμενος ὦ Δῆμέ μου πρὸς τὴν κεφαλὴν ἀποψῶ. | Isic. ἐμοῦ μὲν οὖν. Cl. ἐμοῦ μὲν οὖν. Vesp. 516. Ecc. 376.

Ib. ὦ—κεφαλή. The origin of this expression (common to most languages) may be found in Homer: Τεῦκρε, φίλη κεφαλή. Il. Θ. 281. Π. 77. Σ. 114. Ψ. 94. Od. Α. 343. Herodot. III. 29. εἶπε (Cambyses) πρὸς τοὺς ἱρέας· ὦ κακαὶ κεφαλαὶ, τοιοῦτοι θεοὶ, κ. τ. λ. IX. 99. πεντακοσίας κεφαλὰς τῶν Ξέρξεω πολεμίων λυσάμενοι. In Pindar, (Pyth. IX. 51.) where Apollo calls on Chiron to admire the courage of Cyrene, the translators render κεφαλᾷ by *sibi*. Add Plato, Phædr. 234, d. Athen. II. 66. Plutarch, Sympos. VI. 692, d. Alciphron, l. II. Ep. 4. Phalaris, Ep. 76. Synesius, Ep. 56. That the tragedians used the word κάρα in a nearly similar manner, see Soph. Œd. Col. 526, 783, 1702, 1728. Eurip. Troad. 1031. Orest. 1374. Nowhere however does the use of the word κεφαλὴ for the whole person occur in a more remarkable form than in a passage of St. Paul's Epistle to the Colossians, (ii. 19.) where the inspired writer, describing the utter inability of a Jewish rabbi to *grasp* the doctrine of the Mes-

ΔΙ. ἀντὶ ποίας αἰτίας, ὦχαρνέων γεραίτατοι;
ΧΟ. τοῦτ' ἐρωτᾷς; ἀναίσχυντος εἶ καὶ βδελυρὸς,
ὦ προδότα τῆς πατρίδος, ὅστις ἡμῶν μόνος
σπεισάμενος, εἶτα δύνασαι πρὸς ἔμ' ἀποβλέπειν.
ΔΙ. ἀντὶ δ' ὧν ἐσπεισάμην οὐκ οἴδατ'· ἀλλ' ἀκούσατε.
ΧΟ. σοῦ γ' ἀκούσωμεν; ἀπολεῖ· κατά σε χώσομεν τοῖς
λίθοις.

siahship, substitutes the word *κεφαλὴν* for the Messiah, and then changes the gender, as he had done in a preceding verse (15.) *καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα, κ. τ. λ.* Compare Dem. 552, 21. *καὶ ταῦτ' ἔλεγεν ἡ μιαρὰ καὶ ἀναιδὴς αὕτη κεφαλὴ ἐξεληλυθὼς τῇ προτεραίᾳ παρ' Ἀριστάρχου.*

248. *ἀντὶ, in return for.* Eq. 470, 1404. Thes. 722. Nub. 668. Eccl. 1047. Pac. 579, 1251.

249. *ἀναίσχυντος καὶ βδελυρός.* These epithets are again coupled Ran. 465. *ὦ βδελυρὲ, κἀναίσχυντε, καὶ τολμηρὲ σύ.* If instead of the last epithet had been found the word *ἀπονενοημένε*, we should have had what Theophrastus evidently intended for a trilogy of characters, each belonging to the same genus, and each rising above the other in want of shame and an absence of decency. For two of these lively sketches fit places of insertion may be found hereafter; the word *βδελυρὸς*, implying as it does a person whose words, actions, and modes of thinking excite loathing and disgust, may be partially illustrated from a passage of Demosthenes. *τί ποτ' οὖν ἐστὶ τὸ αἴτιον ὅτι οἱ βδελυρώτατοι τῶν ἐν τῇ πόλει καὶ μέγιστον φθεγγόμενοι τοῦ καὶ ἀτολμοτάτου πάντων ἐμοῦ καὶ οὐδενὸς μεῖζον φθεγγομένου τοσοῦτον ἡττῶνται; ὅτι τἀληθὲς ἰσχυρὸν, καὶ τοὐναντίον ἀσθενὲς τὸ συνειδέναι πεπρακόσιν αὐτοῖς τὰ πράγματα. τοῦτο παραιρεῖται τὴν θρασύτητα τὴν τούτων, τοῦτ' ἀποστρέφει τὴν γλῶτταν, ἐμφράττει τὸ στόμα, ἄγχει, σιωπᾶν ποιεῖ.* Dem. 405, 12. 26.

251. *σπεισάμενος, εἶτα δύνασαι.* Nub. 386. *ἤδη ζωμοῦ Παναθηναίοις ἐμπλησθεὶς εἶτ' ἐταράχθης | τὴν γαστέρα;* Vesp. 379. *ἀλλ' ἐξάψας . . εἶτα καθίμα.* 423. *κἀξείρας τὸ κέντρον εἶτ' ἐπ' αὐτὸν ἵεσο.* Add Nub. 376, 592. Ran. 367. For examples of *εἶτα* thus occurring between the verb and a participle in the tragic writers, see Monk's Hippol. v. 700. Porson's Advers. p. 275. Kidd's Dawes, 525.

Ib. *πρὸς ἐμ' ἀποβλέπειν.* So the flatterer in Theophrastus: *ἐνθυμῇ ὡς ἀποβλέπουσι πρός σε οἱ ἄνθρωποι.*

252. *οὐκ οἴδατ'*, Dind. *οὐκ ἴστ' ἔτ'*, Elms. *οὐκ ἴστε γ'*, Br. Bek. Sch. *οὐκ ἴσατ'*, Rav.

253. *σοῦ γ' ἀκούσωμεν;* The subjunctive thus used without *ἂν* has an interrogative and future signification: *Shall we hear you?* So infr. *πόσον πρίωμαί σοι τὰ χοιρίδια;* Nub. 87. *ὦ παῖ, πιθοῦ. τί οὖν πίθωμαι δῆτά σοι;* Av. 164. *τί σοι πιθωμέσθ'; ὅ τι πίθησθε; πρῶτα μὲν, κ. τ. λ.* Eq. 142. *εἴπ', ἀντιβολῶ, τίς ἐστιν; εἴπω; νὴ Δία.*

Ib. *κατά σε χώσομεν.* Reisig has pointed out similar instances of

ΔΙ. *μηδαμῶς, πρὶν ἄν γ' ἀκούσητ'. ἀλλ' ἀνάσχεσθ', ὦγαθοί.*
ΧΟ. *οὐκ ἀνασχήσομαι· μηδὲ λέγε μοι σὺ λόγον·*
ὡς μεμίσηκά σε Κλέωνος ἔτι μᾶλλον, ὃν
κατατεμῶ τοῖσιν ἱππεῦσι καττύματα.
σοῦ δ' ἐγὼ λόγους λέγοντος οὐκ ἀκούσομαι μακρούς,
ὅστις ἐσπείσω Λάκωσιν, ἀλλὰ τιμωρήσομαι.
ΔΙ. *ὦγαθοί, τοὺς μὲν Λάκωνας ἐκποδὼν ἐάσατε,*
τῶν δ' ἐμῶν σπονδῶν ἀκούσατ', εἰ καλῶς ἐσπεισάμην.
ΧΟ. *πῶς δ' ἔτ' ἂν καλῶς λέγοις ἄν, εἴπερ ἐσπείσω γ' ἅπαξ*

tmesis in Pl. 65. *ἀπό σ' ὀλῶ.* Ran. 1047. *ὥστε γε καὐτόν σε κατ' οὖν ἔβαλεν.* Vesp. 784. *ἀνά τοί με πείθεις.* Lys. 262. *κατὰ μὲν ἅγιον ἔχειν βρέτας | κατά τ' ἀκρόπολιν ἐμὰν λαβεῖν.*

255. *λέγε—λόγον.* Pl. 523. Th. 382. Lys. 747. Ecc. 411. Vesp. 1174, 1258, 1399. Dem. 329, 19. *λόγον ἐκ λόγου λέγων.*

257. *καττύματα*, Att. for *κασσύματα*: *sometimes leather for making shoes, sometimes the shoe itself.* Eq. 869. *ἔδωκας ἤδη τουτῳῒ κάττυμα παρὰ σεαυτοῦ | ταῖς ἐμβάσιν;* Vesp. 1159. *ἐγὼ γὰρ ἂν τλαίην ὑποδύσασθαί ποτε | ἐχθρῶν παρ' ἀνδρῶν δυσμενῆ καττύματα.*

258. *λόγους—μακρούς.*

τὸν μὴ λέγοντα τῶν δεόντων μηδὲ ἓν
μακρὸν νόμιζε, κἂν δύ' εἴπῃ συλλαβάς.
τὸν δ' εὖ λέγοντα, μὴ νόμιζ' εἶναι μακρὸν,
μηδ' ἂν σφόδρ' εἴπῃ πολλὰ, καὶ πολὺν χρόνον.
τεκμήριον δὲ τοῦδε τὸν Ὅμηρον λάβε.
οὗτος γὰρ ἡμῖν μυριάδας ἐπῶν γράφει,
ἀλλ' οὐδὲ εἷς Ὅμηρον εἴρηκεν μακρόν. Phil. Fragm. p. 346.

262. *πῶς ἂν | λέγοις ἄν.* This repetition of *ἂν* after *πῶς ἂν* frequently occurs in the dramatic poets; (Eurip. Iph. T. 98. *πῶς ἂν οὖν μάθοιμεν ἄν;* Elect. 538. *πῶς ἄν, τότ' ὢν παῖς, νῦν ἔχοι ταῦτ' ἂν φάρη;* Arist. Av. 829. *καὶ πῶς ἂν ἔτι γένοιτ' ἂν εὔτακτος πόλις;*) but no legitimate instance of it, according to Stalbaum, (Plato, tom. V. p. 422.) is to be found in Plato and Xenophon. For general examples of *ἂν* geminatum with an optative in Aristophanes, the student is referred to Eccl. 118. Th. 195, 830. Lys. 147, 191, 252. Pl. 137, 485. Nub. 118, 840, 1250. Ran. 96, 573, 581. Eq. 17, 856. Vesp. 171, 509, 510, 928. Pac. 68, 1223. Av. 127, 829, 1129, 1147.

Ib. *εἴπερ γε*, Ran. 77, 1368. Lys. 992. Nub. 696, 930. Vesp. 1263. Av. 1359. *εἴπερ . . . γε*, Nub. 251, 341. Eq. 1310.

Ib. *ἅπαξ*, *omnino.* Av. 342. *πῶς κλαύσει γὰρ, ἢν ἅπαξ γε τὠφθαλμὼ 'κκοπῇς;* Vesp. 1129. *ἐπειδήπερ γ' ἅπαξ | ἐμοὶ σεαυτὸν παραδέδωκας εὖ ποιεῖν.* Xen. Exped. Cyri, lib. IV. c. 7. *ὡς γὰρ ἅπαξ εἰσέδραμον, οὐδεὶς ἔτι πέτρος ἄνωθεν ἠνέχθη.*

οἷσιν οὔτε βωμὸς οὔτε πίστις οὔθ' ὅρκος μένει;
ΔΙ. οἶδ' ἐγὼ καὶ τοὺς Λάκωνας, οἷς ἄγαν ἐγκείμεθα,
οὐχ ἁπάντων ὄντας ἡμῖν αἰτίους τῶν πραγμάτων.
ΧΟ. οὐχ ἁπάντων, ὦ πανοῦργε; ταῦτα δὴ τολμᾷς λέγειν

263. "βωμὸς est jusjurandum per victimas, ὅρκος per verba, πίστις per dextras." Pors. in Med. v. 21. The popular feeling of ill-will towards the Lacedæmonians is again consulted, seriously or ludicrously, Pac. 622. οἱ δ' ἅτ' ὄντες αἰσχροκερδεῖς καὶ διειρωνόξενοι. Lys. 629. οἷσι πιστὸν οὐδὲν, εἰ μή περ [m] λύκῳ κεχηνότι. See also the Andromache and Orestes of Euripides, and more particularly the writings of Isocrates, for the nature of the reproaches usually thrown upon the Spartan character by their eloquent opponents. That these reproaches were not wholly undeserved, and that the Doric character generally was undergoing a most important change for the worse at this period, is admitted by their eloquent and general eulogist. "Demostratus the son of Phæax said with great truth that the Spartans were better as members of a state, the Athenians as members of society: the latter indeed were more left to their individual care and exertions, whilst the former were guided by national customs. Hence, when they once deserted this guide, they deviated not partially, but wholly and widely from the right path." Müller's Dorians, vol. II. p. 411. The bitterest reproof on the Lacedæmonian want of faith was that made by Philocrates, and recorded by Demosthenes, 659, 5—14.

264. οἶδα—Λάκωνας—ὄντας. Vesp. 193. οὐ μὰ Δί', ἀλλ' οὐκ οἶσθα σὺ | νῦν μ' ὄντ' ἄριστον. Nub. 329. ταύτας μέντοι σὺ θεὰς οὔσας οὐκ ᾔδης, οὐδ' ἐνόμιζες. Eq. 438. σὲ δ' ἐκ Ποτιδαίας ἔχοντ' εὖ οἶδα δέκα τάλαντα.

Ib. ἄγαν. Such adverbs as ἄγαν, μάκραν, πέραν, λίαν have the last syllable long: ὅταν and πάμπαν are exceptions to the rule.

Ib. ἐγκείμεθα. 'Εγκεῖσθαι, to be under the influence of strong feelings. Of love: Theoc. οὕνεκ' ἐγὼ μὲν | τὶν ὅλος ἔγκειμαι. Parthenius, 23. πᾶσα ἐνέκειτο 'Ακροτάτῳ. Of hatred and hostility; as in the present passage and Thucyd. II. 59. πανταχόθεν δὲ τῇ γνώμῃ ἄποροι καθεστῶτες ἐνέκειντο τῷ Περικλεῖ.

266. For the word πανοῦργος, see Blomfield's Gloss. in Sept. c. Theb. 161.

Ib. δὴ—ἤδη. "Attigit hunc modum loquendi in Euripidis Supplicibus Hermannus, v. 1005. Xenoph. Œconomic. cap. VIII. §. 6. ἐπεὶ δὲ ταῦτα διήλθομεν, ἔφη, οὕτω δὴ ἤδη κατὰ φυλὰς διεκρίνομεν τὰ ἔπιπλα." Reisig. 232.

m In the [supposed] division of the Peloponnese among the three brothers, Temenus, Cresphontes, and Aristodemus or his sons, 'it is related,' says Müller, 'that upon the altars, whereon the brothers sacrificed to their grandfather Jupiter, there was found a frog for Argos, a snake for Sparta, and a fox for Messenia.' 'It seems, however, probable,' continues the historian, 'that these are mere symbols, by which the inventors (perhaps the hostile Athenians) attempted to represent the character of those nations.' Müller, I. p. 73.

ἐμφανῶς ἤδη πρὸς ἡμᾶς; εἶτ' ἐγώ σου φείσομαι;
ΔΙ. οὐ ἀπάντων, οὐχ ἁπάντων· ἀλλ' ἐγὼ λέγων ὁδὶ
πόλλ' ἂν ἀποφήναιμ' ἐκείνους ἔσθ' ἃ κἀδικουμένους.
ΧΟ. τοῦτο τοὖπος δεινὸν ἤδη, καὶ ταραξικάρδιον,
εἰ σὺ τολμήσεις ὑπὲρ τῶν πολεμίων ἡμῖν λέγειν.
ΔΙ. κἂν γε μὴ λέγω δίκαια, μηδὲ τῷ πλήθει δοκῶ,

Ib. λέγειν—πρὸς ἡμᾶς. Pl. 252. τί γὰρ ἄν τις οὐχὶ πρὸς σὲ τἀληθῆ λέγοι; Nub. 1352. λέγειν πρὸς χόρον. Isoc. 359, b. λέγω πρὸς Πασίωνα τὰς ἐμαυτοῦ συμφοράς.

267. εἶτα, *and yet, notwithstanding*. Pl. 79. εἶτ' ἐσίγας Πλοῦτος ὤν; Nub. 1216. εἶτ' ἄνδρα τῶν αὑτοῦ τι χρὴ προϊέναι. Isoc. p. 513. εἶτα σὺ κηδεστὴς μὲν ὢν ἐκείνου, βεβουλευκὼς δ' ἐπὶ τῶν τριάκοντα, τολμᾷς ἑτέροις μνησικακεῖν;

269. ἔσθ' ἅ. To the examples given by Matthiæ, (§. 482.) add Dem. 267, 6. ταῦτ' ἔσθ' ἃ διώκεις. 596, 9. πρὸς τοίνυν τούτοις, ἔστιν ἃ Μειδίου κατηγοροῦντος τῆς βουλῆς καὶ ἄλλων τινῶν, ἀναπηδῶντες οἱ βουλευταὶ ἐδέοντο μὴ σφᾶς ἀφελέσθαι τὴν δωρεάν. 614, 26. ἄλλα δ' ἔσθ' ἃ καλῶς διῴκηκεν. Isoc. 226, d. ὅστις καὶ τῶν ζώων τῶν παρ' ἡμῖν καταφρονουμένων ἔστιν ἃ σέβεσθαι καὶ τιμᾶν ἐνομοθέτησεν. Thucyd. I. 65. καὶ ἔστιν ἃ καὶ πολίσματα εἷλεν. II. 89. πολλὰ δὲ καὶ στρατόπεδα ἤδη ἔπεσεν ὑπ' ἐλασσόνων τῇ ἀπειρίᾳ, ἔστι δὲ ἃ καὶ τῇ ἀτολμίᾳ.

270. Elmsley compares Vesp. 426. τοῦτο μέντοι δεινὸν ἤδη, νὴ Δί', εἰ μαχούμεθα. Eccl. 645. τοῦτ' ἤδη δεινὸν ἀκοῦσαι.

272. κἄν γε. Γε is especially used in a proposition which begins with καὶ, and declares something stronger than the preceding, where we should use 'and indeed,' 'and—too.' Matth. Gr. Gr. §. 602. Pl. 216. Chrem. ἐγὼ γάρ, εὖ τοῦτ' ἴσθι, κἂν δῇ μ' ἀποθανεῖν, | αὐτὸς διαπράξω ταῦτα. Car. κἂν βούλῃ γ', ἐγώ. Vesp. 581. κἂν αὐλητής γε δίκην νικᾷ, κ. τ. λ. Ran. 623. κἄν τι πηρώσω γέ σοι | τὸν παῖδα τύπτων, τἀργύριόν σοι κείσεται.

Ib. τῷ πλήθει. Wachsmuth considers the word πλήθει here as synonymous with the ecclesia; and in that sense it certainly occurs in Thucydides IV. 22. But whether implying here the general assembly, or the assembled spectators, it was a word addressed as strongly to the political feelings of the times, as the words *servile, liberal, radical,* and the like, are to modern party spirit. The old oligarchy, (ὀλίγοι,) and with it the names which the splendour, the rank, or the virtues of the ancient nobility had attached to it, (ἄνδρες ἐπιφανεῖς, ὑπείροχοι, δυνατοὶ, καλοικἀγαθοὶ, ἄριστοι, βέλτιστοι,) were now disappearing, and instead of them were coming into vogue such names as implied number and fulness, οἱ πολλοὶ, τὸ πλέον, τὸ πλῆθος. Hence the occasional application of the word in Aristophanes, and a far more frequent use of it among the ancient orators. Vesp. 666. οὐχὶ προδώσω τὸν Ἀθηναίων κολοσυρτὸν | ἀλλὰ μαχοῦμαι περὶ

ὑπὲρ ἐπιξήνου θελήσω τὴν κεφαλὴν ἔχων, λέγειν.
ΧΟ. εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὦ δημόται,
μὴ οὐ καταξαίνειν τὸν ἄνδρα τοῦτον ἐς φοινικίδα;

τοῦ πλήθους αἰεί. Pl. 570. ἐπιβουλεύουσί τε τῷ πλήθει, καὶ τῷ δήμῳ πολεμοῦσιν. Eccl. 769. φυλάξομαι, | πρὶν ἄν γ' ἴδω τὸ πλῆθος ὅ τι βουλεύεται. 1132. πολιτῶν πλεῖον ἢ τρισμυρίων | ὄντων τὸ πλῆθος. Æsch. 63, 3. ἵν' εἴ τινες προσέχοιεν τῷ πλήθει τῷ ὑμετέρῳ. 42, 2. εἶπε διαρρήδην ἐν τῷ πλήθει τῶν Θηβαίων. Antiph. 130, 11. 138, 31. 43. φεύγων τὸ πλῆθος τὸ ὑμέτερον. Andoc. 17, 37. εἰσάξει εἰς τὸ πλῆθος τῶν 'Αθηναίων καὶ ἀπολεῖ. 19, 29. οἵτινες ἀρετῆς τῆς μεγίστης εἰς τὸ πλῆθος τὸ ὑμέτερον ἔλεγχον ἔδοσαν. 29, 4. πολίτου δὲ ἀγαθοῦ νομίζω προκινδυνεύειν ἐθέλειν τοῦ πλήθους. To transcribe passages from Lysias, the great democratical pleader, would be endless. In one speech alone, and that a short one, (Orat. 18.) this favourite appellation occurs no less than nine times: 149, 20. 29. 38. 40. 42. 150, 3. 4. 41. 151, 20. For further information on this subject, see Wachsmuth, vol. I. pp. 21, 99—102, 439—441.

273. Hesych. ἐπίξηνον. ξυλὸν ἐφ' οὗ τὰ κρέα τιθέντες ἔκοπτον. *A chopping-block.* Blomf. Ag. p. 288.

Ib. τὴν κεφαλήν. So Elms. Bekk. Dind. Brunck, to avoid the dactyl, reads τὴν δέρην.

274. εἰπέ μοι, where more than one person is addressed, occurs presently again. Also Pac. 383. Av. 366. Add Plato's Euthyd. §. 29. εἰπέ μοι, ὦ Σώκρατές τε καὶ ὑμεῖς οἱ ἄλλοι. Protag. 211, d. εἰπέ μοι, ὦ Σώκρατές τε καὶ 'Ιππόκρατες. Dem. 43, 7. ἢ βούλεσθε, εἰπέ μοι, περιιόντες αὐτῶν πυνθάνεσθαι· λέγεταί τι καινόν; 656, 2. See also Reisig's Conject. p. 35.

275. μὴ οὐ καταξαίνειν, κ. τ. λ. *so as* (ὥστε sub.) *not to card this man into a scarlet robe.* The practice of stoning even to death among the ancients was not less frequent (see Wachsmuth, vol. III. p. 437.) than the expressions were numerous for denoting the practice. In Homer it assumed the well known appellation of a stone-jacket: λάϊνον ἕσσο χιτῶνα, Il. Γ. 57. In the tragic writers it meets us under such forms as λευσίμους ἀρὰς, Æsch. Ag. 1608. λευστὴρ μόρος, Theb. 182. λιθόλευστος ἄρης, Soph. Aj. 245, 719. λευσίμῳ πετρώματι, Eurip. Orest. 59, 436. λευσίμῳ χερὶ, Ib. 865. Besides Wachsmuth's remarks, already referred to, see Blomfield's Ag. 311. Sept. c. Theb. 125. and Kidd's Dawes, p. 567. Dobree thinks that our poet had in his eye a passage in Soph. Aj. 728. ὡς οὐκ ἀρκέσοι τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν. But why not Euripides? Suppl. 503. πέτροις καταξανθέντες. Phœn. 1145. κατεξάνθαι βολαῖς.

Ib. μὴ οὐ. These two particles form in the scanning only a monosyllable. Ran. 68. κοὐδείς γέ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ | ἐλθεῖν ἐπ' ἐκεῖνον. Id. 695. κοὐδὲ ταῦτ' ἔγωγ' ἔχοιμ' ἂν μὴ οὐ καλῶς φάσκειν ἔχειν. Æsch. Prom. 648. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν; Id. 954. οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ | πεσεῖν ἀτίμως πτώματ' οὐκ

ΔΙ. οἷος αὖ μέλας τις ὑμῖν θυμάλωψ ἐπέζεσεν·
οὐκ ἀκούσεσθ' οὐκ ἀκούσεσθ' ἐτεὸν, ὦχαρνηίδαι;
ΧΟ. οὐκ ἀκουσόμεσθα δῆτα. ΔΙ. δεινά τἄρα πείσομαι.
ΧΟ. ἐξολοίμην ἢν ἀκούσω. ΔΙ. μηδαμῶς, ὦχαρνικοί.
ΧΟ. ὡς τεθνήξων ἴσθι νυνί. ΔΙ. δήξομ' ἄρ' ὑμᾶς ἐγώ·

ἀνασχετά. Eurip. Hippol. 654. οὐκ ἂν ποτ' ἔσχον μὴ οὐ τάδ' ἐξειπεῖν πατρί. See also Elmsley ad Med. 1209.

Ib. φοινικίδα. Lysistr. 1140. ὠχρὸς ἐν φοινικίδι: in allusion to the scarlet uniform worn by the Spartan soldiers. (Mitford, vol. I. p. 324.)

276. θυμάλωψ. Pollux, VII. 110. οἱ δὲ ἡμίκαυτοι ἄνθρακες, θυμάλωπες. Thes. 729. κἀγώ σ' ἀποδείξω θυμάλωπα τήμερον. Schutz, alluding to the manner in which these half-burnt coals often burst up into a flame, quotes the well known expression of Horace: "Ignes suppositos cineri."

Ib. ἐπέζεσεν. Thes. 468. ἐπιζεῖν τὴν χολήν: but most commonly, as in the text, with a dative. Herodot. VII. 13. ἀκούσαντι μέντοι μοι . . ἡ νεότης ἐπέζεσε.

277. ἐτεὸν, interrogatively, *I pray you*. Eq. 733. σὺ δ' εἶ τις ἐτεόν; Nub. 93. τί οὖν τοῦτ' ἐστὶν ἐτεὸν, ὦ πάτερ; Ecc. 376. ἀτὰρ πόθεν ἥκεις ἐτεόν;

278. δεινὰ τἄρα πείσομαι. The occurrence of τοι in formulæ of this nature is illustrated by Elmsley from Av. 1225. δεινότατα γάρ τοι πεισόμεσθ'. Eccl. 650. δεινὸν μὲν τἂν ἐπεπόνθην. Thucyd. III. 13. πάθοιμεν τἂν δεινότερα. Plato in Gorg. 315, c. δεινὰ μέν τἂν πάθοις. Τἄρα, as the same learned writer observes, occurs Vesp. 299, 1262. Nub. 1154. Av. 895, 1017, 1308, 1358, 1446, 1542. Lys. 20, 435, 439, 443, 447, 798. Ran. 656. Eccl. 711.

280. τεθνήξων. See Dawes's Misc. Crit. p. 96. and Blomfield's Ag. p. 117.

Ib. τεθνήξων ἴσθι. The editor is not aware of any other instance in Aristophanes of a future part. thus joined with the verb ἴσθι. Examples from the tragic writers, Æschylus and Sophocles, have been furnished by Blomfield in Agam. p. 314: Ag. 1660. ἴσθι δώσων. Soph. Elect. 298. ἴσθι . . τίσουσα. Antig. 1065. κάτισθι . . τελῶν. Aj. 1174. ἴσθι πημανούμενος.

Ib. δήξομ'. The word δάκνειν in its metaphorical sense, *to pain, to grieve*, occurs in almost innumerable places of the ancient poets and prose writers. (Hom. Il. E. 493. Hes. Theog. 567. Op. et Dies, 449. Simon. Fr. 101. Theogn. 906. Æsch. Pers. 577, 851. Herodot. VII. 517. Xen. Cyrop. I. 4, 13. IV. 3. 2.) If the comic poet intended to throw a ridicule on this mode of expression, as inconsistent with the gravity of epic, elegiac, and tragic composition, (which from several passages in his writings seems not improbable,) the attempt was not altogether successful. The expression δακέθυμος ἄτα occurs in the Philoctetes of Sophocles, which was

ἀνταποκτενῶ γὰρ ὑμῶν τῶν φίλων τοὺς φιλτάτους·
ὡς ἔχω γ' ὑμῶν ὁμήρους, οὓς ἀποσφάξω λαβών.
ΧΟ. εἰπέ μοι, τί τοῦτ' ἀπειλεῖ τοὖπος, ἄνδρες δημόται,
τοῖς Ἀχαρνικοῖσιν ἡμῖν; μῶν ἔχει του παιδίον
τῶν παρόντων ἔνδον εἵρξας; ἢ 'πὶ τῷ θρασύνεται;
ΔΙ. βάλλετ', εἰ βούλεσθ'· ἐγὼ γὰρ τουτονὶ διαφθερῶ.
εἴσομαι δ' ὑμῶν τάχ' ὅστις ἀνθράκων τι κήδεται.
ΧΟ. ὡς ἀπωλόμεσθ'. ὁ λάρκος δημότης ὅδ' ἔστ' ἐμός.
ἀλλὰ μὴ δράσῃς ὃ μέλλεις· μηδαμῶς, ὦ μηδαμῶς.
ΔΙ. ὡς ἀποκτενῶ, κέκραχθ'· ἐγὼ γὰρ οὐκ ἀκούσομαι.

brought upon the stage fifteen years after the exhibition of the Acharnians. It does not, I believe, occur in the Œd. Col. of the same author, or in the Troades or Orestes of Euripides, which are also known to have been posterior in point of time to the Acharnenses. See the Fasti Hellenici.

284, 285. ἔχει εἵρξας, *tenet conclusum.* Br. Hesiod, Op. 42. κρύψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισι. Herodot. I. 27. τοὺς σὺ δουλώσας ἔχεις. 37. ἀποκληΐσας. 73, 75. καταστρεψάμενος. III. 65. κτησάμενοι. 87. κρύψας. Examples abound in the tragedians.

Ib. εἵρξας. On the accentuation of this word, see Hemsterh. ad Plut. p. 229. and Rose's Inscriptions, p. 382.

287. Dicæopolis here produces a coal-basket (λάρκος), which he facetiously describes as the fellow-burgher of the Acharnians. A similar scene occurs in the Thesmophoriazusæ of our author, where Mnesilochus, being in danger of his life from the irritated females engaged in the worship of Ceres, snatches up a wine-skin, which he affects to consider as the infant of one of the parties present, and whose life he threatens to make responsible for his own. In the present play, some parody on the lost drama of Euripides (Telephus) appears to have been intended. If we had not known that the Orestes of the same author was produced at a later period than the Acharnians, the present scene might have passed for a parody on a very ridiculous scene (and not the only one) in that tragedy.

289. μὴ δράσῃς ὃ μέλλεις. A grammatical canon requires that the particle μὴ be joined with a present tense in the imperative, with an aorist in the subjunctive. Thus it may be said, μὴ μέμφου, μὴ μεμψῇ, but not μὴ μεμφῇ. Plut. 598. καὶ μὴ γρύξῃς. Lys. 1036. μὴ φιλήσῃς. Av. 654. μηδὲν φοβηθῇς. Hence the occasional occurrence of this particle with two verbs of different tenses and different moods. Lys. 733. μὴ διαπετάννυ, μηδ' ἀπέλθῃς. Nub. 1478. μηδαμῶς θύμαινέ μοι, | μηδέ μ' ἐπιτρίψῃς.

290. *Omnino occidam; clamate quantum libet; non enim audiam.* Kust. Elmsley observes, that ὡς, thus used, gives force and

ΧΟ. ἀπολεῖς ῥα τὸν ἥλικα τόνδε φιλανθρακέα;
ΔΙ. οὐδ' ἐμοῦ λέγοντος ὑμεῖς ἀρτίως ἠκούσατε.
ΧΟ. ἀλλὰ νυνὶ λέγ', εἴ σοι δοκεῖ, τὸν Λακε-
δαιμόνιον αὐτὸν ὅτι τῷ τρόπῳ σοὐστὶ φίλος·
ὡς τόδε τὸ λαρκίδιον οὐ προδώσω ποτέ.
ΔΙ. τοὺς λίθους νῦν μοι χαμᾶζε πρῶτον ἐξεράσατε.
ΧΟ. οὑτοί σοι χαμαί· καὶ σὺ κατάθου πάλιν τὸ ξίφος.
ΔΙ. ἀλλ' ὅπως μὴ 'ν τοῖς τρίβωσιν ἐγκάθηνταί που λίθοι.

confirmation to what has preceded: he refers to Nub. 209. Lys. 32. 499.

291. The epic particle ῥα, which Dindorf has adopted, seems not unsuitable to the occasion.

Ib. ἥλικα τόνδε φιλανθρακέα, *this my coeval, the coal-loving.* The application of these terms to the 'corbis carbonarius' hardly needs explanation. The occupation from earliest infancy justified the term *coeval;* a nice inflexion of voice, substituting φιλανθρ-ακέα for φιλάνθρ-ωπον, the word expected, served to promote a harmless laugh; the intercourse and friendship between man and basket being thus put on a level with the usual intercourse between man and man.

293. λέγε—τὸν Λακεδαιμόνιον αὐτὸν, *say of the Lacedæmonian himself.* Nub. 1206. χοῖον τὸν υἱὸν τρέφεις, | φήσουσι δή μ' οἱ φίλοι. Plato, Hipp. Maj. 304, c. λέγετε γάρ με . . . ὡς ἠλίθιά τε καὶ σμικρὰ . . . πραγματεύομαι. Phædon. 94, d. οὗ λέγει τὸν 'Οδυσσέα, "στῆθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ." Add Dem. 376, 3. 558, 24. 572, 16. The origin of this mode of expression may be traced in Homer,

> καί ποτέ τις εἴπῃσι, "Πατρὸς δ' ὅγε πολλὸν ἀμείνων,"
> ἐκ πολέμου ἀνιόντα. Il. Z. 479.

294. σοὐστὶ, crasis for σοι ἐστί.

Ib. φίλος. A party friendly to Sparta, and its manners and institutions, generally prevailed at Athens; but none carried this disposition further than Cymon. "His partiality had gone so far as to induce him to name his eldest son Lacedæmonius; and the more completely to prove that he did not esteem the Athenian character a model of perfection, he named his two other sons Thessalus and Eleius." Mitford, II. 377.

296. ἐξεράσατε. For the medical meaning of this word, see Hippocrates. Here it signifies to *throw away:* in Vesp. 993, to empty the votes out of the vessel, into which they had been thrown, for the purpose of counting them.

298. ἀλλ' ὅπως μὴ—ἐγκάθηνται. This construction has been suspected by Hoogeveen, de Partic. 855; but, as Wyttenbach thinks, without reason. The latter compares Plato, in Phædon. §. 58. ἀλλ' ἔτι ἐνέστηκεν . . . ὅπως μὴ . . διασκεδάννυται ἡ ψυχή. See also Heindorf's note on the passage.

ΧΟ. ἐκσέσεισται χαμᾶζ'. οὐχ ὁρᾷς σειόμενον;
ἀλλὰ μή μοι πρόφασιν, ἀλλὰ κατάθου τὸ βέλος.
ὡς ὅδε γε σειστὸς ἅμα τῇ στροφῇ γίγνεται.
ΔΙ. ἐμέλλετ' ἆρ' ἅπαντες ἀνασείειν βοὴν,
ὀλίγου τ' ἀπέθανον ἄνθρακες Παρνήσιοι,
καὶ ταῦτα διὰ τὴν ἀτοπίαν τῶν δημοτῶν.
δεινὸν γὰρ οὕτως ὀμφακίαν πεφυκέναι
τὸν θυμὸν ἀνδρῶν, ὥστε βάλλειν καὶ βοᾶν,
ἐθέλειν τ' ἀκοῦσαι μηδὲν ἴσον ἴσῳ φέρον,

300. *μή μοι πρόφασιν.* Vesp. 1179. *μή μοί γε μύθους.* Nub. 85. *μή μοί γε τοῦτον μηδαμῶς τὸν Ἵππιον.* 433. *μή μοί γε λέγειν γνώμας μεγάλας.* Compare Soph. Antig. 583. Eurip. Med. 960. Dem. 45, 12.

302. *ἐμέλλετε.* The verb *μέλλειν* in this and a few other passages appears to imply something gained after much toil spent in effecting the object, or much obstinacy shewn in resisting. *So then you could all of you at last stop your clamour!* Compare Vesp. 460. *ἆρ' ἐμέλλομέν ποθ' ὑμᾶς ἀποσοβήσειν τῷ χρόνῳ.* Nub. 1301. *φεύγεις; ἔμελλόν σ' ἆρα κινήσειν ἐγώ.* Ran. 268. *ἔμελλον ἆρα παύσειν ποθ' ὑμᾶς τοῦ κόαξ.* See Brunck and Elmsley on the passage.

Ib. *ἀνασείειν βοήν*: i. e. *ἱστάναι βοήν.* Dind.

303. *Παρνήσιοι* adj. referring to mount Parnes; *Παρνάσιοι* to Parnassus.

304. *ἀτοπίαν.* Ran. 1372. *ἀτοπίας πλέων.*

305. *ὀμφακίαν, resembling a sour grape.* The original word occurs in the well known fable *ὄμφαξ ὁ βότρυς, οὐ πέπειρος, ὡς ᾤμην.* (Phil. Mus. I. 301.) The epithet *ὀμφακίας* belongs, as Elmsley remarks, to the same class of words as *ἀνθοσμίας, καπνίας, σαπρίας, τροπίας, τρυγίας,* &c. Lucian. Catapl. III. 179. *βαβαὶ τῆς εὐαγρίας, ὀμφακίας ἡμῖν νεκροὺς ἥκεις ἄγων.* On the word *ὄμφαξ*, see Blomf. Ag. 266; and to the examples there adduced add the delicious description in Aristænet. p. 18.

307. *ἴσον ἴσῳ φέρον, mixed up in fair proportions.* A metaphor derived from wine mixed with an equal quantity of water. Pl. 1133. *κύλικος ἴσον ἴσῳ κεκραμένης.*

Τοῖς μὲν μέτριον πίνουσι καὶ κεκραμένον
εὐθυμίαν· ἐὰν δ' ὑπερβάλῃς, ὕβριν·
ἐὰν δ' ἴσον ἴσῳ προσφέρῃς, μανίαν ποιεῖ.
ἐὰν δ' ἄκρατον, παράλυσιν τῶν σωμάτων.

Porson's Advers. p. 53. and Aristophanica, p. 126.

ἀπνευστί τ' ἐκπιὼν,
ὡς ἄν τις ἥδιστ', ἴσον ἴσῳ κεκραμένου,
καὶ τῆς ὁμονοίας, διὰ τὶ νῦν μὴ κωμάσω
ἄνευ λυχνούχου πρὸς τὸ τηλικοῦτο φῶς. Advers. p. 119.

ἐμοῦ θέλοντος ὑπὲρ ἐπιξήνου λέγειν,
ὑπὲρ Λακεδαιμονίων ἅπανθ' ὅσ' ἂν λέγω·
καίτοι φιλῶ γε τὴν ἐμὴν ψυχὴν ἐγώ.
ΧΟ. τί οὖν οὐ λέγεις, ἐπίξηνον ἐξενεγκὼν θύραζ',
ὅ τι ποτ', ὦ σχέτλιε, τὸ μέγα τοῦτ' ἔχεις;
πάνυ γὰρ ἔμεγε πόθος, ὅ τι φρονεῖς, ἔχει.
ἀλλ', ᾗπερ αὐτὸς τὴν δίκην διωρίσω,
θεὶς δεῦρο τοὐπίξηνον ἐγχείρει λέγειν.
ΔΙ. ἰδοὺ θέασαι, τὸ μὲν ἐπίξηνον τοδί·
ὁ δ' ἀνὴρ ὁ λέξων οὑτοσὶ τυννουτοσί.
ἀμέλει, μὰ τὸν Δί', οὐκ ἐνασπιδώσομαι,

Ib. *φέρον*. Wine, as Bergler observes, is said *φέρειν*, *to bear* or *admit* so or so many portions of water.

> Ἀλλ. ἔχε καὶ πιεῖν κεκραμένον τρία καὶ δύο.
> Δη. ὡς ἡδὺς, ὦ Ζεῦ, καὶ τὰ τρία φέρων καλῶς. Eq. 1187.
>
> Νῦν δ' ἢν ἴδῃ Μενδαῖον ἡβῶντ' ἀρτίως
> οἰνίσκον, ἕπεται, κἀκολουθεῖ, καὶ λέγει·
> οἴμ', ὡς ἁπαλὸς καὶ λευκός. ἆρ' οἴσει τρία;
>
> Cratinus apud Athen. p. 29, d.

308. *ὑπὲρ ἐπιξήνου*. Od. P. 91. *χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα | καλῇ, χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος, | νίψασθαι.*

310. *καίτοι—γε*. Pl. 337. *καίτοι λόγος γ' ἦν νὴ τὸν Ἡρακλέα πολύς.* Nub. 400. *καίτοι σφόδρα γ' εἴσ' ἐπίορκοι.* Av. 264. *καί τοι κέχηνά γ' εἰς τὸν οὐρανὸν βλέπων.* Lys. 905. *καίτοι σ' οὐκ ἐρῶ γ' ὡς οὐ φιλῶ.*

313. *ἔμεγε πόθος—ἔχει*. Th. 484. *στρόφος μ' ἔχει τὴν γαστέρα.* 904. *ἀφασία τίς τοί μ' ἔχει.* Lys. 845. *οἷος ὁ σπασμός μ' ἔχει;* Vesp. 9. *ὕπνος μ' ἔχει τις.* The phrase is Homeric in its origin; in whose poems it is found coupled with the words *ὕπνος, οἶνος, τρόμος, φύζα, λύσσα, γέλως, ἀδαημονία, ἀμηχανίη, θράσος, χόλος, ἄγη, θάμβος, θαῦμα, σέβας, κλέος, φῆμις, κακὸν, αἶσα.* See Passow in v. Examples, scarcely less numerous, are to be found in the writings of Herodotus. Pind. Isth. VIII. 64. *ἔρως γὰρ ἔχεν.* Pyth. IV. 140. *ἐσθὰς δ' ἀμφότερόν μιν ἔχεν.*

316. *ἴδου θέασαι*. The same expression occurs, Eq. 997. *ἴδου, σκόπει.* Ran. 644. *ἰδού. θεῶ τὸ σχῆμα.* Vesp. 1170.

317. *τυννουτοσὶ*, *tantillus*. Compare Th. 744. Nub. 878.

318. *ἀμέλει*. *No matter, make yourself easy, do not disturb yourself.* Nub. 488. *πῶς οὖν δυνήσει μανθάνειν; ἀμέλει, καλῶς.* Plato, 5 Rep. 450, a. *ἀμέλει, ἔφη ὁ Θρασύμαχος, πᾶσι ταῦτα δεδογμένα ἡμῖν νόμιζε.*

Ib. *ἐνασπιδώσομαι*. The poet, or Dicæopolis, by refusing the protection of a shield in a case of so much danger, implies the confidence which he felt, or affected to feel, in the better judgment of

λέξω δ' ὑπὲρ Λακεδαιμονίων ἅ μοι δοκεῖ.
καίτοι δέδοικα πολλά· τούς τε γὰρ τρόπους
τοὺς τῶν ἀγροίκων οἶδα χαίροντας σφόδρα,

his audience. How usual and necessary these deprecatory preliminaries were, before a compliment was paid to the hateful Spartans, the readers of Isocrates need not be informed. In a fine passage in Æschines' speech c. Timarch. 25, 32. where the orator introduces a panegyric of a Spartan ecclesia, instant compensation is made for it in the following manner: ἵνα δὲ μὴ δοκῶ Λακεδαιμονίους θεραπεύειν, καὶ τῶν ἡμετέρων προγόνων μνησθήσομαι.

321. ἀγροίκων. The leaning of Aristophanes to what in modern language would be termed the landed interest, was as decided as that of Aristotle, and precisely for similar reasons: in the simple and comparatively virtuous manners of country people he saw the best corrective of the vices of towns, and some counteraction to the evil tendencies of democracy. (Polit. IV. 12. VI. 4.) Hence the constant care evinced for them in the Aristophanic writings; in the present instance, that their ears should not be abused by the leaders of the war party; in others, that their persons should not suffer through the interested machinations of their subalterns. To some of the tricks practised by these latter, is applied a significant portion of a Chorus of husbandmen or vine-dressers in his Comedy of "Peace:"

> But save me from the sight of captain triple-crested,
> Who wraps him in a mantle of bright scarlet,
> And bids you mark the dye of Sardis on it.
> The dye of Sardis, say'st? God wot—'twill bear
> Another dye, and of less noble hue,
> If he but chance to share a battle in it.
> None then shews nimbler feet than he: wide floats
> His crest: the tapstried Persian monster,—horse
> And cock[n] compounded,—floats not such a comb.
> But not my ground shift I: my only care
> To watch the nets, and mark what game's found in them.
> At home—no deed which Patience blenches at,
> But these same captains will enact among us.
> Look to the muster-roll! fie! what a vile
> Confusion's there! at will these names inscrib'd,
> And those at will expung'd—and that, Heav'n knows,
> Not once nor twice. "To-morrow we must march"—
> "But here is one hath not made due provision"—
> Marry how should he? When the man left home,

[n] ἱππαλεκτρυών. That the Greeks had derived this and other monstrous combinations (the delight of modern heraldry) from the Persian tapestry, see our author's Ran. 937. This oriental imagery is strikingly conspicuous in the prophet Daniel's selection of beasts as representatives of the four great kingdoms, connected with the history of the Church: the lion with eagle's wings, the bear with three ribs in the mouth of it, the leopard with four wings and four heads, and the nameless beast with ten horns.

ἐάν τις αὐτοὺς εὐλογῇ καὶ τὴν πόλιν
ἀνὴρ ἀλαζὼν, καὶ δίκαια κἄδικα·
κἀνταῦθα λανθάνουσ' ἀπεμπολώμενοι·
τῶν τ' αὖ γερόντων οἶδα τὰς ψυχὰς, ὅτι
οὐδὲν βλέπουσιν ἄλλο πλὴν ψήφῳ δακεῖν·
αὐτός τ' ἐμαυτὸν ὑπὸ Κλέωνος ἄπαθον

It had not reach'd his knowledge that his name
Was on the roll. 'Twas by Pandion's statue
Standing, that he first saw the register,
And found himself inscrib'd upon the list.
Look to my young recruit—the sight hath scar'd
His very senses, and away he runs,
The fig-tree's juices in his streaming eyes.
These are the tricks they play on us poor country-men.
Your town-blades find them easier to the hand.
Dastards! shield-droppers! foes to God and man!
But let Heav'n side with me, and they shall yet
Pay large account for all these injuries.
Lions they are at home, but in the field
They bear a port less stately, and at best
Are very foxes. Pac. 1172—1190.

323. *καὶ δίκαια κἄδικα.* Eq. 256. *κεκραγὼς καὶ δίκαια κἄδικα.* Nub. 99. *λέγοντα νικᾶν καὶ δίκαια κἄδικα.*

324. *λανθάνουσ' ἀπεμπολώμενοι*, *are betrayed*, or *deceived*, *without being aware of it.* Cf. Lys. 293. Ecc. 23.

Ib. *ἀπεμπολᾶν*, *to sell*, Luc. III. 145. 242, 3, 4. Alciph. lib. III. ep. 3, 46. hence, metaphorically, *to betray*. Eurip. Troad. 973. *ὥσθ' ἡ μὲν Ἄργος βαρβάροις ἀπημπόλα.* Joseph. de Antiq. Jud. lib. II. c. 2. *οἱ δὲ καὶ χρήμασι διεφθαρέντες ὑπ' αὐτῶν, ἀπημπόλησαν τοῖς Χουθαίοις τὸ περὶ τοὺς Ἰουδαίους ἀμελὲς καὶ ῥάθυμον τῆς οἰκοδομίας.*

326. *οὐδὲν ἄλλο πλήν.* Vesp. 1508. *οὐδέν γ' ἄλλο, πλήν γε καρκίνους.* Pac. 504. *οὐδὲν γὰρ ἄλλο δρᾶτε πλὴν δικάζετε.* For numerous examples of this formula in the tragedians and other writers, see Kidd's Dawes, p. 417.

Ib. *βλέπουσιν*, *covet;* the eyes being the inlet for such feelings.

Ib. *ψήφῳ δακεῖν*, *calculo mordere*, i. e. *reum condemnare.* The allusion is to the extreme love of the Athenians for litigation, and to the continual condemnations passed in their courts of justice. To enter fully into this subject, it is necessary that the student should be fully acquainted with the author's comedy of the Wasps.

327. *ἐμαυτὸν—ἐπίσταμαι.* Eq. 715. *ἐπίσταμαι γὰρ αὐτὸν, οἷς ψωμίζεται.* Isoc. Archid. 29, 1. *ἐπίσταμαι γὰρ πρῶτον μὲν Ἀθηναίους, εἰ καὶ μὴ πάντα μεθ' ἡμῶν εἰσὶν, ἀλλ' ὑπέρ γε τῆς σωτηρίας τῆς ἡμετέρας ὁτιοῦν ἂν ποιήσοντας.*

Ib. *ὑπὸ*, *by reason of.* Cf. Nub. 164, 213, 855. Av. 296, 577. Eq. 630.

ἐπίσταμαι, διὰ τὴν πέρυσι κωμῳδίαν.
εἰσελκύσας γάρ μ' εἰς τὸ βουλευτήριον
διέβαλλε, καὶ ψευδῆ κατεγλώττιζέ μου,
κἀκυκλοβόρει, κἄπλυνεν· ὥστ' ὀλίγου πάνυ
ἀπωλόμην μολυνοπραγμονούμενος.

328. *διὰ τὴν πέρυσι κωμῳδίαν.* Ran. 485. *εἰς τὴν κάτω μου κοιλίαν.* Pl. 50. *ἐν τῷ νῦν βίῳ.* Vesp. 954. *ἄριστός ἐστι τῶν νυνὶ κυνῶν.* Ecc. 985. *ἐπὶ τῆς πρότερον ἀρχῆς γε ταῦτ' ἦν.* Av. 489. *ὑπὸ τῆς ῥώμης τῆς τότ' ἐκείνης.*

Ib. The reader is to remember that this is said in the character of Callistratus the actor, through whom the earlier pieces of Aristophanes were brought upon the stage. This bye-play between the poet and his audience adds considerably to the difficulties of this drama to a modern reader, as Dicæopolis sometimes speaks in his own person, sometimes in that of Callistratus, and sometimes in that of Aristophanes; and on some occasions it is difficult to say which of the two latter is intended.

329. Pollux, VIII. 51. *περὶ ὧν οὐκ εἰσὶ νόμοι, ἀδικῶν δέ τις ἁλίσκεται, ἢ ἄρχων, ἢ ῥήτωρ, εἰς τὴν βουλὴν εἰσαγγελία δίδοται κατ' αὐτοῦ· κἂν μὲν μέτρια ἀδικεῖν δοκῇ, ἡ βουλὴ ποιεῖται ζημίας ἐπιβολήν· ἢν δὲ μείζω, παραδίδωσι δικαστηρίῳ· τὸ δὲ τίμημα, ὅτι χρὴ παθεῖν ἢ ἀποτῖσαι.*

330. *κατεγλώττιζε.* *Διέβαλλε, κατηγόρει.* Hesych. *ψευδ. κατεγ.* *to utter falsehoods against.* Equit. 352. *κατεγλωττισμένην* (*talked down*) *σιωπᾶν*; "Favorinum ego audivi dicere versus istos Euripidis, *Ἀχαλίνων στομάτων, ἀνόμου τε ἀφροσύνας, τὸ τέλος δυστυχία*, non de iis tantum factos accipi debere, qui impia aut illicita dicerent; sed vel maxime de hominibus quoque posse dici stulta et immodica blaterantibus; quorum lingua tam prodiga infrenisque sit, ut fluat semper et æstuet colluvie verborum teterrima; quod genus homines a Græcis significantissimo vocabulo *κατάγλωσσοι* appellantur." Aul. Gell. I. 15.

331. *κἀκυκλοβόρει.* *Κυκλοβορεῖν*, *to roar*, *to bluster*. This verb, an evident creation of the poet's brain, is formed from the Cycloborus, one of those noisy, brawling mountain-torrents which abounded in Greece. Hence, Eq. 137, Cleon is again characterised as *ἅρπαξ, κεκράκτης, Κυκλοβόρου φωνὴν ἔχων.*

Ib. *κἄπλυνεν.* *Πλύνειν*, *to wash, to rinse foul linen;* metaph. *to insult, to abuse.* Elmsley ingeniously refers to it the French expression, *laver la tête à quelqu'un,* i. e. lui faire des réprimandes sévères. This mode of expression, however, is not peculiar to the French language. Witness the German, *den Kopf einem waschen;* and the Dutch, *die Ohren waschen.* Compare Pollux, VII. 38. and Schneid. in v. *πλύνειν.*

332. *μολυνοπραγμονούμενος.* The poet's mind seems to be hovering between the verbs *μολύνεσθαι* and *πολυπραγμονεῖν*. Translate, *insulted after his busy and dirty fashion.* Isoc. 98, c. *μολύνεσθαι καὶ λοιδορεῖσθαι τοῖς ἐπὶ τοῦ βήματος κυλινδουμένοις.*

νῦν οὖν με πρῶτον, πρὶν λέγειν, ἐάσατε
ἐνσκευάσασθαί μ' οἷον ἀθλιώτατον.
ΧΟ. *τί ταῦτα στρέφει τεχνάζεις τε καὶ πορίζεις τριβάς;*
λαβὲ δ' ἐμοῦ γ' ἕνεκα παρ' Ἱερωνύμου 336
σκοτοδασυπυκνότριχά τιν' Ἄϊδος κυνῆν·

335. This and the four following verses are antistrophic to 311—315. They consist of three dochmiac verses, followed by two senarii.

Ib. *τί ταῦτα στρέφει;* Eurip. Hec. 750. *τί στρέφω τάδε;* Plat. Phædr. 236, e. *τί δῆτα ἔχων στρέφει;* where Heindorf refers to Tim. Lex. p. 257.

Ib. *τεχνάζειν.* Th. 94. Herodot. III. 130. VI. 1. *στρέφειν* and *τεχνάζειν* are coupled again in Ran. 957. *νοεῖν, ὁρᾶν, ξυνιέναι, στρέφειν, ἐρᾶν, τεχνάζειν.*

Ib. *τριβάς.* Av. 156. *οὐκ ἄχαρις ἐς τὴν τριβήν.* Add Soph. Œd. Tyr. 1160. Antig. 1078. The word occurs in a more memorable form in Demosthenes' speech de Fals. Leg. The orator asserting that Philip had made a tool of Æschines, adds also his reasons for so doing; viz. that the Athenians being thus blinded as to his favourable intentions towards the Thebans, he might avoid a long and tedious warfare, and accomplish his designs without putting his fortunes to the risk of a combat: *τοῦτον αὖ προκαθῆκεν ἐξαπατᾶν ὑμᾶς, ἵνα μὴ πάλιν ὑμῶν αἰσθομένων ὅτι Θηβαίοις τὰ πράγματα πράττει, εἰς χρόνους καὶ πόλεμον καὶ τριβὴν ἐμπέσῃ, . . ἀλλ' ἀκονιτὶ πάνθ' ὑφ' ἑαυτῷ ποιήσηται· ὅπερ καὶ γέγονεν.* 365, 14. For the difference between *τρίβος* and *τριβὴ*, see Blomf. Ag. 193.

336. *ἐμοῦ γ' ἕνεκα, as far as I am concerned.* Nub. 420. *ἀλλ' ἕνεκέν γε ψυχῆς στερρᾶς . . . ἀμέλει θαρρῶν.* Lys. 74. *ἀλλ' ἐπαναμείνωμεν ὀλίγου γ' οὕνεκα | τάς τ' ἐκ Βοιωτῶν.* See also Vesp. 886. Eccl. 367. Ran. 189, 1024, 1118.

Ib. It will be observed from the above quotations, that the particle *γε* sometimes precedes, and sometimes follows, the preposition *ἕνεκα.* Instances of the former example occur in Lysistr. 74. Ran. 189, 1024, 1118. Of the latter, Nub. 420. Vesp. 886. Eccl. 367.

Ib. Hieronymus, an inflated and bombastic writer of tragedies or dithyrambics, who seemed to serve the same purpose for the wits of Aristophanes' time, as the play called Jeronymo did for those of Ben Jonson. He is ridiculed also in our poet's Eccles. 201. and in his Nub. 349. as the son of Xenophantus.

337. *σκοτοδασυπυκνότριχα, dark, thick, and dense-behair'd.* This compound is easily resolved into its elements.

Ib. *Ἄϊδος.* *Ἄϊς, Orcus.* *ἐν ᾧ οὐδέν ἐστιν ὁρᾶν· καὶ ἡ γενικὴ Ἄϊδος.* Etym. M. p. 42. idem quod *Ἅιδης*, sed spiritum habet unum. Attici *Ἄϊς* dicebant solute, sed *Αΐδης*, ut *αΐσσω, οἰστὸς*, et similia, Blomf. in Prom. p. 155.

Ib. *Ἄϊδος κυνῆν*—words proverbially implying *invisibility.* Il. Ε. 844. *αὐτὰρ Ἀθήνη | δῦν' Ἄϊδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης.* He-

εἶτ' ἐξάνοιγε μηχανὰς τὰς Σισύφου,
ὡς σκῆψιν ἀγὼν οὗτος οὐκ εἰσδέξεται.
ΔΙ. *ὥρα 'στὶν ἄρα μοι καρτερὰν ψυχὴν λαβεῖν,*

siod. Scut. Herc. 226. *δεινὴ δὲ περὶ κροτάφοισιν ἄνακτος | κεῖτ' Ἄϊδος κυνέη, νυκτὸς ζόφον αἰνὸν ἔχουσα.* Plat. 10 Rep. 612, b. *ἐάν τ' ἔχῃ τὸν Γύγου δακτύλιον ἐάν τε μὴ, καὶ πρὸς τοιούτῳ δακτυλίῳ τὴν Ἄϊδος κυνῆν* (where see Ast). Lucian. Bis Acc. VII. 80. *εἰ γοῦν τις αὐτοῖς τὸν τοῦ Γύγου δακτύλιον ἔδωκεν, ὡς περιθεμένους μὴ ὁρᾶσθαι, ἢ τὴν τοῦ Ἄϊδος κυνέην, εὖ οἶδ' ὅτι, κ. τ. λ.* Those acquainted with the earlier poetry of the Germans, will not fail to recognise the *Orci galea* of antiquity in the *Tarnkappe* of those delightful romances, &c. Our own early legends appear to have substituted another portion of dress for conferring this power of invisibility.

His shoes of swiftness on his feet he plac'd,
His coat of darkness on his loins he brac'd,
His sword of sharpness in his hand he took.
Crabbe's Parish Register.

The sense of the poet upon the whole seems to be this: *Assume what disguise you please; as far as I am concerned, you shall be as much concealed as if you wore the cap of invisibility; and this cap you may borrow from Hieronymus, in whose inflated and bombastic productions common sense is as difficult to be detected, as you will be with this cap upon your head.*

338. *μηχανὰς τὰς Σισύφου.* In the Olympic Odes (XIII. 72.) the name of Sisyphus is mentioned with great respect: but his name is more commonly used as a proverbial expression for craft and deception. Thus Æschines of his great rival: *ἀνακροτήσας ὁ Σίσυφος ὅδε τὰς χεῖρας.* 33, 36. Alciph. lib. III. ep. 3. The most remarkable of the real Sisyphus's feats must have been that mentioned by Theognis:

οὐδ' εἰ σωφροσύνην μὲν ἔχοις 'Ραδαμάνθυος αὐτοῦ,
πλείονα δ' εἰδείης Σισύφου Αἰολίδεω·
ὅς τε καὶ ἐξ 'Αΐδεω πολυϊδρείῃσιν ἀνῆλθεν
πείσας Περσεφόνην αἱμυλίοισι λόγοις. Poet. Min. I. 250.

339. *σκῆψιν.* Elmsley understands this word in its legal sense, where it implied the excuses made by defendants for putting off the day of trial. Commercial engagements and pursuits were an ordinary plea of this kind. Eccl. 1027. *ἀλλ' ἔμπορος εἶναι σκήψομαι.* Plut. 904. *ἀλλ' ἔμπορος; ναὶ, σκήπτομαί γ', ὅταν τύχω.* Dobree (Pors. Aristoph. 112.) refers to the commencement of Demosth. speech c. Apat. Add more generally Dem. c. Mid. 540, 25. *τοσαύτας τέχνας καὶ σκήψεις οὗτος εὑρίσκων ἐκκρούει.*

340. *ὥρα 'στίν.* Compare Thes. 1189. Av. 638. Eccl. 285.

Ib. *καρτερὰν ψυχὴν ἔχειν.* A visit to Euripides, as Schutz observes, seems to the imagination of Dicæopolis like a visit to some terrible monster, a Chimæra or a Minotaur. But does not Dicæopolis here represent Aristophanes himself? And in the respective position of the two parties—the assailant almost new in his drama-

καί μοι βαδιστέ' ἐστὶν ὡς Εὐριπίδην.
παῖ, παῖ. ΚΗ. *τίς οὗτος;* ΔΙ. *ἔνδον ἔστ' Εὐριπίδης;*
ΚΗ. *οὐκ ἔνδον ἔνδον ἐστὶν, εἰ γνώμην ἔχεις.*

tic career, the assailed with its thickest honours gathered round him—is there not something exceedingly well-timed and conciliatory in this affected timidity on the part of his young antagonist?

341. *βαδιστέα.* Lys. 412. *ἐμοὶ μὲν οὖν ἔστ' ἐς Σαλαμῖνα πλευστέα.* 450. *ἀτὰρ οὐ γυναικῶν οὐδέποθ' ἔσθ' ἡττητέα | ἡμῖν.* Nub. 727. *οὐ μαλθακιστέ', ἀλλὰ περικαλυπτέα.* Add Pl. 1085. Ran. 1180.

Ib. *ὡς Εὐριπίδην.* Dicæopolis, thrown upon his trial for the friendly relations which he has established with Sparta, determines, after his country's fashion, to appear before his judges in the humblest garb of a suppliant. For this purpose nothing seems so well adapted to him as a suit borrowed from the tragic wardrobe of Euripides, whose dramas had of late become a very lazar-house, comprehending the lame, the halt, the maimed, the blind, tricked out in every variety of wretchedness, to draw the compassionate tears of the soft-hearted and the simple, but exciting the bitter scorn of those who witnessed their country's noblest branch of literature brought down from its proud eminence, and prostituted to the degraded conceptions of this powerful, but self-conceited writer. An elegant critic and scholar has somewhere asserted, that the animosity between Euripides and Aristophanes arose from their having embraced opposite sides of politics, at the commencement of the Peloponnesian war; Euripides siding with Alcibiades and the war-party; his assailant with that favourable to peace. Whence Mr. Tyrwhitt derived this [n] opinion, I cannot take upon myself to say; but I remember nothing in the few surviving comedies of Aristophanes to justify such an opinion. That Euripides often made the stage subservient to the expression of his opinion on passing matters, there can be no doubt [o]; but his politics were of so shifting and miscellaneous a character, that they could have been of little use to any party; and in the eyes of a partizan so strictly consistent as Aristophanes, they could have excited no feeling but that of the most profound contempt. *His* opposition to the tragedian was founded on feelings of a deeper and less temporary nature: and whether tried by the principles of general criticism, or those of a purely local nature, his attacks on his great contemporary will, I think, be found uniformly honourable to himself, and entitled to the respect and gratitude of posterity. But of these hereafter, as they severally occur.

343. *οὐκ ἔνδον ἔνδον ἐστίν.* The satire is directed at that figure of speech which the grammarians term *ὀξύμωρον*, and which consists in combining two ideas which at first sight appear to be opposed to

n Mr. Tyrwhitt's note on the subject is before me; but I have unfortunately no reference to it.

o See Boeckh's "Græcæ Tragœdiæ Principum &c." c. 14.

ΔΙ. πῶς ἔνδον, εἶτ' οὐκ ἔνδον; ΚΗ. ὀρθῶς, ὦ γέρον.
ὁ νοῦς μὲν, ἔξω ξυλλέγων ἐπύλλια,
οὐκ ἔνδον· αὐτὸς δ' ἔνδον ἀναβάδην ποιεῖ
τραγῳδίαν. ΔΙ. ὦ τρισμακάρι' Εὐριπίδη,
ὅθ' ὁ δοῦλος οὑτωσὶ σοφῶς ὑποκρίνεται.
ἐκκάλεσον αὐτόν. ΚΗ. ἀλλ' ἀδύνατον. ΔΙ. ἀλλ' ὅμως.

each other; thus the *insaniens sapientia* and *strenua inertia* of Horace. Few writers more delighted in this mode of expression than Euripides. To the examples given by Bergler (Hippol. 1034. ἐσωφρόνησεν, οὐκ ἔχουσα σωφρονεῖν. Phœn. 297. πέποιθα μέντοι ματρὶ κοὐ πέποιθ' ἅμα. Alcest. 521. ἔστιν τε κοὐκ ἔτ' ἔστιν. 139. καὶ ζῶσαν εἰπεῖν καὶ θανοῦσαν ἔστι σοι) add Hec. 431. τέθνηκ' ἔγωγε, πρὶν θανεῖν, κακῶν ὕπο. 564. ὁ δ' οὐ θέλων τε καὶ θέλων. Orest. 809. τὸ καλὸν οὐ καλὸν, τοκέων | πυριγενεῖ τεμεῖν παλάμᾳ χρόα. Phœn. 368. μῆτερ, φρονῶν εὖ κοὐ φρονῶν, ἀφικόμην | ἐχθροὺς ἐς ἄνδρας. 1510. σὰ δ' ἔρις, οὐκ ἔρις. 1520. τὰς ἀγρίας ὅτε | δυσξύνετον ξυνετὸς μέλος ἔγνω. Troad. 1222. θανεῖ γὰρ, οὐ θανοῦσα, σὺν νεκρῷ.

Ib. γνώμην ἔχεις. Vesp. 64. λογίδιον γνώμην ἔχον. Eccl. 623. τὸ μὲν ἡμέτερον γνώμην τιν' ἔχει.

345. ξυλλέγων. Ran. 849. ὦ Κρητικὰς μὲν ξυλλέγων μονῳδίας. Pac. 830. ξυνελέγοντ' ἀναβολὰς ποτώμεναι. Elms.

Ib. ἐπύλλια, dim. of ἔπος: *small songs or verses*.

346. ἀναβάδην, *up-aloft*. 'Αναβάδην (Plut. 1123.) implies, with the legs stretched out, like an idle person. Toup and Elmsley have confounded the two.

348. The satire is directed, first, at the clever speeches which, contrary to dramatic propriety, Euripides was apt to put into the mouths of slaves, and other inferior persons; and, secondly, at his extreme love of a word which his intercourse with the sophists of the day made ever uppermost in his mind. On the first of these subjects, see Markland's notes to the Supplices, 639. (649.)

Ib. σοφῶς. For the tragedians' frequent use or abuse of the word σοφὸς, see, among other passages, Orest. 207, 391. Phœn. 84, 405, 481, 885. Cycl. 316. Electr. 297. Med. 580, 300. (and Porson's remarks on the passage.) Bacch. 393. Herren's Stobæus, I. 118. Florilegium, 31, 371. The comic poet seems in the following passages also to make satirical allusions to the same subject: Nub. 1377. οὔκουν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς | σοφώτατον; Lys. 368. οὐκ ἔστ' ἀνὴρ Εὐριπίδου σοφώτερος ποιητής: more particularly in Ran. 1413. where the distinction is made between Æschylus and Euripides: τὸν μὲν (Æsch. scil.) γὰρ ἡγοῦμαι-σοφὸν, τῷ δ'—ἥδομαι.

Ib. ὑποκρίνεται, *explains, interprets*. Vesp. 53. οὕτως ὑποκρινόμενον σοφῶς ὀνείρατα.

349. ἀλλ' ὅμως, *yet nevertheless*. A frequent conclusion of the senarii of Euripides. See, among other instances, Orest. 224. Alcest. 363. Hippol. 358. Phœn. 448, 1460. Hec. 831. Elect. 758.

οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν.
Εὐριπίδη, Εὐριπίδιον,
ὑπάκουσον, εἴπερ πώποτ' ἀνθρώπων τινί·
Δικαιόπολις καλεῖ σε Χολλίδης, ἐγώ.
ΕΥ. ἀλλ' οὐ σχολή.
ΔΙ. ἀλλ' ἐκκυκλήθητ'. ΕΥ. ἀλλ' ἀδύνατον. ΔΙ. ἀλλ' ὅμως.

Troad. 374. Iph. in Aul. 904. (where the punctuation of the old copies has been rectified by Blomfield.)

350. κόπτειν τὴν θύραν. So Ran. 463. Nub. 132. Pl. 1101. Eumæris MS. κόπτει τὴν θύραν, ἔξωθεν· ψοφεῖ δὲ ὁ ἔνδοθεν, Ἀττικῶς. κροτεῖ δὲ Ἑλληνικῶς.

351. Εὐριπίδιον. The feelings of respect and awe, with which the great man was to have been approached, are already giving way: *My little Euripides!*

352. εἴπερ πώποτ'. Eq. 594. πορίσαι . . νίκην εἴπερ ποτὲ καὶ νῦν. Pac. 302. ὦ πανέλληνες, βοηθήσωμεν, εἴπερ πώποτε.

353. Δικαιόπολις. In the Odes of Pindar this word occurs as an epithet for the island of Ægina, the theme of so much panegyric in those immortal strains:

> Ἔπεσε δ' οὐ Χαρίτων ἑκὰς
> ἁ δικαιόπολις,
> ἀρεταῖς κλειναῖσιν Αἰακιδᾶν
> θίγοισα, νᾶσος· τε-
> λέαν δ' ἔχει δόξαν ἀπ' ἀρχᾶς. Pyth. VIII. 30.

Ib. Χολλίδης of the deme or burgh of Χολλίδαι. Wachsmuth, tom. III. Beilage, I. Leake's Demi of Attica, p. 165. Elmsley edits, Δικ. καλ. σε· Χολλείδης ἐγώ.

355. ἐκκυκλήθητ'. Translate, *exhibit yourself:* literally, *be wheeled out in the encyclema.* This appears to have been a semicircular machine, moving upon wheels, which could be pushed forward, and drawn [p] back again, from an opening in the back part of the stage, and which served to give an idea of what was passing in the interior of houses. In this machine the poet seems to have been exhibited on a lofty throne, or else in a sort of swing, (κράδη, Poll. IV. 129.) something like Socrates in his κρέμαθα, in the comedy of the Clouds; and this for two purposes; the one, to justify the nature of the lame and rickety dramas which *fell* from the poet; and the other,

[p] In a machine of this sort the poet Agathon, the mischievous successor of Euripides, makes his entrance and his exit, in our poet's play of the Thesmophoriazusæ:

> Μνησ. καὶ ποῖός ἐστιν οὗτος; Εὐριπ. οὐκκυκλούμενος. Thes. 96.
> Ἀγαθ. εἴσω τις ὡς τάχιστά μ' εἰσκυκλησάτω. Ib. 265.

From this stage-practice Elmsley justly explains a metaphorical expression in the Wasps, 1474:

> νὴ τὸν Διόνυσον, ἄπορά γ' ἡμῖν πράγματα
> δαίμων τις εἰσκεκύκληκεν εἰς τὴν οἰκίαν.

ΕΥ. ἀλλ' ἐκκυκλήσομαι· καταβαίνειν δ' οὐ σχολή.
ΔΙ. Εὐριπίδη. ΕΥ. τί λέλακας; ΔΙ. ἀναβάδην ποιεῖς,
ἐξὸν καταβάδην· οὐκ ἐτὸς χωλοὺς ποιεῖς.
ἀτὰρ τί τὰ ῥάκι' ἐκ τραγῳδίας ἔχεις,

to bring him as close as possible to that element from which he affected to derive his subtle [q] ideas, and refined modes of thinking.

Ib. ἀλλ' ὅμως. The exquisite buffoonery, of which this allusion, and the repeated ἀλλὰ were susceptible in the intonations of a clever actor, is easily imagined.

356. ἀλλ' ἐκκυκ. The encyclema is pushed forward, and exhibits Euripides in an elevated position: below, his servant and a profuse display of tattered garments.

357. λέλακας, perfect. of λάσκω, a word originally applied to the sounds emitted by inanimate objects, when thrown down, or when receiving a blow; thence to the cries of animals; and lastly, to the louder tones of the human voice. In this sense it is often used by the tragedians, (see Blomf. Sept. c. Theb. p. 121.) and more particularly applied to the enunciation of oracles. Pl. 39. τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων;

358. καταβάδην, *down below*.

Ib. ἐτὸς, *without reason*. The word appears in a fragment of Aristophanes, composed in a favourite metre of the poet's; viz. a choriambus and a bacchius:

> οὐκ ἐτὸς, ὦ γυναῖκες,
> πᾶσι κακοῖσιν ἡμᾶς
> φλῶσιν ἑκάστοτ' ἄνδρες.
> δεινὰ γὰρ ἔργα δρῶσαι
> λαμβανόμεσθ' ὑπ' αὐτῶν. Arist. Fragm. Dind. p. 135.

359. τᾱ ῥάκι'. Similar metrical appearances occur in the Aristophanic plays:

Ach. 1145. (Br.) σοὶ δε̄ ῥιγῶντι προφυλάττειν.
Eq. 546. αἴρεσθ' αὐτῷ πολὺ τō ῥόθιον.
Nub. 344. αὗται δε̄ ῥῖνας ἔχουσιν.
416. μητε̄ ῥιγῶν ἄχθει λίαν.
Pac. 699. κέρδους ἕκατι κἂν ἐπῑ ῥιπὸς πλέοι.
740. εἰς τᾱ ῥάκια σκώπτοντας ἀεί.
Ran. 1059. μεγάλων γνωμῶν καὶ διανοιῶν ἴσα καὶ τᾱ ῥήματα τίκτειν.
Pl. 1065. ὄψει κατάδηλα τοῦ προσώπου τᾱ ῥάκη.

For reasonings on this subject, the reader is referred to Dawes's

[q] Hence when Æschylus and Euripides offer up their prayers before the commencement of their dramatic contest in the Frogs, Æschylus, with great propriety, is made to address himself to Ceres, the revealer of all the great truths taught in the Eleusinian mysteries; while Euripides appears to recognise no divinities but the air, and his own mental powers.

> αἰθὴρ, ἐμὸν βόσκημα, καὶ γλώττης στρόφιγξ,
> καὶ ξύνεσι καὶ μυκτῆρες ὀσφραντήριοι,
> ὀρθῶς μ' ἐλέγχειν ὧν ἂν ἅπτωμαι λόγων. Ran. 892.

ἐσθῆτ' ἐλεινήν; οὐκ ἐτὸς πτωχοὺς ποιεῖς.
ἀλλ' ἀντιβολῶ πρὸς τῶν γονάτων σ', Εὐριπίδη,
δός μοι ῥάκιόν τι τοῦ παλαιοῦ δράματος.
δεῖ γάρ με λέξαι τῷ χορῷ ῥῆσιν μακράν·
αὕτη δὲ θάνατον, ἢν κακῶς λέξω, φέρει.
ΕΥ. τὰ ποῖα τρύχη; μῶν ἐν οἷς Οἰνεὺς ὁδὶ

Miscell. Crit. p. 289. Brunck ad Aristoph. Plut. 1065. Monk's Hippolytus, v. 461. and Maltby's Morell's Thesaurus, p. 21.

360. ἐλεινήν. See Porson's preface to Hecub. p. 7.

Ib. πτωχοὺς ποιεῖς. Ran. 841. Euripides is thus addressed by Æschylus:

σὺ δή με ταῦτ', ὦ στωμυλιοσυλλεκτάδη,
καὶ πτωχοποιὲ, καὶ ῥακιοσυρραπτάδη;

361. πρὸς τῶν γονάτων. In adjurations of this kind, as Porson remarks, the tragic writers always omit the article: the comic writers insert or omit it at pleasure, but more commonly the former. Instances of insertion: Pac. 1113. Pl. 395, 458, 1176. Thes. 172, 228, 936. Lys. 850, 857, 1245. Nub. 200, 313, 366. Of omission: Pl. 1147. Ran. 756. Vesp. 1136. Eq. 1299.

363. ῥῆσιν μακράν. The word ῥῆσις both with and without reference to length, frequently occurs among ancient authors. Thus when Satyrus, the actor, replies to the complaints of Demosthenes of the reception which his first attempts in oratory had met with: ἀλλ' ἐγὼ τὸ αἴτιον ἰάσομαι ταχέως, ἄν μοι τῶν Εὐριπίδου τινὰ ῥήσεων ἢ Σοφοκλέους ἐθελήσῃς εἰπεῖν ἀπὸ στόματος. Plut. in vit. Dem. So again, when the actor Œagrus comes as a defendant (φεύγων) before the dicasts in the law-courts, no acquittal is granted him but on very characteristic conditions.

κἂν Οἴαγρος εἰσέλθῃ φεύγων, οὐκ ἀποφεύγει πρὶν ἂν ἡμῖν
ἐκ τῆς Νιόβης εἴπῃ ῥῆσιν τὴν καλλίστην ἀπολέξας. Vesp. 580.

Add Nub. 1371. Ran. 151. Æsch. Supp. 276. Plato de Rep. 605, d. Lucian. tom. III. p. 9. That the μακραὶ ῥήσεις of Euripides were subjects of frequent complaints among the ancient critics, see Casaubon ad Theophr. 286.

365. Οἰνεύς. The history of this person, and the others who follow (all of them subjects dramatized by Euripides) is pretty familiar, or may be obtained from very accessible sources. The following excellent reflexions by Timocles lie more out of the common beat of young students.

Ὦ τᾶν ἄκουσον, ἤν τι σοι δοκῶ λέγειν.
ἄνθρωπός ἐστι ζῶον ἐπίπονον φύσει,
καὶ πολλὰ λυπήρ' ὁ βίος ἐν ἑαυτῷ φέρει.
παραψυχὰς οὖν φροντίδων ἀνεύρατο
ταύτας· ὁ γὰρ νοῦς τῶν ἰδίων λήθην λαβὼν,
πρὸς ἀλλοτρίῳ τε ψυχαγωγηθεὶς πάθει,
μεθ' ἡδονῆς ἀπῆλθε, παιδευθεὶς ἅμα.

ὁ δύσποτμος γεραιὸς ἠγωνίζετο;
ΔΙ. οὐκ Οἰνέως ἦν, ἀλλ' ἔτ' ἀθλιωτέρου.
ΕΥ. τὰ τοῦ τυφλοῦ Φοίνικος; ΔΙ. οὐ Φοίνικος, οὔκ·
ἀλλ' ἕτερος ἦν Φοίνικος ἀθλιώτερος.
ΕΥ. ποίας ποθ' ἀνὴρ λακίδας αἰτεῖται πέπλων;
ἀλλ' ἦ Φιλοκτήτου τὰ τοῦ πτωχοῦ λέγεις;
ΔΙ. οὔκ· ἀλλὰ τούτου πολὺ πολὺ πτωχιστέρου.
ΕΥ. ἀλλ' ἦ τὰ δυσπινῆ θέλεις πεπλώματα,

τοὺς γὰρ τραγῳδοὺς πρῶτον, εἰ βούλει, σκόπει,
ὡς ὠφελοῦσι πάντας. ὧν μὲν γὰρ πένης,
πτωχότερον αὐτοῦ καταμαθὼν τὸν Τήλεφον
γενόμενον, οὕτω τὴν πενίαν ῥᾷον φέρει.
ὁ νοσῶν τι μανικὸν, Ἀλκμαίων' ἐσκέψατο.
ὀφθαλμιᾷ τις· εἰσὶ Φινεῖδαι τυφλοί.
τέθνηκέ τῳ παῖς· ἡ Νιόβη κεκούφικε.
χωλός τίς ἐστι· τὸν Φιλοκτήτην ὁρᾷ.
γέρων τὶς ἀτυχεῖ, κατέμαθεν τὸν Οἰνέα.
ἅπαντα γάρ τοι, μείζον' ἢ πέπονθέ, τις
ἀτυχήματ' ἄλλοις γεγονότ' ἐννοούμενος,
τὰς αὐτὸς αὑτοῦ συμφορὰς ἧττον στένει. Stob. Floril. 510.

ib. ὁδὶ, *here*. Eccl. 934. ὁδὶ γὰρ αὐτός ἐστιν. Vesp. 78. ὁδὶ δέ φησι Σωσίας πρὸς Δέρκυλον. Av. 1419. ὁδὶ πάρεστιν.

366. ἠγωνίζετο, *was brought upon the stage*. Cf. Lucian. IV. 140.

368. οὐ Φοίνικος, οὔκ. Ran. 1308. αὕτη ποθ' ἡ μοῦσ' οὐκ ἐλεσβίαζεν, οὔκ. Soph. Aj. 970. θεοῖς τέθνηκεν οὗτος, οὐ κείνουσιν, οὔ. Elms. When strength has been thus given to one οὐ, by the addition of another, a proposition with ἀλλὰ is often found to follow. Dem. 372, 14. οὐ γὰρ Αἰσχίνης ὑπὲρ τῆς εἰρήνης κρίνεται, οὐ, ἀλλ' ἡ εἰρήνη δι' Αἰσχίνην διαβέβληται. 399, 23. ὁ δὴ τοὺς χρόνους τούτους ἀναιρῶν τῆς οἵα παρ' ἡμῖν ἐστὶ πολιτείας οὐ χρόνους ἀνῄρηκεν οὗτος, οὐ, ἀλλὰ τὰ πράγματα ἁπλῶς ἀφῄρηται. 413, 16. ὥστε οὐ μόνον κρίνετε τούτους τήμερον, οὐ, ἀλλὰ καὶ νόμον τίθεσθε εἰς ἅπαντα τὸν μετὰ ταῦτα χρόνον, κ. τ. λ. 551, 11. οὐ μέτεστι τῶν ἴσων οὐδὲ τῶν ὁμοίων πρὸς τοὺς πλουσίους τοῖς πολλοῖς ἡμῶν, οὐ μέτεστιν, οὔ. ἀλλὰ, κ. τ. λ. See also Matthiæ's Gr. Gr. §. 608.

370. λακίδας πέπλων. Æsch. Pers. 840. λακίδες . . . ποικίλων ἐσθημάτων. Choeph. 25. λινοφθόροι δ' ὑφασμάτων λακίδες. Eurip. Troad. 497. πέπλων λακίσματα.

372. πτωχιστέρου. So Ran. 91. λαλίστερα. Pl. 27. κλεπτίστατον. Thes. 735. ποτίστατai. For further remarks on these formations, see Eustathius ad Odyss. p. 1441, and Porson's Aristophanica, p. 244.

373. ἀλλ' ἦ, *num vero?* See Elmsl. ad Herac. 426. Passow observes, that these words are often used at the beginning of an impassioned question, to which a denial is expected.

Ib. δυσπινῆ. εἶτ' ἔλυσε δυσπινεῖς στολάς. Œd. Col. Soph. 1597.

ἆ Βελλεροφόντης εἶχ' ὁ χωλὸς οὑτοσί;
ΔΙ. οὐ Βελλεροφόντης· ἀλλὰ κἀκεῖνος μὲν ἦν
χωλὸς, προσαιτῶν, στωμύλος, δεινὸς λέγειν.
ΕΥ. οἶδ' ἄνδρα, Μυσὸν Τήλεφον. ΔΙ. ναὶ, Τήλεφον·
τούτου δὸς ἀντιβολῶ σέ μοι τὰ σπάργανα.
ΕΥ. ὦ παῖ, δὸς αὐτῷ Τηλέφου ῥακώματα·
κεῖται δ' ἄνωθεν τῶν Θυεστείων ῥακῶν,
μεταξὺ τῶν Ἰνοῦς. ΚΗ. ἰδοὺ ταυτὶ λαβέ.
ΔΙ. ὦ Ζεῦ διόπτα καὶ κατόπτα πανταχῇ.
[ἐνσκευάσασθαί μ' οἷον ἀθλιώτατον.]
Εὐριπίδη, 'πειδήπερ ἐχαρίσω ταδὶ,
κἀκεῖνά μοι δὸς τἀκόλουθα τῶν ῥακῶν,

Ib. πεπλώματα. Soph. Trach. 612. φανεῖν θεοῖς | θυτῆρα καινῷ καινὸν ἐν πεπλώματι.

376. προσαιτῶν. So v. 399. γλίσχρος, προσαιτῶν. more commonly with acc. Lys. 1141. στρατιὰν προσαιτῶν. Herodot. III. 14.

Ib. στωμύλος. The peripatetic philosopher in Lucian's Banquet, (also known by the names of 'the sword' and 'the sickle,') has the same epithet applied to him: τῶν δὲ ἀπὸ τοῦ περιπάτου Κλεόδημος· οἶσθα τὸν στωμύλον, τὸν ἐλεγκτικόν; Lucian. IX. 50.

377. οἶδ' ἀνδρά. Heindorf in his notes upon a passage of the Phædo of Plato (V. 5. p. 320.) observes, 'Hic quis non maluerit, adjecto articulo, ὁρῶ τὸν ἄνδρα? sed pari modo Aristoph. Pl. 653. ὡς γὰρ τάχιστ' ἀφικόμεθα πρὸς τὸν θεὸν, | ἄγοντες ἄνδρα τότε μὲν ἀθλιώτατον, &c. ubi sermo est de certo notoque nomine. Id. Ach. 428. Quocirca in soluto certo sermone promiscuo ab Atticis dictum opinor ἀνὴρ et ὁ ἀνὴρ (s. ἀνὴρ), velut θεοὶ et οἱ θεοὶ, βασιλεὺς et ὁ βασιλεὺς, quæque id genus sunt alia.'

378. σπάργανα (σπάργω), properly *swaddling-clothes; here, tatters.*

382. διόπτα καὶ κατόπτα. The epithets of the god are adapted to the nature of the garments, which were full of rents and fissures, much resembling the cloak worn by Menippus in Lucian's Dialogues of the Dead, τριβώνιον πολύθυρον (II. 129.) Bergler paraphrases the passage not amiss. *O Jupiter, qui omnia perspicis et specularis, quam perspicuæ sunt hæ vestes et perforatæ!* Cf. Il. Κ. 562. H. Hom. Merc. 372.

Ib. πανταχῇ, πάντα τρόπον. καὶ πανταχοῦ ἐν παντὶ τόπῳ· καὶ πανταχόθι. πανταχοῖ δὲ καὶ πανταχόσε, εἰς πάντα τόπον. PHOTIUS.

384. ἐχαρίσω ταδί. Od. Ω. 282. δῶρα δ' ἐτώσια ταῦτα χαρίζεο. more commonly with a dat. of person, as well as acc. of thing. Thes. 938. χάρισαι βραχύ τι μοι. Eq. 54. τῷ δεσπότῃ | Παφλαγὼν κεχάρισται τοῦτο. Il. Ζ. 49. Κ. 380. Λ. 134.

385. τἀκόλουθα τῶν ῥακῶν, *suitable to, agreeing with these tatters.*

τὸ πιλίδιον περὶ τὴν κεφαλὴν τὸ Μύσιον·
“ δεῖ γάρ με δόξαι πτωχὸν εἶναι τήμερον,
εἶναι μὲν ὅσπερ εἰμὶ, φαίνεσθαι δὲ μή·”
τοὺς μὲν θεατὰς εἰδέναι μ' ὃς εἴμ' ἐγὼ,
τοὺς δ' αὖ χορευτὰς ἠλιθίους παρεστάναι,
ὅπως ἂν αὐτοὺς ῥηματίοις σκιμαλίσω.

Ib. The crases, by which two short syllables pass into one, have hitherto been unnoticed. Let the following noble fragment, from the Melanippe of Euripides, (the commencement of which will perhaps remind an English reader of the “accusing spirit” of Sterne,) atone for the omission:

Δοκεῖτε πηδᾷν τἀδικήματ' εἰς θεοὺς
πτεροῖσι, κᾆπειτ' ἐν Διὸς δέλτου πτυχαῖς
γράφειν τιν' αὐτὰ, Ζῆνα δ' εἰσορῶντά νιν
θνητοῖς δικάζειν; οὐδ' ὁ πᾶς ἂν οὐρανὸς
Διὸς γράφοντος τὰς βροτῶν ἁμαρτίας
ἐξαρκέσειεν· οὐδ' ἐκεῖνος ἂν σκοπῶν
πέμπειν ἑκάστῳ ζημίαν· ἀλλ' ἡ Δίκη
ἐνταῦθά πού 'στιν ἐγγὺς, εἰ βούλεσθ' ὁρᾶν. Dind. p. 100.

386. πιλίδιον. dim. of πῖλος, wool or hair, so pressed together, as to answer to the *felt* of the modern hat. Il. K. 265. Hesiod. Op. 544. Herodot. III. 12. Though here considered as peculiar to the lowest orders of society, the πιλίδιον appears to have received in later days the patronage of orators and the foppish students of the academy. Hence in the bitter remarks of Demosthenes on his fellow-ambassador: οὐ λέγειν εἴσω τὴν χεῖρ' ἔχοντ', Αἰσχίνη, δεῖ, οὔ, ἀλλὰ πρεσβεύειν εἴσω τὴν χεῖρα ἔχοντα. σὺ δ' ἐκεῖ προτείνας καὶ ὑποσχὼν καὶ καταισχύνας τούτους ἐνθάδε σεμνολογεῖ, καὶ λογάρια δύστηνα μελετήσας καὶ φωνασκήσας οὐκ οἴει δίκην δώσειν τηλικούτων καὶ τοσούτων ἀδικημάτων, ἂν πιλίδιον λαβὼν ἐπὶ τὴν κεφαλὴν περινοστῇς καὶ ἐμοὶ λοιδορῇ. Dem. de Fals. Legat. 421, 16.

ὦ τᾶν, κατανοεῖς τίς πότ' ἐστιν οὑτοσὶ
ὁ γέρων; ἀπὸ τῆς μὲν ὄψεως Ἑλληνικὸς,
λευκὴ χλανὶς, φαιὸς χιτωνίσχος καλὸς,
πιλίδιον ἁπαλὸν, εὔρυθμος βακτηρία,
βαιὰ τράπεζα. τί μακρὰ δεῖ λέγειν; ὅλως
αὐτὴν ὁρᾶν γὰρ τὴν Ἀκαδημείαν δοκῶ.
Antiphanes in Athenæus, XII. 544, f.

387. These verses, as the Scholiast observes, are taken from the Telephus of Euripides.

391. ὅπως ἂν. Examples of ὅπως ἂν, denoting a final cause, will be found Pl. 225. Nub. 739, 938, 1461. Eccl. 623, 716, 733, 836. Lys. 182, 221, 239, 267, 358, 419, 425, 539, 1183, 1223. Eq. 917, 926. Vesp. 178, 862. The following passage, bringing together two uses

ΕΥ. δώσω· πυκνῇ γὰρ λεπτὰ μηχανᾷ φρενί.
ΔΙ. εὐδαιμονοίης, Τηλέφῳ δ' ἁγὼ φρονῶ.
εὖ γ'· οἷον ἤδη ῥηματίων ἐμπίμπλαμαι.
ἀτὰρ δέομαί γε πτωχικοῦ βακτηρίου.
ΕΥ. τουτὶ λαβὼν ἄπελθε "λαΐνων σταθμῶν."
ΔΙ. ὦ θύμ', ὁρᾷς γὰρ ὡς ἀπωθοῦμαι δόμων,
πολλῶν δεόμενος σκευαρίων· νῦν δὴ γενοῦ

of ὅπως, with the construction varying according to the sense, deserves attention:

νῦν οὖν ὅπως ἁγνεύσετε,
ὅπως ἂν αἱ γυναῖκες ὑμᾶς ἐν πόλει
ξενίσωμεν ὧν ἐν ταῖσι κίσταις εἴχομεν. Lys. 1182.

Ib. ῥηματίοις. Eq. 216. ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς. Vesp. 668. τούτοις τοῖς ῥηματίοις περιπεφθείς.

Ib. σκιμαλίζειν. The derivation of this word is unknown: its obvious meaning is, *to treat with contempt*. Pac. 548. ὁ δὲ δρεπανουργὸς, οὐκ ὁρᾷς, ὡς ἥδεται, καὶ τὸν δορυξὸν οἷον ἐσκιμάλισεν;

392. πυκνῇ. This word has given no small trouble to the grammarians, first, in accounting for its metaphorical derivation, and secondly, in determining where its application to mental and intellectual qualities is to be taken in a good sense (Il. Β. 55. Γ. 202. Ι. 76. Λ. 787. Ξ. 294. Ο. 461. Σ. 216. Od. Τ. 353.) or in one more indicative of cunning and concealment of purpose, (Il. Ζ. 187. Herodot. VII. 141.) In the present instance we must perhaps give πυκνὸς its worst, in Eccl. 571. its better sense. νῦν δὴ δεῖ σε πυκνὴν φρένα καὶ φιλόσοφον ἐγείρειν | φροντίδ'. See Passow in v.

Ib. λεπτὰ, a sophistic word, expressive of whatever is most subtle, ingenious, and acute in mental operation. The answer of Syrus to Dialogus in Lucian's "Bis Accusatus" will furnish an apt illustration of this word: ἀλλ' ἐγὼ οἶδ' ὅπερ μάλιστα λυπεῖ αὐτὸν, ὅτι μὴ τὰ ἰσχνὰ ἐκεῖνα καὶ λεπτὰ καθήμενος πρὸς αὐτὸν σμικρολογοῦμαι, εἰ ἀθάνατος ἡ ψυχὴ, καὶ πόσας κοτύλας ὁ θεὸς, ὁπότε τὸν κόσμον εἰργάσατο, τῆς ἀμιγοῦς καὶ κατὰ τὰ αὐτὰ ἐχούσης οὐσίας ἐνέχεεν εἰς τὸν κρατῆρα, ἐν ᾧ τὰ πάντα ἐκεράννυτο, καὶ, εἰ Ῥητορικὴ πολιτικῆς μορίου εἴδωλον, κολακείας τὸ τέταρτον. χαίρει γὰρ, οὐκ οἶδ' ὅπως, τὰ τοιαῦτα λεπτολογῶν. T. VII. 97.

393. Eurip. Hippol. 104. εὐδαιμονοίης, νοῦν ἔχων ὅσον σε δεῖ.

394. The assumption of a portion of the tragic tatters fills Dicæopolis with a portion of the poet's spirit:—a tendency to *diminutives* in words.

395. ἀτὰρ—γε. Pl. 572. ἀτὰρ οὐχ ἧττόν γ' οὐδὲν κλαύσει. Th. 207. ἀτὰρ ἡ πρόφασίς γε νὴ Δί' εἰκότως ἔχει. Nub. 801. ἀτὰρ μέτειμί γ' αὐτόν. 1220. ἀτὰρ οὐδέποτέ γε τὴν πατρίδα καταισχυνῶ | ζῶν. Vesp. 147, 150, 1141, 1514.

γλίσχρος, προσαιτῶν, λιπαρῶν τ'. Εὐριπίδη,
δός μοι σπυρίδιον διακεκαυμένον λύχνῳ.
ΕΥ. *τί δ', ὦ τάλας, σε τοῦδ' ἔχει πλέκους χρέος;*
ΔΙ. *χρέος μὲν οὐδὲν, βούλομαι δ' ὅμως λαβεῖν.*
ΕΥ. *λυπηρὸς ἴσθ' ὢν, κἀποχώρησον δόμων.*
ΔΙ. *φεῦ.*
εὐδαιμονοίης, ὥσπερ ἡ μήτηρ ποτέ.
ΕΥ. *ἄπελθε νῦν μοι.* **ΔΙ.** *μάλλά μοι δὸς ἓν μόνον*

399. λιπαρεῖν, *to persevere in any thing.* Herodot. III. 51. V. 19. VIII. 144. IX. 45, 111. *Hence to be earnest in entreaty.* Æsch. Prom. Vinct. 529. τοῦτ' οὐκ ἔτ' ἂν πύθοιο, μηδὲ λιπάρει. (where see Blomf.)

400. σπυρίδιον, a round twisted basket, in which any thing was carried: as a lamp, that it might not be extinguished. In Herodot. V. 16. σπυρίδα, a basket let down for the purpose of containing fish.

401. τοῦδε . . . πλέκους. For cases in which the article may be omitted with a demonstrative pronoun, see Reisig. p. 182.

403. λυπηρός. Eurip. Supp. 903. λυπηρὸς οὐκ ἦν, οὐδ' ἐπίφθονος πόλει. Thucyd. II. 37. οὐδὲ ἀζημίους μὲν λυπηρὰς δὲ τῇ ὄψει ἀχθηδόνας προστιθέμενοι, *nor wearing a look of offence, which, though harmless in effect, is yet troublesome and painful.* Arnold. Lucian, II. p. —. καὶ ὅλως λυπηρός ἐστι.

Ib. ἴσθ' ὤν. Pl. 963. ἴσθ' ἐπ' αὐτὰς τὰς θύρας ἀφιγμένη. Ran. 436. ἀλλ' ἴσθ' ἐπ' αὐτὴν τὴν θύραν ἀφιγμένος.

405. ἄπελθε νῦν μοι· μοι redundant. Lys. 707. τί μοι σκυθρωπὸς ἐξελήλυθας δόμων; Nub. 116. ἢν οὖν μάθῃς μοι τὸν ἄδικον τοῦτον λόγον. Od. Ζ. 199. στῆτε μοι, ἀμφίπολοι. Herodot. VIII. 68. εἰπεῖν μοι πρὸς βασιλέα.

Ib. μάλλά, i. e. μή· ἀλλά. Complete the ellipse in this manner: μὴ τοῦτο γένηται, ἀλλὰ, κ. τ. λ. The two vowels coalesce into one. Thes. 288. θύειν ἔχουσαν· εἰ δὲ μἄλλὰ νῦν λαθεῖν. 476. ἐγὼ γὰρ αὐτὴ πρῶτον, ἵνα μἄλλην λέγω.

> ἀνὴρ δίκαιός ἐστιν, οὐχ ὁ μὴ ἀδικῶν,
> ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται.
> οὐδ' ὃς τὰ μικρὰ λαμβάνειν ἀπέσχετο,
> ἀλλ' ὃς τὰ μεγάλα καρτερεῖ μὴ λαμβάνων,
> ἔχειν δυνάμενος καὶ κρατεῖν ἀζημίως.
> οὐδ' ὅς γε ταῦτα πάντα διατηρεῖ μόνον,
> ἀλλ' ὅς τις ἄδολον γνησίαν τ' ἔχων φύσιν,
> εἶναι δίκαιος κοὺ δοκεῖν εἶναι θέλει.

Philiscus ap. Grot. Flor. p. 61.

H 2

κοτυλίσκιον τὸ χεῖλος ἀποκεκρουσμένον.
ΕΥ. φθείρου λαβὼν τόδ'· ἴσθ' ὀχληρὸς ὢν δόμοις.
ΔΙ. οὔπω, μὰ Δί', οἶσθ' οἷ' αὐτὸς ἐργάζει κακά.
ἀλλ', ὦ γλυκύτατ' Εὐριπίδη, τουτὶ μόνον,
δός μοι χυτρίδιον σφογγίῳ βεβυσμένον.
ΕΥ. ἄνθρωπ', ἀφαιρήσει με τὴν—τραγῳδίαν.

406. τὸ χεῖλος ἀποκεκρουσμένον, *of which the rim has been broken off.*

407. φθείρου, *begone.* The tragedian's delicacy of language will be consulted by not proceeding further with the translation. Pl 598. ἀλλὰ φθείρου καὶ μὴ γρύξῃς. 610. τότε νοστήσεις· νῦν δὲ φθείρου. See further Elmsley's Heracl. p. 81. Blomf. Persæ, 155.

Ib. ὀχληρός. Thes. 1075. νὴ Δί' ὀχληρά γ' εἰσήρρηκας λίαν. Æsch. 19, 7. ἐν τοῖς γυμνασίοις ὀχληρὸς ὤν. Lucian, I. 38. III. 227, 261—

γυνὴ πολυτελὴς ἔστ' ὀχληρὸν, οὐδ' ἐᾷ
ζῆν τὸν λαβόνθ' ὡς βούλεται. ἀλλ' ἔνεστί τι
ἀγαθὸν ἀπ' αὐτῆς, παῖδες· ἐλθόντ' εἰς νόσον
τὸν ἔχοντα ταύτην ἐθεράπευσεν ἐπιμελῶς·
ἀτυχοῦντι συμπαρέμεινεν· ἀποθάνοντά σε
ἔθαψε· περιέστειλεν οἰκείως· ὅρα
εἰς ταῦθ', ὅταν λύπῃ τι τῶν καθ' ἡμέραν.
οὕτω γὰρ οἴσεις πᾶν τὸ πρᾶγμ'. Menandri Frag. p. 122.

408. Schol. οὐκ οἶσθα ὅπως βαρὺς εἶ ἐν τοῖς δράμασι, καὶ ἀπακναίει τοὺς θεατάς. This I consider to be false in the first instance, and to misrepresent the poet's meaning in the second. The Athenians, instead of being wearied by the productions of Euripides, took too much pleasure in them. (Ran. 776.) The expression is doubtless to be referred to the moral evils, of which the dramas of Euripides were so plentifully productive. (Ran. 1078—1088.)

410. The wandering Telephus, or some other of these princely beggars of Euripides, appears to have been furnished, like Homer's Vulcan, with a little basket containing a wet sponge, for the purpose of wiping off the sweat and dust. Such was the state to which the dignity of Attic tragedy was reduced under the hands of Euripides. See Voss's translation.

Ib. σφογγίῳ Attic for σπογγίῳ. See Blomf. Ag. p. 292.

Ib. βεβυσμένον from βύζειν or βύειν, *to stop up, to fill.* Th. 505. κηρίῳ βεβυσμένον. Vesp. 127. ἡμεῖς δ' ὅσ' ἦν τετρημένα | ἐνεβύσαμεν ῥακίοισι.

411. τὴν τραγῳδίαν. The reader expects the poet to say σκευὴν, or some such word, *you will rob me of my whole wardrobe or magazine.* The poet by a bitter piece of satire substitutes the word τραγῳδία, as if the whole substance of one of these dramas of Euripides consisted in these beggarly externals.

ἄπελθε ταυτηνὶ λαβών. ΔΙ. ἀπέρχομαι.
καίτοι τί δράσω; δεῖ γὰρ ἑνὸς, οὗ μὴ τυχὼν
ἀπόλωλ᾽. ἄκουσον, ὦ γλυκύτατ᾽ Εὐριπίδη·
τουτὶ λαβὼν ἄπειμι κοὐ πρόσειμ᾽ ἔτι·
εἰς τὸ σπυρίδιον ἰσχνά μοι φυλλεῖα δός.
ΕΥ. ἀπολεῖς μ᾽. ἰδού σοι. φροῦδά μοι τὰ δράματα.
ΔΙ. ἀλλ᾽ οὐκέτ᾽, ἀλλ᾽ ἄπειμι· "καὶ γάρ εἰμ᾽ ἄγαν
ὀχληρὸς, οὐ δοκῶν με κοιράνους στυγεῖν."

412. *ταυτηνί. ἤγουν τὴν χύτραν.* Schol.

416. Pl. 544. *φυλλεῖ᾽ ἰσχνῶν ῥαφανίδων.*

417. *ἰδοὺ, here they are,* or *what you ask is done.* Pac. 962. *τοῖς θεαταῖς ῥῖπτε τῶν κριθῶν. Οἰκετ. ἰδού.* Ran. 1378. *ἴθι νυν παρίστασθον παρὰ τὼ πλάστιγγ᾽. Αἰσχ.* et *Εὐριπ. ἰδού.* Nub. 83, 635, 825. Ran. 200-1. Th. 25, 255. Eq. 121, 972, 1161.

Ib. *φροῦδα.* This was another of those words, the abuse of which in his dramas brought down upon Euripides the laughter of his [r] contemporaries; yet there are many atoning passages in his writings: witness the following:

> Ἀρετὴ δὲ κἂν θάνῃ τις, οὐκ ἀπόλλυται,
> ζῇ δ᾽ οὐκετ᾽ ὄντος σώματος· κακοῖσι δὲ
> ἅπαντα φροῦδα συνθάνονθ᾽ ὑπὸ χθονός.
>
> Fragm. Eurip. Dindorf. p. 112.

418. *ἀλλ᾽ οὐκέτ.* Elmsley compares Pac. 328. *ἐν μὲν οὖν τουτί μ᾽ ἔασον ἑλκύσαι, καὶ μηκέτι.* Thes. 846. *ἰλλὸς γεγένημαι προσδοκῶν· ὁ δ᾽ οὐδέπω.*

419. This is the reading of the old editions, with which Schutz, Bekker, and Dindorf agree; and Voss and Wieland translate to

[r] The sad exclamations of Strepsiades, as he lies on the Socratic pallet—waiting for inspiration, and sharing his crib with a thousand nameless tenants—sound very much like a parody on some chorus of Euripides, which has not come down to us.

> φροῦδα τὰ χρήματα, φρούδη χροιὰ,
> φρούδη ψυχὴ, φρούδη δ᾽ ἐμβάς.
> καὶ πρὸς τούτοις ἔτι τοῖσι κακοῖς
> φρουρᾶς ᾄδων
> ὀλίγου φροῦδος γεγένημαι. Nub. 718.
>
> "Lost, lost! gone, gone!"
> Purse and doublet and shoe,
> Blood and colour and hue,
> All are vanish'd and gone
> Through this pestilent crew.
> I keep steady guard,
> And I *think* close and hard,
> Yet nought for my pain
> Do I get but this strain,
> "Lost, lost! gone, gone!"

οἴμοι κακοδαίμων, ὡς ἀπόλωλ'. ἐπελαθόμην,
ἐν ᾧπερ ἐστὶ πάντα μοι τὰ πράγματα.

the same effect, *not considering that great lords cannot put up with me.* Elmsley, however, partly on the faith of a reading, which Invernizius appears to have transcribed with his usual carelessness from the Rav. MS. edits: *ὀχληρὸς οὖν, δοκῶν γε κοιράνους στυγεῖν.*

Ib. *κοιράνους.* The word *κοίρανος* belongs both to Homer and Pindar:

> οὐκ ἀγαθὸν [8] πολυκοιρανίη· εἷς κοίρανος ἔστω,
> εἷς βασιλεύς. Il. B. 204.

> ὅπως σφίσι μὴ κοίρανος ὀπίσω
> πάλιν οἴκαδ' ἀνεψιὸς
> ζαμενὴς Ἑλένοιο Μέμνων μόλοι. Nem. III. 109.

420. *ἐπελαθόμην.* On the subject of tribrachs and dactyls occurring in the fifth place of a comic senarius, see dissertation inserted in Seidler's treatise De Vers. Dochm.

421. *ἐν ᾧπερ ἐστί.* This is one of those expressions in which the humble collectors of parallel passages are allowed to run riot. Lys. 29. *ὥσθ' ὅλης τῆς Ἑλλάδος | ἐν ταῖς γυναιξίν ἐστιν ἡ σωτηρία.* 32. *ὡς ἔστ' ἐν ἡμῖν τῆς πόλεως τὰ πράγματα.* Av. 1677. *ἐν τῷ Τριβάλλῳ πᾶν τὸ πρᾶγμα.* Od. K. 69. *δύναμις γὰρ ἐν ὑμῖν.* The following quotations, while they serve to illustrate this construction, will serve also to exhibit some distinguishing features of Doric, Attic, and Persian character:

> οὔτε κε νῆα
> κανάξαις, οὔτ' ἄνδρας ἀποφθίσειε θάλασσα,
> εἰ μὴ δὴ πρόφρων γε Ποσειδάων ἐνοσίχθων
> ἢ Ζεὺς ἀθανάτων βασιλεὺς ἐθέλῃσιν ὀλέσσαι.
> ἐν τοῖς γὰρ τέλος ἐστὶν ὁμῶς ἀγαθῶν τε κακῶν τε. Hes. Op. 663.

> νῦν δ' ἔλπομαι μέν. ἐν θεῷ γε μὰν
> τέλος. Pind. Olymp. XIII. 147.

> Ζεῦ πάτερ, τῶν μὰν ἔραται φρενὶ, σιγᾷ
> οἱ στόμα. πᾶν δὲ τέλος
> ἐν τὶν ἔργων. Nem. X. 53.

Address of Miltiades to Callimachus, before the battle of Marathon: *ἐν σοὶ νῦν, Καλλίμαχε, ἔστι ἢ καταδουλῶσαι Ἀθήνας, ἢ ἐλευθέρας ποιήσαντα, μνημόσυνα λιπέσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον, οἷα οὐδὲ Ἁρμόδιός τε καὶ Ἀριστογείτων λείπουσι.* Herodot. VI. 109. Xerxes is informed, that the small bark, in which he is passing the Hellespont, must sink, unless lightened of its burden: *καὶ Ξέρξεα λέγεται ἀκούσαντα ταῦτα εἶπαι· "Ἄνδρες Πέρσαι, νῦν τις διαδεξάτω ὑμέων βασιλέος κηδόμενος· ἐν ὑμῖν γὰρ οἶκε εἶναι ἐμοὶ ἡ σωτηρίη." τὸν μὲν ταῦτα λέγειν· τοὺς δὲ, προσκυνέοντας, ἐκπηδέειν ἐς τὴν θάλασσαν· καὶ τὴν νῆα ἐπικουφι-*

[8] Aristotle observes, (Polit. 4.) that it is uncertain whether Homer meant by this word to brand the complex tyranny of the multitude, or that of many individual kings. Pope prefers the former meaning: "That worst of tyrants, an usurping crowd."

Εὐριπίδιον ὦ γλυκύτατον καὶ φίλτατον,
κάκιστ' ἀπολοίμην, εἴ τί σ' αἰτήσαιμ' ἔτι,
πλὴν ἓν μόνον, τουτὶ μόνον, τουτὶ μόνον,
σκάνδικά μοι δὸς, "μητρόθεν δεδεγμένος."

σθεῖσαν, οὕτω δὴ ἀποσωθῆναι ἐς τὴν Ἀσίην. Herodot. VIII. 118. Examples of this formula in the tragedians are abundantly supplied by Elmsley, (ad Med. v. 223.) Blomf. (ad Pers. p. 118.) To which add, from prose writers, Dem. 54, 19. 292, 21. Lysias, 95, 5. Thucyd. I. §. 74. Plat. 7 Epist. 337, c.

425. *σκάνδικα, a wild potherb.* "Hæc (scandix) est quam Aristophanes Euripidi poetæ objecit joculariter, matrem ejus ne olus quidem legitimum venditasse, sed scandicem." Plin. Hist. Nat. lib. XXII. c. 22. Hence when Nicias in the Knights alludes to the name of Euripides, his fellow-slave replies, v. 19, *μή μοί γε, μή μοι, μὴ διασκανδικίσῃς.*

Ib. *μητρόθεν δεδεγμένος.* Æsch. Choeph. 738. *ὃν ἐξέθρεψα μητρόθεν δεδεγμένη.* Allusions of a similar sort to the tragedian's mother and her occupation occur in Arist. Thes. 387. *προπηλακιζομένας ὁρῶσ' ὑμᾶς ὑπὸ | Εὐριπίδου, τοῦ τῆς λαχανοπωλητρίας.* 455. *ἄγρια γὰρ ἡμᾶς, ὦ γυναῖκες, δρᾷ κακὰ, | ἅτ' ἐν ἀγρίοισι τοῖς λαχάνοις αὐτὸς* [t]*τραφείς.*

[t] To young and ingenuous minds, the moral point of view, under which the productions of Aristophanes were framed, will be of far deeper moment than any consideration of his wit and talent. To such minds the following extract, long as it is, will not appear misplaced. "In all governments where the general will is the law, and where that will is perpetually influenced by the speeches or writings of individuals, nothing seems more fair (however unpalatable the investigation may occasionally prove) than that the pretensions of every one who aspires to occupy something more than an ordinary prominence in the public eye should be closely sifted and scrutinized, that it may be distinctly ascertained under what circumstances, and from what points of view, his peculiar opinions have been formed; and a clue thus found whether these claims are the offspring of vanity, presumption, and self-interest, or the better workings of an honest mind, anxious to throw into the common stock the best fruits of those rich endowments which nature has bestowed, or of that sound and wholesome intelligence which fair labour and industry have gradually achieved. It must be owned, that in Athens this inquisition was of the most searching nature. The finest wits of the day made it their peculiar business to provide this favourite repast for the sovereign multitude; and the great DEMUS himself, when in his comic theatre, was little else than the master-gaoler in Jeremy Bentham's Panopticon; his eye upon every surrounding chamber, and his mind master of the words and actions, and even almost of the very thoughts of its occupant. In compliance with this established custom, the name of Euripides seldom occurs in the pages of Aristophanes without a blow at his birth, which was in truth of the humblest description; the illustrious author of the Medea, the Hippolytus, the Phœnissæ, and the Alcestis (and creations more splendid never came from the brain of man) having been, it appears, neither more nor less than the son of a mere cabbage-woman, or little retailer of pot-herbs. No person, with a soul above the size of a needle's point, would have dreamed for one brief moment of alluding to such a circumstance in the history of such a man, but that to this taint of birth and of earlier connexions and associations may be ascribed (such at least was evidently the opinion of Aristophanes) no small portion of those scenic changes which the tragedian began at an early period to attempt, and which, in spite of every effort directed against

ΕΥ. ἀνὴρ ὑβρίζει. κλεῖε πηκτὰ δωμάτων.
ΔΙ. ὦ θύμ', ἄνευ σκάνδικος ἐμπορευτέα.
ἆρ' οἶσθ' ὅσον τὸν ἀγῶν' ἀγωνιεῖ τάχα,
μέλλων ὑπὲρ Λακεδαιμονίων ἀνδρῶν λέγειν;
πρόβαινε νῦν, ὦ θυμέ· γραμμὴ δ' αὑτηί.
ἕστηκας; οὐκ εἶ καταπιὼν Εὐριπίδην;

426. *πήκτα δωμάτων, fores:* one of those pleonastic expressions in which the tragedians delighted. Such are *στέγας δόμων*, Eurip. Cycl. 118. *μελάθρων στέγαι*, Alc. 255. *ἁρμάτων ὀχήματα*, Suppl. 672. *ἁρμάτων ὄχος*, Hipp. 1161. Phœniss. 1206. &c. &c. See Porson's Hec. v. 298. and Blomfield's Persæ, p. 148.

428. *ἀγῶν' ἀγωνιεῖ.* Parallel phrases to this might be derived from the tragic writers of Athens, (no other instance of it occurs in Aristophanes,) and also from her orators; but the writings of one who had viewed the manners of Greece with no incurious eye furnish two such specimens of it, as no sense of propriety will allow to be mixed up with examples taken from a less holy source: *σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ, . . . ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης.* 1 Tim. vi. 11. Again, where the same writer, contemplating the termination of his holy labours, bursts forth into that glorious and triumphant declaration: *ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε· τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· λοιπὸν, ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής.* 2 Tim. iv. 6.

430. *γραμμή.* A word so closely connected as this is with the race-course, might have been expected to be of more frequent occurrence than it is in the writings of Pindar. It is found, however, in a curious passage of his ninth Pythian ode, (206—213.) where the daughter of Antæus is placed at the goal, as the prize of victory, a mode by which Danaus had previously disposed of eight and forty daughters. The following passage in the Electra of Euripides is more deserving of the reader's attention:

> *μή μοι, τὸ πρῶτον βῆμ' ἐὰν δράμῃ καλῶς,*
> *νικᾶν δοκείτω τὴν δίκην, πρὶν ἂν πέλας*
> *γραμμῆς ἵκηται, καὶ τέλος κάμψῃ βίου.* 954.

431. *καταπιὼν Εὐριπίδην.* Ran. 1466. Lysist. 565. Eq. 693. Æsch. 13, 38. *ἐνταῦθα δὴ ἐτράπετο ἐπὶ τὸ καταφαγεῖν τὴν πατρῴαν οὐσίαν. καὶ οὐ μόνον κατέφαγεν, ἀλλ' εἰ οἷόν τ' ἐστὶν εἰπεῖν, καὶ κατέπιεν.* Lucian,

him, he brought to too successful a termination; and of those more fearful aberrations, of which it forms no excuse to say, that they refer almost exclusively to the poet's own times, and that what was poison to them, may be found delightful and even innoxious food to us." Quarterly Rev. Nº. 88. p. 406.

ἐπῄνεσ᾽· ἄγε νυν, "ὦ τάλαινα καρδία,"
ἄπελθ᾽ ἐκεῖσε, κᾆτα τὴν κεφαλὴν ἐκεῖ
παράσχες, εἰποῦσ᾽ ἄττ᾽ ἂν αὐτῇ σοὶ δοκῇ.
τόλμησον, ἴθι, χώρησον, ἄγαμαι καρδίας.
ΗΜ. τί δράσεις; τί φήσεις; ἀλλ᾽ ἴσθι νυν
ἀναίσχυντος ὢν σιδηροῦς τ᾽ ἀνήρ,
ὅστις παρασχὼν τῇ πόλει τὸν αὐχένα,

VI. 224. τὸν Εὐριπίδην ὅλον κατεπεπώκαμεν. The lively passage (II. 145.) seems to contain in it the germ of Ben Jonson's admirable "Volpone," but it is too long for insertion. III. 168, 169. Alciph. lib. III. ep. 32. ὅλον σε αὐτοῖς ἀγροῖς καταπιοῦσα.

Ib. Εὐριπίδην: i. e. his whining, supplicating spirit. That even the pathetic powers of the tragedian, justly as they have made him the admiration of posterity, were a deep and mischievous offence against the spirit of his own age, see again the article in the Quarterly Review, from which the foregoing extract was made. The best-regulated minds must after all, I fear, plead guilty to the self-condemning judgment, which Aristophanes has put into the mouth of his chattering Bacchus: "With him (i. e. Æschylus) lies the *wisdom* of his art; with the other (i. e. Euripides) lies its *delight*: τὸν μὲν γὰρ ἡγοῦμαι σοφὸν, τῷ δ᾽ ἥδομαι. Ran. 1413.

432. ἐπῄνεσα. The first aorist used instead of the present tense. So also in Pac. 528. ἀπέπτυσ᾽ ἐχθροῦ φωτὸς ἔχθιστον πλέκος. This practice is common enough among the tragedians, and particularly with Euripides. Hippol. 610, 1403. Cycl. 81. Alcest. 396, 401. Helen, 355, 843. Ion, 1631. Troad. 53, 668, 727. Orest. 1531, 1688.

435. ἄγαμαι καρδίας. Av. 1744. ἄγαμαι δὲ λόγων. Herodot. VI. 76. ἄγασθαι . . τοῦ Ἐρασίνου. IX. 79. ἄγαμαι σεῦ. Eurip. Iph. Aul. 28. οὐκ ἄγαμαι ταῦτ᾽ ἀνδρὸς ἀριστέως. Rhes. 245. ἄγαμαι λήματος. Porson prefers ἄγαμαι, καρδία, *well done, heart;* and defends his reading by various examples; for which see Kidd's edit. of Dawes, p. 470. The reading in the text is that of Elmsley and Dindorf.

436. The metre is dochmiac. Two senarii intervene, and the dochmiac measure is resumed.

437. σιδηροῦς ἀνήρ. To the examples collected by Blomfield, in his Prometheus Vinct. p. 137. add the following: Il. Δ. 510. ἐπεὶ οὔ σφι λίθος χρὼς οὐδὲ σίδηρος. Od. Μ. 280. ἦ ῥά νυ σοί γε σιδήρεα πάντα τέτυκται. Ψ. 172. Theoc. Idyl. XIII. 5. ἀλλὰ καὶ Ἀμφιτρύωνος ὁ χαλκεοκάρδιος υἱός. Id. XXII. 47. σαρκὶ σιδαρείῃ, σφυρήλατος οἷα κολοσσός. Id. XXIX. 24. κἠμὲ μαλθακὸν ἐξεπόνασε σιδαρέω. Mosch. Idyl. IV. 44. πέτρης ὅγ᾽ ἔχων νόον ἠὲ σιδήρου | καρτερὸν ἐν στήθεσσι. Æsch. c. Ctes. 77, 25. οὐ μέμνησθε αὐτοῦ τὰ μιαρὰ καὶ ἀπίθανα ῥήματα, ἃ πῶς ποθ᾽ ὑμεῖς ὦ σιδήρεοι ἐκαρτερεῖτε ἀκροώμενοι; Lysias, 117, 47. ἀλλ᾽ εἰ μὴ σιδηροῦς ἐστὶν, οἴομαι αὐτὸν ἔννουν γεγονέναι, κ. τ. λ.

ἅπασι μέλλεις εἷς λέγειν τἀναντία.
ΗΜ. ἀνὴρ οὐ τρέμει τὸ πρᾶγμ᾽. εἶά νυν,
ἐπειδήπερ αὐτὸς αἱρεῖ, λέγε.
ΔΙ. μή μοι φθονήσητ᾽, ἄνδρες οἱ θεώμενοι,
εἰ πτωχὸς ὢν ἔπειτ᾽ ἐν Ἀθηναίοις λέγειν
μέλλω περὶ τῆς πόλεως, τρυγῳδίαν ποιῶν·
τὸ γὰρ δίκαιον οἶδε καὶ τρυγῳδία.

439. εἷς, more commonly εἷς ὤν, or εἷς ἀνθρώπων.

440. Eq. 262. τρέμων τὰ πράγματα.

442. The following address contains much parody from the Telephus of Euripides. The commencement of the tragedian's own ῥῆσις was as follows:

> μή μοι φθονήσητ᾽, ἄνδρες Ἑλλήνων ἄκροι,
> εἰ πτωχὸς ὢν τέτληκ᾽ ἐν ἐσθλοῖσιν λέγειν.

Ib. ἄνδρες οἱ θεώμενοι. The substantive is often omitted in Aristophanes, and the participle by itself stands for *spectators*. Nub. 518. Ran. 2, 926. Pl. 798.

443. ἐν Ἀθηναίοις. Lysias, 898, 16. εἰ καὶ πρότερον μὴ εἴθισται λέγειν ἐν ἀνδράσι.

444. ποιεῖν. Ran. 1021. δρᾶμα ποιήσας Ἄρεως μεστόν. 1255. κάλλιστα μέλη ποιήσαντι. So in old English poetry: "Ye lovirs, that can *make* of sentiment." Chaucer's Legends of good Women. "To solace him sometime as I do when I *make*." Visions of Pierce Ploughman.

> And hath he skill to *make* so excellent,
> Yet hath such little skill to bridle love?
> Spencer, Eclog. 4.
> The god of Shepherds, Tityrus, is dead,
> Who taught me humbly as I can to *make*. Id. Eclog. 6.

445. In making this declaration, the poet brings back the comic art to what, if a curious extract from a MS. quoted by the learned editor of Proclus may be believed, was its original purpose and design. Comedy, (τρυγῳδία,) according to this authority, derived its origin from the following circumstance. Some countrymen having been injured by some of the townspeople of Athens, took the following method of redressing their grievances. About the time of the first sleep, they entered the town, and making a circuit of the streets, proclaimed aloud, "There lives such an one, who did so and so to some of the country people." These exclamations naturally attracted the attention of the neighbours, who as naturally talked over in the morning what they had heard on the preceding night. The consequences were presently apparent: strong feelings of shame on the part of the persons thus handled, and a visible decrease in the offences which had been previously committed.

ἐγὼ δὲ λέξω δεινὰ μὲν, δίκαια δέ.
οὐ γάρ με νῦν γε διαβαλεῖ Κλέων, ὅτι
ξένων παρόντων τὴν πόλιν κακῶς λέγω.
αὐτοὶ γάρ ἐσμεν, οὑπὶ Ληναίῳ τ' ἀγὼν,

The practice being continued, and its good effects evident, the heads of the city came to a resolution, that the proceedings of these κωμικοὶ were much to the public benefit: a search was accordingly made for them, and these censors given to understand, that their future strictures must no longer be a matter of choice, but, whether they would or not, that they should give them vent on an open stage. The publicity of a theatre, however, appears to have been less to their taste than the obscurity of the streets; and a compromise was accordingly made with their diffidence or their fears, by allowing them to mount the stage with their faces smeared with the lees of wine. The effect of these stationary exhibitions on the public morals (for shame, as the writer observes, then dwelt among men) was still more conspicuous than that of the peripatetic performances; and it was accordingly determined, that the office should in future be transferred to men of learning and ability, properly qualified for so important a task. "ἀρχὴν οὖν δεξαμένου τοῦ πράγματος πολλοὶ γεγόνασι κωμῳδοὶ, ἐλέγχοντες τοὺς κακῶς βιοῦντας, καὶ τοὺς ταῖς ἀδικίαις χαίροντας, ἀναστέλλοντες τὰς ἀκαίρους καὶ ἀδίκους αὐτῶν πράξεις, καὶ ὠφέλουν κοινῇ τὴν πόλιν τῶν Ἀθηναίων." Gaisford's Hephæstion, p. 409.

448. τὴν πόλιν. Though the rich, the noble, and the influential by their virtues or their talents, might be held up to ridicule on the stage, Athens had still its law of libel, by which the majesty of the sovereign people was protected. Xenoph. de Rep. Athen. II. 18. Κωμῳδεῖν δ' αὖ καὶ κακῶς λέγειν τὸν μὲν δῆμον οὐκ ἐῶσιν, ἵνα μὴ αὐτοὶ ἀκούωσι κακῶς· ἰδίᾳ δὲ κελεύουσιν, εἴ τίς τινα βούλεται· εὖ εἰδότες ὅτι οὐχὶ τοῦ δήμου ἐστὶν, οὐδὲ τοῦ πλήθους ὁ κωμῳδούμενος, ὡς ἐπὶ τὸ πολὺ, ἀλλ' ἢ πλούσιος, ἢ γενναῖος, ἢ δυνάμενος. See on this subject, Wachsmuth, tom. II. §. 64. and Beilage, 4.

449. αὐτοὶ, *by ourselves*. Thes. 472. αὐταὶ γάρ ἐσμεν, κοὐδεμί' ἐκφορὰ λόγου. Plato, Protag. 309, a. ὥς γ' ἐν αὐτοῖς ἡμῖν εἰρῆσθαι. 8 Legg. 836, b. αὐτοὶ γάρ ἐσμεν. Parm. 137, a. αὐτοί ἐσμεν. Luc. II. 33. and Hemsterhuis' note.

Ib. Λήναιον has been already explained, as the place in Athens where the Lenæa, or festival of the wine-press, was held.

Ib. ἀγών. Ran. 882. νῦν γὰρ ἀγὼν σοφίας ὁ μέγας χωρεῖ πρὸς ἔργον. 785. ἀγῶνα ποιεῖν . . . τῆς τέχνης. 873. ἀγῶνα κρῖναι. Lysias, 190, 24. ὁ δὲ ἀγὼν οὐ πρὸς τὰ τούτων ἔργα ἀλλὰ πρὸς τοὺς πρότερον ἐπ' αὐτοῖς εἰρηκότας. 176, 33. 911, 6. This struggle for victory among the dramatists of Athens (the earnestness of which is still perhaps preserved in the English word *agony*) took place more particularly at the Lenæan and great spring festivals. On the two other Dionysiac festivals there appear to have been little more than recitations or repetitions of former dramatic pieces.

κοὔπω ξένοι πάρεισιν· οὔτε γὰρ φόροι

450. *φόροι.* How much is contained in this word, and what a landmark in political science does it form for those, who may themselves be called to sway the rod of empire, and have "to read their history in a nation's eye!" On one side of this little word we see Athens comparatively unimportant and insignificant, yet, if the pleasing pictures of Isocrates (Orat. Areop.) be not a rhetorician's dream, free and happy; and if the noble sentiments ascribed to her by Herodotus (VIII. 143, 4.) be correct, deserving at once both happiness and freedom. On the other side is beheld Athens possessed of all that wealth and power can bestow, yet restless and discontented at home; hated and feared among her dependants abroad; mistress of a glorious literature, which will never allow her name to be forgotten, yet herself rapidly setting into dim night, and her pale star only occasionally rising above the horizon, to remind thoughtful minds of that day of vengeance and compensation which awaits [u] national, as well as individual guilt. Whence had come the mighty change? One source at least will be found in the all-important word before us. When the Persian left the sacred soil of Greece, he left behind him an enemy far more fatal than his sword or bow—the plunder of a rich and luxurious camp, and a body of noble prisoners, easily convertible into riches. From that moment the love of Persian gold seems to have become as predominant among the Greeks as their original fears of Medic iron, and even of Medic dress, (Herodot. VI. 112.) had been; and the mischievous consequences among their two leading states were only of later or earlier date according to the nature of their respective institutions. The Spartan monarch, Pausanias, stood among the magnificent spoils of Platæa, and made an ostentatious display (Herodot. IX. 82.) of virtuous poverty and temperance: the wretched man knew not how soon the demons of luxury and avarice were to take possession of his very soul. The more expeditious Athenians, with Themistocles their guide, took ship after the battle of Salamis, and carried to the islands the news of the victory—and an application for money. (Herodot. VIII. 112.) It was a combination of things which no Athenian ever after lost sight of. Henceforth in their lighter and their graver literature, in the language of the common Athenians, and the workings of their statesmen's minds, the proofs of this growing appetite for gold meet us at every turn. The tragic muse pointed to Persia as the very harbour of treasure (Æschyli Persæ, 255); the comic talked of its gold distributed by bushels (Arist. Ach. 108. Br. edit.). The common people dwelt on the 1200 camel-loads from which it was supplied (Dem. 185, 22): while in the minds of the gravest politicians seemed to run a constant current of two prevailing ideas, and those almost convertible terms,

[u] Καίτοι προσήκει τὰς ἀρετὰς ἀσκεῖν καὶ τὰς κακίας φεύγειν πολὺ μᾶλλον ταῖς πόλεσιν ἢ τοῖς ἰδιώταις. ἀνὴρ μὲν γὰρ ἀσεβὴς καὶ πονηρὸς τυχὸν ἂν φθάσειε τελευτήσας πρὶν δοῦναι δίκην τῶν ἡμαρτημένων· αἱ δὲ πόλεις διὰ τὴν ἀθανασίαν ὑπομένουσι καὶ τὰς παρὰ τῶν ἀνθρώπων καὶ τὰς παρὰ τῶν θεῶν τιμωρίας. Isoc. 183, c. d.

ἥκουσιν, οὔτ᾽ ἐκ τῶν πόλεων οἱ ξύμμαχοι·
ἀλλ᾽ ἐσμὲν αὐτοὶ νῦν γε περιεπτισμένοι·

[x]money and ships, ships and money. That statesmen should have shared the madness will cause no surprise: a large revenue had through their unwise policy become indispensable to Athens; and many were the hungry mouths they had now to feed. This first play of Aristophanes presents us (to say nothing of soldiers and seamen) with a large body of ecclesiasts, who did not afford their deliberative wisdom for nothing: his "Wasps" will let loose upon us some thousands of cormorants, equally clamorous for law, for oratory, and—three obols: while the "Knights" will bring us into the very focus and virulence of the disease, among that accursed crew whose mouths were alike gagged or opened by the precious metals; men who for mercenary motives marred all that the generous mind of Solon had planned, and who have made the very names of demagogue and democracy stink in the nostrils of those who care little to see their fellow-creatures wealthy and powerful, but who care much to see them virtuous and happy, honourable in the eyes of their fellow-creatures, and receding as little as possible from that standard of excellence for which the soul of man was originally designed. As the whole revenue of Athens, internal and external, will come before us in the comedy of the Wasps, to that play any further remarks upon this subject must now be deferred.

451. ἐκ τῶν πόλεων, *the tributary states.* πρῶτον μὲν οὖν πείσας (Alcibiades scil.) ὑμᾶς τὸν φόρον ταῖς πόλεσιν ἐξ ἀρχῆς τάξαι τὸν ὑπ᾽ Ἀριστείδου πάντων δικαιότατα τεταγμένον, αἱρεθεὶς ἐπὶ τούτῳ δέκατος αὐτὸς μάλιστα διπλάσιον αὐτὸν ἑκάστῳ τῶν συμμάχων ἐποίησεν κ.τ.λ. Andoc. 30, 21.

Ib. ξύμμαχοι. At the outbreak of the Peloponnesian war, Athens, at Mr. Mitford observes, had few allies, properly so called. On the continent of Greece the principal were the Thessalians and the Acarnanians: of the islands, Corcyra, Zacynthus, Chios, and Lesbos are alone properly reckoned among the allies of Athens. Her tributary states (ἐκ τῶν πόλεων ξύμμαχοι) formed a far more numerous and splendid catalogue. Compare Mitford, III. 87. and Thucyd. II. §. 9, 22. and continue the passage above quoted from Andocides.

452. περιεπτισμένοι. Περιπτίσσειν, *to shell, to slip beans out of their skin, to separate corn from the shell and chaff.* ἀλλὰ περιπτίσαντες καὶ ἀφελόντες τὸ κάλυφος, μετὰ ταῦτα κόπτουσιν ἐν τῷ ὄλμῳ.

x "It was the main principle of Pericles' policy, and it is also adopted by Thucydides in the famous introduction to his History, that it is not the country and people, but moveable and personal property, χρήματα, in the proper sense of the word, which make states great and powerful." Müller, I. 222. For the historian's reflections on the two subjects in the text, and the operations which naturally arose out of such reflections, see, among other passages, I. 9, 11, 83, 101, 117, 142. II. 13, 97. III 13, 31. I. 9, 12, 16, 18, 19, 25, 33, 35, 44, 68, 80—82, 86, 93, 107, 108, 117, 121, 142, 143. II. 24, 62. III. 17, 51, 92. IV. 12, 108. V. 52.

τοὺς γὰρ μετοίκους ἄχυρα τῶν ἀστῶν λέγω.

Theophr. Hist. Pl. lib. IX. c. 17. Hence the metaphorical expression περιεπτισμένοι, *free from all husk* or *chaff.*

453. μετοίκους. The population of Athens consisted of three sorts; the freemen, the slaves, and the metics, or resident aliens. These latter with their families are estimated by Boeckh at 45,000 persons. As commercial occupations were never in great esteem among the ancient Greeks, it was left in a great degree to this body of persons to carry on manufactures and commerce. Hence their general residence was in the city or the sea-port towns, where they lived in hired lodgings; those individuals excepted, who were entertained as guests by their friends. Metics were bound to serve in the fleet. When armed as hoplites, they were originally only used as garrison-soldiers; in later times they also served in campaigns, to which aliens not yet domiciled were also occasionally summoned. They were prohibited from serving in the cavalry. Every resident alien paid, by way of protection-money (μετοίκιον), twelve drachmas a year: widows paying half that sum, provided they had no son of sufficient age to pay for himself; if however the son paid the protection-money, the mother was exempt. Every resident alien had a patron (προστάτης) or surety; and by some writers it has been maintained, that the payment of the protection-money was made by this surety; but this is directly opposed to the testimonies of the ancients: for the state looked for security to the body of the alien himself; and if he was convicted before the politæ of non-payment of the duty, he was immediately sold. What liturgies (λειτουργίαι), or, state-services, these resident aliens performed, we have little knowledge; but that they performed liturgies, different in some respects from those of the citizens, and that they also paid property-taxes, is pretty clear. Property-taxes are often mentioned in connexion with the resident aliens. This class of settlers composed distinct symmoriæ (μετοικικαὶ συμμορίαι), which had treasurers of their own; and a fixed contribution was settled for each one by persons appointed for that purpose (ἐπιγραφεῖς), which was of course only to be paid upon the moveable property in Attica, since, with the exception of the proxeni and isoteles, no resident aliens had the right of possessing land. As the greater number of the metics were probably poor, it cannot be supposed that a large sum could ever have been collected from them, however strict the laws may have been against concealment, which from the nature of their property was easily practised. The manner in which the metics are mentioned in the text, does not say much for the estimation in which they were held at Athens; but insulting language was not the only evil which they had to endure; the dishonourable services imposed on them, under the titles of scaphephoria, hydriaphoria, sciadephoria, must have been still more irritating and offensive. For various points of information contained in this note, the reader is referred to Boeckh, vol. I. pp. 63, 187, 348. II. 44, 313, 315. and Wachsmuth, I. 250, 251.

ἐγὼ δὲ μισῶ μὲν Λακεδαιμονίους σφόδρα,
καὐτοῖς ὁ Ποσειδῶν, οὑπὶ Ταινάρῳ θεὸς,
σείσας ἅπασιν ἐμβάλοι τὰς οἰκίας·
κἀμοὶ γάρ ἐστιν ἀμπέλια κεκομμένα.

454. *δέ.* Δὲ, thus used, serves to resume a subject which has for some time been dropped. See examples by Heindorf, in Plato's Protag. 313, b. Brunck, apparently ignorant of this power of the particle δὲ, has altered the text to ἔγωγε μισῶ.

455. *ὁ Ποσειδῶν.* On the promontory of Tænarum there was a temple of Apollo, as well as of Neptune (Müller, I. 257, 417): but the worship of the latter deity being the prevalent one among the Ionian race, and that of the former among the Doric tribes, Aristophanes naturally looked to the latter as his avenging deity. Some previous guilt of the Lacedæmonians committed against this temple (Thucyd. I. 128.) still further justified the selection.

Ib. *Ταινάρῳ.* For an account of the present state of the Tænarian promontory, and the temple of Neptune, see Leake's Morea, vol. I. p. 299—301.

456. *σείσας.* The poet had in his mind the terrible earthquake which befell the Spartans a few years previously. "It came," says Mr. Mitford, "suddenly at mid-day, with a violence before unheard of. The youths of the principal families, assembled in the gymnasium at the appointed hour for exercise, were in great numbers crushed by its fall; many of both sexes and of all ages were buried under the ruins of other buildings; the shocks were repeated; the earth opened in several places; vast fragments from the summits of Taygetus were tumbled down its sides: in the end, only five houses remained standing in Sparta, and it was computed that twenty thousand lives were lost." II. 370. For some political movements consequent on this event, see Arist. Lysistr. 1137—1146.

Ib. *ἐμβάλοι.* Elmsley compares Nub. 1489. *ἕως ἂν αὐτοῖς ἐμβάλῃς τὴν οἰκίαν.*

457. *ἀμπέλια κεκομμένα.* "The manner in which the Lydian monarch carried on the war was thus. Marching into the Milesian territory a little before harvest, with all military pomp, to the sound of various musical instruments, he cut down all the corn, and destroyed all the vines, olives, and other valuable trees; sparing the buildings, that the people might have the better means of cultivating fresh harvests for him to carry off or destroy." Mitford, II. 9. To the same cruel method of carrying on war among the Greeks, we find continual allusions in their orators and historians. Lysias, 142, 39. *καὶ γὰρ ὑμᾶς φεύγοντας Φυλὴν καταλαβεῖν καὶ δένδρα τεμεῖν.* Isoc. 92, c. *οὕτω δὲ τὰ περὶ τὸν πόλεμον ἀτυχοῦσιν, ὥστ᾽ ὀλίγου δεῖν καθ᾽ ἕκαστον τὸν ἐνιαυτὸν τεμνομένην καὶ πορθουμένην τὴν αὑτῶν χώραν περιορῶσιν.* Ib. 129, d. *οὐδεμία γάρ ἐστι τῶν πόλεων ἀκέραιος, οὐδ᾽ ἥ τις οὐχ ὁμόρους ἔχει τοὺς κακῶς ποιήσοντας· ὡς τετμῆσθαι μὲν τὰς χώρας,*

ἀτὰρ, φίλοι γὰρ οἱ παρόντες ἐν λόγῳ,
τί ταῦτα τοὺς Λάκωνας αἰτιώμεθα;
ἡμῶν γὰρ ἄνδρες, (οὐχὶ τὴν πόλιν λέγω,
μέμνησθε τοῦθ', ὅτι οὐχὶ τὴν πόλιν λέγω,)
ἀλλ' ἀνδράρια μοχθηρὰ, παρακεκομμένα,
ἄτιμα, καὶ παράσημα, καὶ παράξενα,

κ. τ. λ. 349, b. οὐ καταλαβόντες τὸν Πειραιᾶ καὶ τὸν σῖτον τὸν ἐν τῇ χώρᾳ διεφθείρετε καὶ τὴν γῆν ἐτέμνετε, κ. τ. λ. Dem. 256, 1. Φιλίππῳ . . . τὴν χώραν δαίοντος καὶ δενδροκοπέοντος. See also Andoc. 13, 38. 24, 25. 26, 1. Lycurg. 169, 19. Herodot. I. 17. VI. 99. IX. 86. Thucyd. I. §. 82. Well might the Jewish historian with a just pride observe, "Our legislator obliges us to treat those who are our enemies with moderation; for he doth not allow us to set their country on fire, nor permit us to cut down those trees that bear fruit." Joseph. c. Apionem.

458. οἱ παρόντες ἐν λόγῳ, *qui sermoni huic interestis, sive ejus estis arbitri.* Incert. Rhes. 149. τίς δῆτα, Τρώων, οἳ πάρεισιν ἐν λόγῳ; Kust.

459. Thes. 473. τί ταῦτ' ἔχουσαι κεῖνον αἰτιώμεθα;

461. In some of those severe invectives which Isocrates was in the habit of breaking into against his countrymen, he also guards himself by a similar caution: λέγω δὲ οὐ καθ' ἁπάντων, ἀλλὰ κατὰ τῶν ἐνόχων τοῖς εἰρημένοις ὄντων. Ad Nicocl. 24, b. De Pace, 170, d.

462. παρακεκομμένα. A metaphorical expression derived from money ill coined. Lucian, IV. 170. κατὰ τοὺς ἀργυρογνώμονας διαγιγνώσκειν ἅ τε δόκιμα καὶ ἀκίβδηλα, καὶ ἃ παρακεκομμένα ἀργυραμοιβικῶς δὲ τῶν λεγομένων ἕκαστα ἐξετάζοντες, ὡς τὰ μὲν παρακεκομμένα εὐθὺς ἀπορρίπτειν, παραδέχεσθαι δὲ τὰ δόκιμα, καὶ ἔννομα, καὶ ἀκριβῆ τὸν τύπον. See also Blomfield's Ag. p. 250. and Monk's Hippol. p. 137.

463. ἄτιμα. Ran. 692. εἶτ' ἄτιμόν φημι χρῆναι μηδέν' εἶναι 'ν τῇ πόλει. Av. 766. εἰ δ' ὁ Πισίου προδοῦναι τοῖς ἀτίμοις τὰς πύλας | βούλεται, πέρδιξ γενέσθω. For the various offences which incurred loss of franchise, and other civil disabilities, among the Athenians—all which class of delinquents were known by the name of ἄτιμοι—see Schömann, 73—75.

463. παράσημα. The metaphor is again derived from the mint. The pure silver coin of Athens was a subject of no small pride to her citizens; and hence the metaphorical language so often derived from it. In the Frogs ([y]718—733.) this language is pursued to great length.

[y] A spirited version of this chorus (from the pen of the Right Hon. J. H. Frere) appeared in an early number of a monthly publication, which for fine specimens of the poetic art, rich effusions of fancy, wit, and pathos, and strains of the most powerful eloquence, directed to the best interests of Church and State, has had no superior in the whole compass of British literature.

Oftentimes have we reflected | on a similar abuse
In the choice of men for office, | and of coins for common use;

ἐσυκοφάντει Μεγαρέων τὰ χλανίσκια·

Ib. παράξενα. As the preposition παρὰ had in two former epithets marked something wrong in the coining or impress of money, so here it should, in grammatical strictness, imply some abuse in the rights of hospitality, either of a private or a public nature. Brunck translates the word *semi-cives;* and in this sense the commentators and translators generally coincide.

464. ἐσυκοφάντει. This verb is followed equally by an accusative of person or of thing. Av. 1431. συκοφαντεῖν τοὺς ξένους. Antiph. 146, 22. ἑτέρους τῶν ὑπευθύνων ἔσειε καὶ ἐσυκοφάντει. Æsch. 15, 14. μάλιστα δ' ἐσυκοφάντησε τῶν ὑπευθύνων τοὺς μηδὲν ἠδικηκότας. Dem. 292, 16. μὴ τὰ συμβάντα συκοφάντει. Lysias, 177, 32. τριάκοντα μνᾶς ἐσυκοφάντησε. Sometimes without either. Infr. v. 738. εἰ μὴ 'τέρωσε συκοφαντήσεις; Lysias, 174, 13. 22. Plato, 1 Rep. 341, b, πρὸς ταῦτα κακούργει καὶ συκοφάντει. 9 Rep. 575, b. κλέπτουσι, τοιχωρυχοῦσι, βαλαντιοτομοῦσι, λωποδυτοῦσιν, ἱεροσυλοῦσιν, ἀνδραποδίζονται· ἔστι δ' ὅτε συκοφαντοῦσιν, ἐὰν δυνατοὶ ὦσι λέγειν, καὶ ψευδομαρτυροῦσι καὶ δωροδοκοῦσιν. (Who sat for this picture, those acquainted with the Platonic writings need not be informed.) On verbs singular with plural nominatives, see Porson's Hecuba, v. 1141.

Ib. Μεγαρέων. "Megara was unfortunately hemmed in between powerful neighbours; and on account of the scanty produce of its stony and mountainous, though well cultivated land, and the consequent deficiency of provisions, it was wholly dependent on the Athenian market, where the Megarians were accustomed to carry their manufactures and some few raw materials." Müller, II. 418.

Ib. χλανίσκια. From χλανὶς, a fine, soft upper-garment of wool, worn rather for ornament than protection against weather, comes the diminutive χλανίσκος, which again diminishes into χλανίσκιον, and that again into χλανισκίδιον. The latter very curtailed garment was appropriated to slaves (Pac. 999); the one next above it in this scale of diminutives appears to have been considered an effeminate article of dress, if we may judge from the contemptuous observations passed by Æschines on the wardrobe of his great rival: εἰ γάρ τίς σου τὰ κομψὰ ταῦτα χλανίσκια περιελόμενος καὶ τοὺς μαλακοὺς

For your old and standard pieces, | valu'd, and approv'd, and tried,
Here among the Grecian nations, | and in all the world beside;
Recogniz'd in every realm, | for lawful stamp, and pure assay,
Are rejected and abandon'd | for the coin of yesterday;
For a vile adulterate issue, | clipt, and counterfeit, and base,
Which the traffic of the city | passes current in their place:
And the men who stand for office, | noted for acknowledg'd worth,
And for manly deeds of honour, | and for honourable birth;
Train'd in exercise and art, | in sacred dances and in song,
Are rejected and supplanted | by a base ignoble throng;
Foreign stamp and vulgar metal | raise them to command and place,
Brasen, counterfeit pretenders, | scoundrels of a scoundrel race;
Whom the state in former ages | scarce would have allow'd to stand
At the sacrifice of outcasts, | as the scape-goats of the land.

Blackwood's Magazine.

On Attic money, see a valuable paper by lord Aberdeen, inserted in Walpole's Memoirs of Turkey.

κεἴ που σίκυον ἴδοιεν ἢ λαγῴδιον
ἢ χοιρίδιον ἢ σκόροδον ἢ χόνδρους ἅλας,
ταῦτ' ἦν Μεγαρικὰ, κἀπέπρατ' αὐθημερόν.
καὶ ταῦτα μὲν δὴ σμικρὰ κἀπιχώρια·
πόρνην δὲ Σιμαίθαν ἰόντες Μέγαράδε
νεανίαι κλέπτουσι μεθυσοκότταβοι·

χιτωνίσκους, ἐν οἷς τοὺς κατὰ τῶν φίλων λόγους γράφεις, περιενέγκας δοίη εἰς τὰς χεῖρας τῶν δικαστῶν, οἶμαι ἂν αὐτοὺς, εἴ τις μὴ προειπὼν τοῦτο ποιήσειεν, ἀπορῆσαι εἴτε ἀνδρὸς εἴτε γυναικὸς εἰλήφασιν ἐσθῆτα. Æsch. 18, 30.

466. χόνδρους ἅλας, *lumps of salt.* Elmsley quotes the following passages as proof that the word χόνδρους is here to be taken adjectively, and as the opposite of λεπτοὺς ἅλας.

> Δότ', ὦ 'γαθοὶ, τι τῶν ἕκαστος ἐν χερσὶν
> ἔχει, κορώνῃ· χἄλα λήψεται χόνδρον.
>
> Phœnicis Coloph. apud Athen. 359, f.
>
> α. καὶ πῶς ἐγὼ Σθενέλου φάγοιμ' ἂν ῥήματα;
> β. εἰς ὄξος ἐμβαπτόμενος ἢ λεπτοὺς ἅλας.
>
> Fragm. Arist. Dind. p. 139.

ἅλινοι χόνδροι. Herodot. IV. 185.

467. κἀπέπρᾶτ'. Soph. Philoct. 1002. οἴμοι· πέπραμαι κἀπόλωλ'.

Ib. αὐθημερὸν, *the selfsame day.* Cf. Thes. 813. Lys. 114. οἱ δὲ (Athenienses scil.) οὐ προσεδέξαντο[z] αὐτὸν ἐς τὴν πόλιν οὐδ' ἐπὶ τὸ κοινόν· ἦν γὰρ Περικλέους γνώμη πρότερον νενικηκυῖα, κήρυκα καὶ πρεσβείαν μὴ προσδέχεσθαι Λακεδαιμονίων ἐξεστρατευμένων· ἀποπέμπουσιν οὖν αὐτὸν πρὶν ἀκοῦσαι, καὶ ἐκέλευον ἐκτὸς ὅρων εἶναι αὐθημερὸν, τό τε λοιπὸν ἀναχωρήσαντας ἐπὶ τὰ σφέτερα αὐτῶν, ἤν τι βούλωνται, πρεσβεύεσθαι. Thucyd. II. §. 12.

468. σμικρά. The first syllable of this word, as also μικρὰ, which in other poets is sometimes short and sometimes long, is in Aristophanes always elongated.

Ib. ἐπιχώριος, *peculiar to our country.* Pl. 47. ἀσκεῖν τὸν υἱὸν τὸν ἐπιχώριον τρόπον. Vesp. 859. εὖ γ' ἐκπορίζεις αὐτὰ κἀπιχωρίως.

470. μεθυσοκότταβοι, *intoxicated at the cottabus.* The game of cottabus was a favourite amusement among the young men of Athens at their convivial parties. It was a practice originally introduced into Greece from Sicily, and though simple enough at first, spread into various forms, involving much dexterity in their practice. Groddeck (Antiq. Versuche, Th. I. p. 163, fg.) mentions no less than nine species of the cottabus. An explanation of one or two of them will suffice for the present purpose. The simplest form of the game consisted in throwing or letting drop the remains of a goblet of pure unmixed wine into a metal dish; the party recalling at the same time to his thoughts, or naming with his lips the object of his affections. A more difficult branch of the art consisted in removing to a prescribed distance from the metal dish. From this

[z] Envoy sent by Archidamus, then on his march against Athens.

κᾆθ' οἱ Μεγαρῆς ὀδύναις πεφυσιγγωμένοι
ἀντεξέκλεψαν Ἀσπασίας πόρνα δύο·
κἀντεῦθεν ἀρχὴ τοῦ πολέμου κατερράγη

distance the remains of wine were to be thrown from the back of the hand, yet so, that, after describing an arch in the air, no drop was to be lost in its progress, but the whole was to fall, with a clear distinct sound, into the receptacle prepared for it. From the nature of the sounds emitted, the party playing gathered prognostics as to the degree of favour in which he stood with the object of his affections. The cup out of which the wine was thrown, the remains actually discharged, the dish which received the contents thrown, and the noise emitted, all had their respective names; the word κότταβος implied the last. See Passow in v. Beck. Comm. Soc. Philol. Lips. I. 1. p. 100. Jacobs in Attisch. Mus. III. 3. Potter's Antiq. II. 405. As no further mention of this game will occur in the course of this publication, one or two extracts relating to it will be found in the Appendix (note L.)

471. πεφυσιγγωμένοι. As garlic grew plentifully in Megara, the heat and excitement of its inhabitants at this affront are expressed by a verb derived from the outer skin of that vegetable. Erotianus: σκορόδου φύσιγγα· τὸ ἔξωθεν λέμμα.

472. ἀντεξέκλεψαν Ἀσπασίας, *stole in return from Aspasia*. Plat. de Rep. V. 449, c. ἀπορρᾳθυμεῖν ἡμῖν δοκεῖς, ἔφη, καὶ εἶδος ὅλον οὐ τὸ ἐλάχιστον ἐκκλέπτειν τοῦ λόγου, ἵνα μὴ διέλθῃς. Eq. 1149. ἅττ' ἂν κεκλόφωσί μου. Vesp. 1369. τῶν ξυμποτῶν κλέψαντα. Pind. Olymp. I. 98. ἀθανάτων κλέψας.

473. The "Old Comedy" must have been to the political world of that time, what certain newspapers and journals are to the political world of the present day—the channels through which the leaders of party make known such parts of their own policy, or that of their opponents, as they wish or think necessary to go forth to the public. Aristophanes must in this point of view have been an invaluable addition to the aristocratical or peace party. Plutarch, in his Life of Pericles, (168, e.) assures us that these verses of the poet were perpetually in the mouths of the Megarians, as explaining the real cause of the Peloponnesian war; and Wasse considers a passage in Thucydides ([a]I. §. 139.) as referring to the same fact. Those who refer all the wars of Louis XIV. to an ill-constructed window, and the change in queen Anne's politics to a dish of tea spilt on Mrs. Masham's gown, will doubtless be satisfied with these explanations: those who see in these small occurrences, if they ever did take place, that which adds the finishing drop to a cup already about to overflow, will give credence to the poet's tale, but without supposing that the deep policy of Pericles needed any such childish reasons to put his long-intended schemes in prac-

[a] Οἱ δ' Ἀθηναῖοι οὔτε τἆλλα ὑπήκουον οὔτε τὸ ψήφισμα καθῄρουν, ἐπικαλοῦντες ἐπεργασίαν Μεγαρεῦσι τῆς γῆς τῆς ἱερᾶς καὶ τῆς ἀορίστου, καὶ ἀνδραπόδων ὑποδοχὴν τῶν ἀφισταμένων.

Ἕλλησι πᾶσιν ἐκ τριῶν λαικαστριῶν.
ἐντεῦθεν ὀργῇ Περικλέης Οὐλύμπιος
ἤστραπτεν, ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα,
ἐτίθει νόμους ὥσπερ σκολιὰ γεγραμμένους,

tice. The student will do well to compare the account here given of the origin of the Peloponnesian war with that of the author in his comedy of "Peace," 603—648. For other motives which are supposed to have influenced Pericles in commencing the Peloponnesian war, such as his embarrassments about the public accounts, his concern for Phidias, &c. see Wachsmuth, II. §. 62. Boeckh, I. 261, 263.

Ib. κατερράγη. Eq. 644. ὁ πόλεμος κατερράγη.

474. ἐκ, *on account of.* Il. I. 562. ἐξ ἀρέων μητρὸς κεχολωμένος. Od. Γ. 134. τῷ σφέων πολέες κακὸν οἶτον ἐπέσπον, | μήνιος ἐξ ὀλοῆς Γλαυκώπιδος ὀβριμοπάτρης. Herodot. II. 129. τῷ ἐπιμεμφομένῳ ἐκ τῆς δίκης παρ' ἑωυτοῦ διδόντα ἄλλα.

475. ὀργῇ. Lysist. 550. χωρεῖτ' ὀργῇ, καὶ μὴ τέγγεσθ'. Herodot. I. 61, 114. ὁ δὲ Ἀρτεμβάρης ὀργῇ, ὡς εἶχε, ἐλθὼν παρὰ τὸν Ἀστυαγέα. III. 35. τούτων δὴ ὦν ἐπιμνησθέντα, ὀργῇ λέγειν πρὸς Πρηξάσπεα. Thucyd. II. §. 22. ἐκκλησίαν τε οὐκ ἐποίει (Pericles scil.) αὐτῶν οὐδὲ ξύλλογον οὐδένα, τοῦ μὴ ὀργῇ τι μᾶλλον ἢ γνώμῃ ξυνελθόντας ἐξαμαρτεῖν. Add I. §. 31. II. §. 85. Antiph. 137, 32. The ellipse is supplied from Herodot. I. 141. ὁ μὲν δή, ὀργῇ ἐχόμενος, ἔλεγέ σφι τάδε. VI. 85. εἰ νῦν ὀργῇ χρεώμενοι ἔγνωσαν οὕτω Σπαρτιῆται.

Ib. Οὐλύμπιος. The immense power which the Athenians had put into the hands of Pericles might almost justify the application of this magnificent epithet. A fragment of Telecleides, a contemporary of Aristophanes, thus enumerates some particulars of it:

πόλεων τε φόρους αὐτάς τε πόλεις, τὰς μὲν δεῖν, τὰς δ' ἀναλύειν,
λάϊνα τείχη, τὰ μὲν οἰκοδομεῖν, τὰ δὲ αὐτὰ πάλιν καταβάλλειν,
σπονδάς, δύναμιν, κράτος, εἰρήνην, πλοῦτόν τ' εὐδαιμονίαν τε.

Plutarch. Vit. Per. 16. Wachsmuth, II. 167.

476. ἤστραπτεν, ἐβρόντα. This testimony to the oratorical powers of Pericles has been the subject of innumerable quotations and references. See, among others, Cicero in Oratore 29. Epist. ad Atticum, XII. 6.

Ib. ξυνεκύκα. This is the only instance, I believe, where that system of agitation, so much practised in Greek, is spoken of in a compound form: the simple verb κυκᾶν in that sense will meet us frequently enough in these comedies.

477. σκολιά. These drinking-songs of the ancients are more fully illustrated in our poet's comedy of the Wasps, 1222—1252. That they were not all of a light or trifling nature, is evident from the one here more particularly alluded to, (a composition of Timoleon of Rhodes,) and from a few others, which are here quoted from a collection made by the learned Tyrwhitt (Kidd's Dawes, p. 664-7):

ὡς χρὴ Μεγαρέας μήτε γῇ, μήτ' ἐν ἀγορᾷ,
μήτ' ἐν θαλάττῃ, μήτ' ἐν ἠπείρῳ μένειν.

ὤφελες, ὦ τυφλὲ Πλοῦτε,
μήτε γῇ, μήτ' ἐν θαλάττῃ,
μήτ' ἐν ἠπείρῳ φανῆναι,
ἀλλὰ Τάρταρόν τε ναίειν,
κ' Ἀχέροντα, διὰ σὲ γὰρ
πάντ' ἐν ἀνθρώποις κακά.

Ἄλλο.

εἴθ' ἐξῆν, ὁποῖός τις ἦν ἕκαστος,
τὸ στῆθος διελόντ', ἔπειτα τὸν νοῦν
ἐσιδόντα, κλείσαντα πάλιν,
ἄνδρα φίλον νομίζειν ἀδόλῳ φρενί.

Ἄλλο.

ὑγιαίνειν μὲν ἄριστον ἀνδρὶ θνητῷ·
δεύτερον δὲ, καλὸν φυὰν γενέσθαι·
τὸ τρίτον δὲ πλουτεῖν ἀδόλως·
καὶ τὸ τέταρτον ἡβᾶν μετὰ τῶν φίλων.

Ἄλλο.

ἐκ γῆς χρὴ κατιδεῖν πλόον
εἴ τις δύναιτο καὶ παλάμην ἔχοι,
ἐπεὶ δέ κ' ἐν πόντῳ γένηται
τῷ παρέοντι τρέχειν ἀνάγκη.

Ἄλλο.

αἶ αἶ Λειψύδριον προδωσέταιρον,
οἵους ἄνδρας ἀπώλεσας, μάχεσθαι
ἀγαθούς τε, καὶ εὐπατρίδας,
οἳ τότ' ἔδειξαν οἵων πατέρων κύρον.

From these specimens it will appear that a scolion generally consisted of four verses, of which the first two were hendecasyllables, the third a glyconeus polyschematistus, (i. e. an antispastus, under its several varieties, and a choriambus,) and the fourth a dimiter dochmiac, consisting of a dactyl and cretic, and another dactyl and cretic, or two dactyls, according as the final syllable was long or short. Two specimens of this system occur in the Ecclesiazusæ of our author, which do not require a further notice.

478. Thucyd. I. §. 67. καὶ ἄλλοι τε παριόντες ἐγκλήματα ἐποιοῦντο ὡς ἕκαστοι καὶ Μεγαρῆς, δηλοῦντες μὲν καὶ ἕτερα οὐκ ὀλίγα διάφορα, μάλιστα δὲ λιμένων τε εἴργεσθαι τῶν ἐν τῇ Ἀθηναίων ἀρχῇ καὶ τῆς Ἀττικῆς ἀγορᾶς παρὰ τὰς σπονδάς. §. 144. νῦν δὲ τούτοις ἀποκρινάμενοι ἀποπέμψωμεν, Μεγαρέας μὲν ὅτι ἐάσομεν ἀγορᾷ καὶ λιμέσι χρῆσθαι, ἢν καὶ Λακεδαιμόνιοι ξενηλασίας μὴ ποιῶσι μήτε ἡμῶν μήτε τῶν ἡμετέρων ξυμμάχων κ. τ. λ.

Ib. μήτε γῇ μήτ' ἐν ἀγορᾷ. Similar examples occur Eq. 567. πεζαῖς μάχαισιν, ἔν τε ναυφράκτῳ στρατῷ. Pind. Ol. II. 109. ἴσον δὲ νύκτεσσιν αἰεὶ, | ἴσα δ' ἐν ἁμέραις. Pyth. II. 44. IV. 232. V. 93. VIII. 143. Nem. III. 147. Mosch. Id. II. 138. Plato de Rep. VII. 546, a. οὐ μόνον φυτοῖς ἐγγείοις ἀλλὰ καὶ ἐν ἐπιγείοις ζώοις. See also Monk's Alcest. p. 16.

479. Whatever share the personal affront offered to Pericles may

ἐντεῦθεν οἱ Μεγαρῆς, ὅτε δὴ 'πείνων βάδην,
Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως
μεταστραφείη τὸ διὰ τὰς λαικαστρίας·
κοὐκ ἠθέλομεν ἡμεῖς, δεομένων πολλάκις.
κἀντεῦθεν ἤδη πάταγος ἦν τῶν ἀσπίδων.

have had in causing these vindictive decrees, it will not account for the promptitude and ardour with which the Athenians followed them up. The motives for these lay in a far deeper root, in a sense of injuries sustained and benefits forgot, a knowledge of which is only to be derived from the page of history. (Thucyd, I. 103, 105, 114. Müller, I. 201. Mitford, I. 367-8.) The foundation of Megara was in itself a source of hostile feeling, which was never likely to be wholly dried up. It was one of those ἐπιτειχίσεις, which Dr. Arnold has so well described (Thucyd. I, 201), originally founded by the Dorians as a check on the Athenians after their own unsuccessful expedition into Attica in the time of Codrus. At the breaking out of the Peloponnesian war, Megara was naturally found among the states which took the side of Sparta; and it was at her suggestion, that at the end of the third year of the war, that attack upon the Piræus of Athens was attempted by the Peloponnesians, which Thucydides has described in so interesting a manner, and which, as he observes, terrified the Athenians as much as any occurrence during the whole war. Much more might be added to illustrate the causes of that bitter animosity of the Athenians against the Megarians, so visible in the present comedy, and which never wholly left them. (Dem. 175, 25. 691, 4.)

Mais malheur à l'auteur qui veut toujours instruire!
Le secret d'ennuyer est celui de tout dire. Voltaire.

480. βάδην, *step by step*. The slow march of famine upon the Megarians is well pictured by this expressive word. See Suidas: also Blomfield Gloss. in Pers. 102, and Stocker's Herodotus, IX. 57.

481. ὅπως ... μεταστραφείη. Ὅπως with an optative has the same meaning as ὅπως ἂν with a subjunctive. Eq. 935. σπεύδειν, ὅπως τῶν τευθίδων | ἐμπλήμενος φθαίης ἔτ' εἰς | ἐκκλησίαν ἐλθεῖν. Pac. 616. οὐδ' ὅπως αὐτῇ ποσήκοι Φειδίας ἠκηκόη. Nub. 974. ὅπως τοῖς ἔξωθεν μηδὲν δείξειαν ἀπηνές.

483. δεομένων πολλάκις. Thucyd. I. §. 139. καὶ μάλιστά γε πάντων καὶ ἐνδηλότατα προὔλεγον τὸ περὶ Μεγαρέων ψήφισμα καθελοῦσι μὴ ἂν γίγνεσθαι πόλεμον ... οἱ δ' Ἀθηναῖοι οὔτε τἆλλα ὑπήκουον οὔτε τὸ ψήφισμα καθῄρουν. §. 140. ὑμῶν δὲ μηδεὶς νομίσῃ περὶ βραχέος ἂν πολεμεῖν, εἰ τὸ Μεγαρέων ψήφισμα μὴ καθέλοιμεν, ὅπερ μάλιστα προὔχονται, εἰ καθαιρεθείη, μὴ ἂν γίγνεσθαι τὸν πόλεμον.

484. ἤδη, *forthwith, instantly*. Nub. 479. ἤδη 'πὶ τούτοις. Th. 655. μετὰ τοῦτ' ἤδη ... ζητεῖν. Pl. 697. μετὰ τοῦτο δ' ἤδη. Dem. 108, 17. οὐκ ἀναστάντες ἤδη πορεύσεσθε εἰς τὸν Πειραιᾶ;

Ib. πάταγος, *a clatter*. Blomfield, Sept. c. Theb. p. 115. To the

"ἐρεῖ τις· οὐ χρῆν." ἀλλὰ τί ἐχρῆν εἴπατε.
φέρ', εἰ Λακεδαιμονίων τις ἐκπλεύσας σκάφει
ἀπέδοτο φῆνας κυνίδιον Σεριφίων,
καθῆσθ' ἂν ἐν δόμοισιν; ἢ πολλοῦ γε δεῖ.
καὶ κάρτα μένταν εὐθέως καθείλκετε

examples there given, add Aristoph. Pac. 155. *χρυσοκάλινον πάταγον ψαλίων | διακινήσας.* Herodot. III. 79. *βοῇ τε καὶ πατάγῳ χρεώμενοι.* VIII. 37. *ἀπὸ δὲ τοῦ Παρνησσοῦ ἀπορραγεῖσαι δύο κορυφαὶ ἐφέροντο πολλῷ πατάγῳ ἐς αὐτούς.* Compare Pindar, Pyth. I. 40—46.

485. *τί ἐχρῆν.* Elmsley and Dindorf both edit with the augment; the latter nevertheless approves of Reisig's reading, *τί χρῆν*, and adds in confirmation a proposed reading of Kidd, (Dawes, p. —.) *ἐρεῖ τις; οὐ χρῆν; ἀλλά τι* [sic] *οὐ χρῆν; εἴπετε.*

487. *ἀπέδοτο.* A profusion of examples of the verb *ἀποδόσθαι* (*to sell*) has been furnished by Kidd in his Dawes, p. 449. Mr. Kidd is too well-read a scholar not to be aware that the general recompence of such labour is to be informed, that some of the most valuable instances have been omitted. Add, from the fierce oath of democracy in Andocides, (13, 15.) *καὶ τὰ κτήματα τοῦ ἀποθανόντος πάντα ἀποδόμενος ἀποδώσω τὰ ἡμίσεα τῷ ἀποκτείναντι.* Also Æsch. 13, 40. *καὶ γὰρ οὐδὲ τῆς ἀξίας ἕκαστον τῶν κτημάτων ἀπεδίδοτο, οὐδ' ἐδύνατ' ἀναμένειν τὸ πλέον οὐδὲ τὸ λυσιτελοῦν, ἀλλὰ τοῦ ἤδη εὑρίσκοντος* (*quocunque pretio*, Reiske) *ἀπεδίδοτο.*

Ib. *φῆνας*, from *φαίνειν*, *to give notice of before a court of justice.*

Ib. *Σεριφίων.* Seriphus, an insignificant island under the control of the Athenians. The poet's language is so framed as to diminish in every way the offence committed by the Lacedæmonian, and contrast with it the captious spirit of the Athenians. The inference as regarded the case of the Megarians is clear enough. From the insignificance of the Seriphians arose the excellent answer of Themistocles, recorded in Plato: *ἀλλὰ τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὃς, τῷ Σεριφίῳ λοιδορουμένῳ καὶ λέγοντι, ὅτι οὐ δι' αὑτὸν, ἀλλὰ διὰ τὴν πόλιν εὐδοκιμοῖ, ἀπεκρίνατο, ὅτι οὔτ' ἂν αὐτὸς, Σερίφιος ὢν, ὀνομαστὸς ἐγένετο, οὔτ' ἐκεῖνος Ἀθηναῖος.* Rep. I. p. 329, e. For a nearly similar sarcasm of Themistocles, see Herodot. VIII. 125.

488. Eurip. Androm. 669. *εἰ σὺ, παῖδα σὴν | δοὺς τῳ πολιτῶν, εἶτ' ἔπασχε τοιάδε | σιγῇ κάθησ' ἄν; οὐ δοκῶ.*

Ib. To *καθήμην* the tragedians prefix no augment; the comedians prefix or reject it at pleasure. PORSON.

489. *καθέλκειν*, *to launch.* Eccl. 197. *ναῦς δὴ καθέλκειν τῷ πένητι μὲν δοκεῖ.* It is a word of frequent occurrence in Demosthenes, and sometimes without the word *ναῦς* attached to it: 29, 24. 217, 18. 1229, 11. But no where does it occur in so animated a form as in his speech de Chersoneso: "*οὐκ ἐμπλήσετε τὴν θάλατταν ὦ ἄνδρες Ἀθηναῖοι τριήρων; οὐκ ἀναστάντες ἤδη πορεύσεσθε εἰς τὸν Πειραιᾶ; οὐ καθέλξετε τὰς ναῦς;*" *οὐκοῦν εἶπε μὲν ταῦτα ὁ Τιμόθεος, ἐποιήσατε δ' ὑμεῖς.* Dem. 108, 15.

τριακοσίας ναῦς, ἦν δ' ἂν ἡ πόλις πλέα
θορύβου στρατιωτῶν, περὶ τριηράρχου βοῆς,
μισθοῦ διδομένου, Παλλαδίων χρυσουμένων,
στοιᾶς στεναχούσης, σιτίων μετρουμένων,
ἀσκῶν, τροπωτήρων, κάδους ὠνουμένων,

490. *τριακοσίας ναῦς*. This number Pericles also gives as the amount of the Athenian fleet at the commencement of the Peloponnesian war. Thucyd. II. §. 13. For an account of the gradual augmentation of the Athenian navy, see Andocides' speech de Pace; in what manner its crews were furnished, consult Boeckh, I. 347—351.

491. *στρατιωτῶν*. From the amphibious nature of Grecian service, where the same person was alternately called to handle a pike and an oar, the word *στρατιῶται* may be considered as applicable to both services. Hence when Phormio addresses his crew before the engagement recorded in Thucydides, (II. 89.) he styles them *ἄνδρες στρατιῶται*. Lysias, 162, 27. Hence the word *στρατόπεδον* applied to a fleet as well as a camp. Thucyd. I. 117. Lysias, 126, 36. 162, 9.

Ib. *περὶ τριηράρχου βοῆς*. "Besides the ships which were built in time of peace, the Athenians were accustomed, as soon as any severe struggle was apprehended, to apply themselves with extraordinary zeal to the construction of vessels: yet, before the ships could be ready to sail, there remained always much to be done in order to complete their equipment; part of which was furnished by the state, and part by the trierarch at his own cost." Boeckh, I. p. 384. Hence apparently the clamour for him in the text.

492. *Παλλαδίων χρυσουμένων*, *gilded images of Pallas*. The ancient ships appear to have had at their prows a painted representation of the god, hero, animal, or whatever it was, from which the ship derived its name; and at the poop a painted image of the deity under whose protection it sailed. Thus the ship which bore away Europa had a bull for its sign, and Jupiter for its protecting deity. It was perhaps some consolation to the intellectual exile Ovid, that the vessel which conveyed *him* to his place of banishment had the helmet of Minerva for its sign, and the same deity for its guardian.

Est mihi, sitque precor, flavæ tutela Minervæ,
Navis; et a picta casside nomen habet. Trist. I. 10, 1.

In ornaments of this kind the commanders of ships appear to have incurred considerable expense. See Thucyd. VI. §. 31. and Schleusner in v. *παράσημον*. Of all tutelary deities, the most usual of course with the Athenians was their own patron-goddess.

493. *στοιὰ* or *στοὰ*, a hall with pillars, a gallery, a long place with pillars on one side; here, a hall occupied by those who sold barley-meal. Compare Eccl. 676, 684, 686.

494. Three things were indispensable to a Greek sailor; his oar,

σκορόδων, ἐλαῶν, κρομμύων ἐν δικτύοις,
στεφάνων, τριχίδων, αὐλητρίδων, ὑπωπίων,
τὸ νεώριον δ' αὖ κωπέων πλατουμένων,

a cushion to sit upon, and a thong (*τροπωτὴρ*) to fasten the oar to the rowlock or pin; a method, as Dr. Arnold observes, still in use amongst the boatmen in the Mediterranean, and which they profess to find more convenient than our way of letting the oar play between two pins, and so requiring no thong to fasten it. Hence in that sudden attack on Piræus, concerted by the Peloponnesian commanders, it is stated by Thucydides: *ἐδόκει δὲ λαβόντα τῶν ναυτῶν ἕκαστον τὴν κώπην καὶ τὸ ὑπηρέσιον καὶ τὸν τροπητῆρα πεζῇ ἰέναι ἐκ Κορίνθου, κ. τ. λ.* See also Blomf. Pers. p. 141. and Leake on the Demi of Attica, p. 140.

495. *κρομμύων ἐν δικτύοις.* "The trierarchs supplied their inferiors with barley-meal (*ἄλφιτα*), cheese, and onions, or garlic, which were carried in nets: the maza was baked from the barley-meal, with water and oil; and if it was wished particularly to stimulate the rowers, wine also was added." Boeckh, I. 382. Hence the casks that were wanted in a preceding verse.

496. *στεφάνων.* The chaplets used in convivial meetings seem here intended. To a festive meeting refer also the word *αὐλητρίδων.*

Ib. *ὑπωπίων.* A natural consequence of the preceding gaieties.

> *τρεῖς γὰρ μόνους κρατῆρας ἐγκεραννύω*
> *τοῖς εὖ φρονοῦσι· τὸν μὲν ὑγιείας ἕνα,*
> *ὃν πρῶτον ἐκπίνουσι· τὸν δὲ δεύτερον*
> *ἔρωτος ἡδονῆς τε· τὸν τρίτον δ' ὕπνου,*
> *ὃν εἰσπιόντες οἱ σοφοὶ κεκλημένοι*
> *οἴκαδε βαδίζουσ'· ὁ δὲ τέταρτος οὐκ ἔτι*
> *ἡμέτερος ἔστ', ἀλλ' ὕβριος· ὁ δὲ πεμπτὸς, βοῆς·*
> *ἕκτος δὲ κώμων· ἕβδομος δ' ὑπωπίων·*
> *ὄγδοος ἀνακλητόρων· ὁ δ' ἔνvατος χολῆς·*
> *δέκατος δὲ μανίας, ὥστε καὶ βάλλειν ποιεῖν.*
> *πολὺς γὰρ εἰς ἓν μικρὸν ἀγγεῖον χυθεὶς*
> *ὑποσκελίζει ῥᾷστα τοὺς πεπωκότας.*
>
> Eubulus in Brunck's Gnom. Poet. p. 197.

497. *κωπεὺς, a wood particularly adapted for making oars.* Compare Herodot. V. 23. *ἵνα ἴδη τε ναυπηγησιμός ἐστι ἄφθονος, καὶ πολλοὶ κωπέες.* and Andoc. 21, 12, 14, 28. *εἰσήγαγον εἰς στρατιὰν ὑμῶν οὖσαν ἐν Σάμῳ* [b] *κωπέας . . . καὶ παρόν μοι πέντε δραχμῶν τὴν τιμὴν αὐτῶν δέξασθαι, κ. τ. λ.*

Ib. *πλατοῦν, to make flat or broad,* like the wood at the broad, lower end of an oar.

[b] The learned editor of the Greek Orators, Reiske, translates this word *remiges*, assigning them five drachmas for their pay: but on this latter subject see Boeckh, I. 367—369.

τύλων ψοφούντων, θαλαμιῶν τροπουμένων,
αὐλῶν κελευστῶν, νιγλάρων, συριγμάτων.

498. *τύλων, wooden pegs* or *nails; ψοφούντων,* which make a noise, as they are driven in with a mallet.

Ib. *θαλαμιῶν* (*κωπῶν* understood), *oars used by the rowers called θαλάμιοι.* These were the shortest of the three, required least labour, and consequently gained the least pay for their occupiers.

Ib. *τροπουμένων, fastened with the oar-band.*

499. *κελευστῶν.* "It was the business of the *κελευστὴς* to make the rowers keep time by singing to them a tune or boat-song; and also to cheer them to their work, and to encourage them by speaking to them. The Scholiast on Aristophanes tells us that it was also the business of the *κελευστὴς* to see that the men baked their bread, and contributed their fair share to the mess, that none of the rations issued to each man might be disposed of improperly." Arnold. Thucyd. I. 365. As neither the *κελευστὴς* nor the *κέλευσμα* of antiquity will occur again in these pages, may the editor be allowed to illustrate them both by a passage from the [c] Munchausen of antiquity? (Those who prefer a less humorous illustration, will find it in some comic senarii of Demoxenus, which have received the emendations of Porson, (Advers. 47.) *Ἐνιαυτὸν μὲν οὖν, καὶ μῆνας ὀκτὼ τοῦτον διήγομεν τὸν τρόπον. τῷ δ' ἐννάτῳ μηνὶ, πέμπτῃ ἱσταμένου, περὶ τὴν δευτέραν τοῦ στόματος ἄνοιξιν, (ἅπαξ γὰρ δὴ τοῦτο κατὰ τὴν ὥραν ἑκάστην ἐποίει τὸ κῆτος, ὥστε ἡμᾶς πρὸς τὰς ἀνοίξεις τεκμαίρεσθαι τὰς ὥρας,) περὶ οὖν τὴν δευτέραν, ὡς ἔφην, ἄνοιξιν, ἄφνω βοή τε πολλὴ, καὶ θόρυβος ἠκούετο, ὥσπερ κελεύσματα καὶ εἰρεσίαι. ταραχθέντες οὖν, ἀνειρπύσαμεν ἐπ' αὐτὸ τὸ στόμα τοῦ θηρίου, καὶ στάντες ἐντὸς τῶν ὀδόντων καθεωρῶμεν ἁπάντων ὧν ἐγὼ εἶδον θεαμάτων παραδοξότατον, ἄνδρας μεγάλους ὅσον ἡμισταδιαίους τὰς ἡλικίας, ἐπὶ νήσων μεγάλων προσπλέοντας, ὥσπερ ἐπὶ τριηρῶν. οἶδα μὲν ἀπίστοις ἐοικότα ἱστορήσων, λέξω δ' ὅμως. Νῆσοι ἦσαν ἐπιμήκεις μὲν, οὐ πάνυ δὲ ὑψηλαὶ, ὅσον ἑκατὸν σταδίων ἑκάστη τὴν περίμετρον. ἐπὶ δ' αὐτῶν ἔπλεον τῶν ἀνδρῶν ἐκείνων ἀμφὶ τοὺς εἴκοσι καὶ ὀκτώ. τούτων δὲ οἱ μὲν παρ' ἑκάτερα τῆς νήσου καθήμενοι, ἐφεξῆς ἐκωπηλάτουν, κυπαρίσσοις αὐτοκλάδοις μεγάλαις, καὶ αὐτοκόμοις, ὡσπερεὶ ἐρετμοῖς. κατόπιν δὲ ἐπὶ τῆς πρύμνης, ὡς ἐδόκει, κυβερνήτης ἐπὶ λόφου ὑψηλοῦ εἱστήκει, χαλκοῦν ἔχων πηδάλιον, σταδιαῖον τὸ μῆκος. ἐπὶ δὲ τῆς πρώρας, ὅσον τεσσαράκοντα ὡπλισμένοι αὐτῶν ἐμάχοντο, πάντα ἐοικότες ἀνθρώποις, πλὴν τῆς κόμης. αὕτη δὲ πῦρ ἦν, καὶ ἐκαίετο, ὥστε οὐδὲ κορύθων ἐδέοντο. ἀντὶ δὲ ἱστίων, ὁ ἄνεμος ἐμπίπτων τῇ ὕλῃ, πολλῇ ἐνούσῃ ἐν ἑκάστῃ, ἐκόλπου τε αὐτὴν, καὶ ἔφερε τὴν νῆσον, ᾗ ἐθέλει ὁ κυβερνήτης. κελευστὴς δ' ἐφειστήκει αὐτοῖς, καὶ πρὸς τὴν εἰρεσίαν ὀξέως ἐκινοῦντο, ὥσπερ τὰ μακρὰ τῶν πλοίων.* Luciani Veræ Historiæ, lib. IV. 258, 260.

[c] The reader will not think this term misapplied, when informed that the author quoted details a portion of the history of some adventurers, who with their ship had dropped into the mouth of a whale of such prodigious size, that it was capable of accommodating 10,000 men. In the interior of this animal were found hills, woods, a temple of Neptune, and divers inhabitants, aboriginal or foreigners, the latter of whom paid a species of black-mail for their lodging. The battles, hunting-parties, in which these incarcerated seamen engage, are foreign to our quotation.

ταῦτ' οἶδ' ὅτι ἂν ἐδρᾶτε· "τὸν δὲ Τήλεφον
οὐκ οἰόμεσθα;" νοῦς ἄρ' ἡμῖν οὐκ ἔνι.
ΗΜ. *ἄληθες, ὦπίτριπτε καὶ μιαρώτατε;*
ταυτὶ σὺ τολμᾷς πτωχὸς ὢν ἡμᾶς λέγειν,
καὶ συκοφάντης εἴ τις ἦν, ὠνείδισας;

Ib. *νιγλάρων.* Νίγλαρος, a small flute or fife, by which the rowers were regulated in their movements.

Ib. *συριγμάτων*, *tones of the fife.* Such is the bustling picture of the Piræus, as it was in the days of Aristophanes. Its present appearance, inhabited as it now is only by the monks of San Spiridion, (Douglas on the modern Greeks,) is one of those changes and reverses in human affairs, which flash across the gayest minds involuntary feelings of melancholy and sadness.

501. Reisig compares Arist. Lysistr. 1124. *νοῦς δ' ἔνεστί μοι.* Eccl. 856. *ἥν γ' ἐκείναις νοῦς ἐνῇ.* Eurip. Androm. 230. *τέκν', ὅσοις ἔνεστι νοῦς.* Hippol. 920. *οἷσιν οὐκ ἔνεστι νοῦς.* Soph. Electr. 1328. *νοῦς ἔνεστιν οὔτις ὑμῖν ἐγγενής.*

502. *ἄληθες.* An ironical interrogation. Lys. 433. *ἄληθες, ὦ μιαρὰ σύ;* Ran. 840. *ἄληθες, ὦ παῖ τῆς ἀρουραίας θεοῦ;* Pl. 123, 429. Nub. 841. Av. 174, 1606. Sometimes it is accompanied with *οὗτος*, as Vesp. 1412. Eq. 89. Av. 1048.

Ib. *ὦπίτριπτε.* Pac. 1236. *ἔγωγε νὴ Δί', ὦπίτριπτ'.* Pl. 619. *αὕτη μὲν ἡμῖν ἠπίτριπτος οἴχεται.* Andoc. 13, 24. *ὦ συκοφάντα καὶ ἐπίτριπτον κίναδος.* Lucian, II. 181. *σοφὸς ἁπάντων ἐκεῖνος κολάκων ἐπιτριπτότατος ὤν;*

503. *λέγειν* with a double accusative occurs also infr. *ταυτὶ λέγεις σὺ τὸν στρατηγόν.* and Eq. 810. Eccl. 435. Pac. 651.

504. *συκοφάντης.* The following observations will serve to correct some general opinions upon the origin of this word. It must be left to a future opportunity to describe the pestilent race to whom the name itself belonged. "As to the prohibition of the export of figs, I am entirely convinced that it did not exist in the times of which we have any certain knowledge. All that occurs in ancient writers upon this subject, only serves to explain the meaning of the term sycophant. Plutarch himself ventures to adopt it at the most for the very early times. If, however, the ancients had possessed any account of such a law, that could be at all depended upon, they would not speak in so vague and indefinite a manner concerning the origin of this appellation. If a prohibition ever did exist, it certainly was not caused by the reason which is jocularly mentioned by Hume, that the Athenians thought their figs too expensive for foreign palates, although Athenæus nearly uses the same expression; but the object of the measure must have been to increase the quantity of figs in the country, while they were as yet very scarce in the most ancient times. This view of the case may be formed from the Scholiast upon Plato, who dates the origin of the name of

ΗΜ. νὴ τὸν Ποσειδῶ, καὶ λέγει γ' ἅπερ λέγει
δίκαια πάντα, κοὐδὲν αὐτῶν ψεύδεται.
ΗΜ. εἶτ', εἰ δίκαια, τοῦτον εἰπεῖν αὔτ' ἐχρῆν;
ἀλλ' οὐδὲ χαίρων ταῦτα τολμήσει λέγειν.
ΗΜ. οὗτος σὺ ποῖ θεῖς; οὐ μενεῖς; ὡς εἰ θενεῖς

sycophant at a period when this fruit was first discovered in Attica, and did not grow in any other country. But the account is far more probable, which states that the sacred fig-trees were robbed of their fruit during a famine, and that the wrath of the gods being felt in consequence of this sacrilege, accusations were brought against the suspected." Boeckh, I. 59.

505. νὴ τὸν Ποσειδῶ, καὶ λέγει γ'. In forms of adjuration the particle γε assumes two forms. If it follow the oath, some word or words must interpose, as in the case before us; otherwise it immediately precedes the oath. 1st class: Pl. 74. νὴ τοὺς θεοὺς, ἡμεῖς γε. 134. καὶ νὴ Δί' εὔχονταί γε πλουτεῖν ἄντικρυς. 144. καὶ νὴ Δί', εἴ τι γ' ἔστι λαμπρόν. 551. οὐ μὰ Δί'· οὐδέ γε μέλλει. 889. μὰ τὸν Δί' οὔκουν τῷ γε σῷ. 988, 1069. Nub. 121, 251, 261, 388, 1227, 1277. Eq. 186, 282, 417, 719, 1035, 1350, (as emended by Pors. in Adv. 36.) Vesp. 97, 134, 147, 186, 231, 416, 509, 932, 1387, 1474. Av. 11. (Pors. Adv. 36.) Ecc. 451, (as corrected by Dindorf,) 748. Th. 225. 2d class: Pl. 1021. εἰκότως γε, νὴ Δία. 1043. πολιὰ γεγένησαι ταχύ γε, νὴ τὸν οὐρανόν. Nub. 135. ἀμαθής γε, νὴ Δί'. 773. σοφῶς γε, νὴ τὰς Χάριτας. 1331. κἀποφανῶ γε, νὴ Δία. Eq. 609, 941. Eccl. 373, 476. Th. 207. Lys. 148. Ran. 491.

Ib. λέγει—ἅπερ λέγει δίκαια πάντα, *whatever he says, is right.* Hermann observes that περ in composition answers to the German *immer, immerhin.*

508. Bentley and Reisig prefer ἀλλ' οὔτι χαίρων. Schutz is of opinion that the οὐδὲ is to be joined, not with χαίρων, but with τολμήσει, in the following order; ἀλλ' οὐδὲ τολμήσει ταῦτα λέγειν χαίρων: with the following sense; Tantum abest, ut impune illi abire debeat hæc *dixisse, ut ne conatum quidem talia dicendi impune laturus sit.*

Ib. To the examples adduced by Elmsley, Kidd's Dawes, 493. and Monk (in Hippol. p. 135.) add the nearly similar phrases, Arist. Thes. 718. ἀλλ' οὐ μὰ τὼ θεὼ τάχ' οὐ | χαίρων ἴσως ἐνυβριεῖς. Vesp. 186. Οὔτις, μὰ τὸν Δί', οὔ τι χαιρήσων γ' ἔσει. Ran. 843. Soph. Œd. Tyr. 363. Eupolis quoted in Longinus, §. 16. οὐ γὰρ μὰ τὴν Μαραθῶνι τὴν ἐμὴν μάχην, | χαίρων τις αὐτῶν τοὐμὸν ἀλγυνεῖ κέαρ. Plato in Gorg. 510, d. τοῦτον οὐδεὶς χαίρων ἀδικήσει. Herodot. III. 36. ἀπὸ δὲ ὤλεσας Κῦρον, πειθόμενόν σοι. ἀλλ' οὔ τι χαίρων. Of the formula ἀλλ' οὔτι as frequently commencing a verse, see Blomfield in Sept. c. Theb. v. 222.

509. οὗτος σὺ answers to the *heus tu* of the Latins. Vesp. 1. οὗτος, τί πάσχεις, ὦ κακόδαιμον Ξανθία; Eccl. 520. αὕτη, πόθεν ἥκεις,

τὸν ἄνδρα τοῦτον, αὐτὸς ἀρθήσει τάχα.
ΗΜ. *ἰὼ Λάμαχ', ὦ βλέπων ἀστραπὰς,*
βοήθησον, ὦ γοργολόφα, φανεὶς,

Πραξαγόρα; Thes. 689. *ποῖ ποῖ σὺ φεύγεις; οὗτος οὗτος, οὐ μενεῖς;* Equit. 240. *οὗτος, τί φεύγεις, οὐ μενεῖς.* REISIG.

Ib. *εἰ θενεῖς—αὐτὸς ἀρθήσει.* This construction of *εἰ* with a double future abounds in our author. Pl. 1063. *εἰ δ' ἐκπλυνεῖται τοῦτο τὸ ψιμύθιον, | ὄψει κατάδηλα τοῦ προσώπου τὰ ῥάκη.* Ran. 253. *δεινά γ' ἄρα πεισόμεσθα, | εἰ σιγήσομεν.* Lys. 364. *εἰ μὴ σιωπήσει, θενὼν ἐκκοκκιῶ τὸ γῆρας.* Thes. 853. *πικρὰν Ἑλένην ὄψει τάχ', εἰ μὴ κοσμίως | ἕξεις.* Add Pl. 446. Nub. 1000. Ran. 10, 703. Pac. 152, 188, 318, 380. Av. 177, 931, 1225. (the second verb being *ἀκολασταινεῖτε.*) Eccl. 160, (*ἂν προβαίην* ranking as a future,) 1041. Thes. 248. Lys. 656, 672, 682, 691. Vesp. 190, 254, (*ἄπιμεν* in the second number,) 437, 653, 1329. Eq. 68, 175, 294, 295, [d]805, 837, 949.

510. Why Lamachus is thus selected as the representative of the war-party in Athens is pretty evident. He was apparently in the hey-day of youth, full of pride and self-confidence, ready to draw his sword on any occasion, and he was in debt. Where could the head of a war-faction be more appropriately sought? That Lamachus was a man of high courage, the compliments directly and indirectly paid him by Aristophanes (Thes. 841. infr. 1073.) sufficiently indicate; and from an important trust reposed in him by Pericles, (Vit. in Plutarch. 20.) it should seem that he was considered by that great statesman as a man of talent as well as courage, and one whose future exertions were likely to do honour to the republic. If the outward merits of Lamachus, however, had imposed on the penetration of Pericles, they had not on that of Aristophanes: *he* saw more froth than substance, more of show than solid worth, in the young soldier; a disposition for the distinctions and emoluments which are to be derived from soldiership, but no evidence of those high talents which constitute a really great captain—

Our trust in council, as our shield in war. *Oxford Encænia.*

That the dramatist had formed a more correct estimate of the powers of Lamachus than the contemporary statesman, the comparatively small figure which he afterwards made in history sufficiently proves.

511. The metre is again dochmiac.

512. *ὦ γοργολόφα, having the Gorgon on your helm.* Qui horrenda crista et quasi Gorgone digna terres. SCHUTZ. Eq. 1181. *ἡ Γοργολόφα σ' ἐκέλευε τουτουὶ φαγεῖν | ἐλατῆρος.* For words of this class the reader is referred to Valckenaer ad Phœniss. 120. Elmsley in Œd. Tyr. p. 66. and Dobree's Aristophanica Porsoni, (p. 129.)

[d] Compare Isoc. 363, a. *λέγων ὅτι οὐδὲν αὐτῷ πλέον ἔσται, εἰ τὰ μὲν χρήματα ἐκ τῶν συγγεγραμμένων εἰς τὸν Πόντον εἰσπλεύσας ἀποδώσει, αὐτὸς δ' ὁμοίως ἐνθάδε καταγέλαστος ἔσοιτο.*

ἰὼ Λάμαχ', ὦ φίλ', ὦ φυλέτα·
εἴτε τις ἔστι ταξίαρχός τις ἢ
τειχομάχας ἀνὴρ, βοηθησάτω
τις ἀνύσας. ἐγὼ γὰρ ἔχομαι μέσος.
ΛΑ. πόθεν βοῆς ἤκουσα πολεμιστηρίας;
ποῖ χρὴ βοηθεῖν; ποῖ κυδοιμὸν ἐμβαλεῖν;
τίς Γοργόν' ἐξήγειρεν ἐκ τοῦ σάγματος;
ΗΜ. ὦ Λάμαχ' ἥρως, τῶν λόφων καὶ τῶν λόχων.

515. τειχομάχας. Οἱ δὲ Πέρσαι καὶ ὁ ἄλλος ὅμιλος, ὡς κατέφυγον ἐς τὸ ξύλινον τεῖχος, ἔφθησαν ἐπὶ τοὺς πύργους ἀναβάντες, πρὶν ἢ τοὺς Λακεδαιμονίους ἀπικέσθαι· ἀναβάντες δὲ, ἐφράξαντο ὡς ἠδυνέατο ἄριστα τὸ τεῖχος. προσελθόντων δὲ τῶν Λακεδαιμονίων, κατεστήκεέ σφι τειχομαχίη ἐρρωμενεστέρη. ἕως μὲν γὰρ ἀπῆσαν οἱ Ἀθηναῖοι, οἱ δ' ἠμύνοντο, καὶ πολλῷ πλέον εἶχον τῶν Λακεδαιμονίων, ὥστε οὐκ ἐπισταμένων τειχομαχέειν· ὡς δέ σφι οἱ Ἀθηναῖοι προσῆλθον, οὕτω δὴ ἰσχυρὴ ἐγίνετο τειχομαχίη, καὶ χρόνον ἐπὶ πολλόν. Herodot. IX. 70. For further proof of the skill of the Athenians in this branch of military service, see also Mitford, II. 372.

516. Elmsley compares Eq. 388. νῦν γὰρ ἔχεται μέσος. Ran. 469. ἀλλὰ νῦν ἔχει μέσος. Add Lys. 437. οὐ ξυναρπάσει μέσην; Eccl. 260. μέση γὰρ οὐδέποτε ληφθήσομαι. Nub. 1047. ἐπίσχες· εὐθὺς γάρ σε μέσον ἔχω λαβὼν ἄφυκτον. All metaphors derived from the wrestling-schools.

517. πολεμιστηρίας. Nub. 28. πόσους δρόμους ἐλᾷ τὰ πολεμιστήρια; Pac. 235. θυείας φθέγμα πολεμιστηρίας. Herodot. I. 192. V. 113.

518. κυδοιμόν. Theoc. XXII. 73. ὀρνίχων φοινικολόφων τοιοίδε κυδοιμοὶ (*battles*). Compare Il. Ε. 593. Σ. 218, 535.

519. Γόργονα, a shield with the Gorgon's head for a device upon it. Il. Λ. 36. τῇ δ' ἔπι μὲν Γοργὼ βλοσυρῶπις ἐστεφάνωτο | δεινὸν δερκομένη. Lysist. 560. ὅταν ἀσπίδ' ἔχων καὶ Γοργόνα τις, κᾆτ' ὠνῆται κορακίνους.

Ib. σάγματος. *The case or covering put over a shield.* In other words, *Who has obliged me to put on my arms, and take up my shield?* Eurip. Androm. 618. κάλλιστα τεύχη δ' ἐν καλοῖσι σάγμασιν | ὅμοι' ἐκεῖσε δεῦρο τ' ἤγαγες πάλιν.

520. τῶν λόφων. The following fragment, descriptive of an ancient armory, and in which the helmet and its crest make no small figure, will have the merit of being in strict *keeping* with the present warlike tone of the dialogue, and also prepare the reader for the ἀμφιχαλκοφάλαρα δώματα of Lamachus, which will occur for illustration v. 971.

Μαρμαίρει δὲ μέγας δόμος
χαλκῷ· πᾶσα δ' Ἄρῃ κεκό-
σμηται στέγη,

ΗΜ. ὦ Λάμαχ', οὐ γὰρ οὗτος ἄνθρωπος πάλαι
ἅπασαν ἡμῶν τὴν πόλιν κακορροθεῖ;
ΛΑ. οὗτος σὺ τολμᾷς πτωχὸς ὢν λέγειν τάδε;
ΔΙ. ὦ Λάμαχ' ἥρως, ἀλλὰ συγγνώμην ἔχε,
εἰ πτωχὸς ὢν εἶπόν τι κἀστωμυλάμην.
ΛΑ. τί δ' εἶπας ἡμᾶς; οὐκ ἐρεῖς; **ΔΙ.** οὐκ οἶδά πω·
ὑπὸ τοῦ δέους γὰρ τῶν ὅπλων ἰλιγγιῶ.
ἀλλ' ἀντιβολῶ σ', ἀπένεγκέ μου τὴν μορμόνα.
ΛΑ. ἰδού. **ΔΙ.** παράθες νῦν ὑπτίαν αὐτὴν ἐμοί.

λαμπραῖσιν κυνέαισι, κατ-
τᾶν λευκοὶ καθύπερθεν ἵπ-
πειοι λόφοι
νεύουσιν, κεφαλαῖσιν ἀν-
δρῶν τἀγάλματα· χάλκεαι δ'
αὖ πασσάλοις
κρυπτοῖσιν περικείμεναι
λαμπραὶ κναμίδες, ἕρκος ἰ-
σχυρὸν βέλευς,
θώρακές τε νέω λίνω,
καὶ κοῖλαι δὲ κατ' ἀσπίδες
βεβλημέναι·
πὰρ δ' αὖ Χαλκιδικαὶ σπάθαι,
πὰρ δὲ ζώματα πολλὰ, καὶ
κυπαττίδες
τῶν οὐκ ἔστι λαθέσθ', ἐπει-
δὴ πρώτιστ' ὑπὸ Ϝέργον ἔ-
σταμεν τόδε. Alcæi Fragm. in Mus. Crit. I. 431.

521. *οὐ γάρ.* Elmsley and Bergler compare Eq. 1392. Vesp. 836, 1290. and Soph. Aj. 1329.

522. *κακορροθεῖν* (*ῥόθος*)=*κακολογεῖν.* Thes. 896. *ξένη, τίς ἡ γραῦς ἡ κακορροθοῦσά σε.*

523. *λέγειν τάδε,* referring, as Elmsley observes, to the word *κακορροθεῖ* in the preceding verse.

525. *στωμύλλειν,* (from *στωμύλος,* as *στρογγύλλειν* from *στρογγύλος,*) *to chatter.* Ran. 1071. *μειρακίων στωμυλλομένων.* 1310. *ἀλκυόνες, αἳ παρ' ἀενάοις θαλάσσης | κύμασι στωμύλλετε.* Thes. 1073. *ἀπολεῖς μ', ὦ γραῦ, στωμυλλομένη.*

527. *ὑπὸ τοῦ δέους.* So Pl. 693. Av. 87. Eccl. 1061. Eq. 231. Pac. 933.

528. *τὴν μορμόνα.* For an account of the various spectres of antiquity, the mormo, the empusa, the lamia, &c. see Wachsmuth, IV. 103. It is here evidently transferred, as a word of terror, to the shield of Lamachus.

529. Why Dicæopolis desires the shield to be inverted, and laid

ΛΑ. κεῖται. ΔΙ. φέρε νυν ἀπὸ τοῦ κράνους μοι τὸ πτερόν.
ΛΑ. τουτὶ πτίλον σοι. ΔΙ. τῆς κεφαλῆς νύν μου λαβοῦ,
ἵν' ἐξεμέσω· βδελύττομαι γὰρ τοὺς λόφους.

on the ground, needs no explanation. Kuster aptly compares Cratinus ap. Poll. X. 76.

μῶν βδελυγμία σ' ἔχει;
πτερὸν ταχέως τις καὶ λεκάνην ἐνεγκάτω.

530. φέρε μοι τὸ πτερόν. Suidas, εἰώθασι γὰρ οἱ δυσεμοῦντες, πτερῷ χρῆσθαι πρὸς τὸ εὐχερῶς ἐμέσαι. In Plato the comic poet, the mighty Demus himself, previous to his voting Agyrrius into office, is represented as seized with a violent inclination to vomit, and calling loudly for the usual accompaniments on such occasions, a feather and a basin.

λαβοῦ, λαβοῦ τῆς χειρὸς ὡς τάχιστά μου.
μέλλω στρατηγὸν χειροτονεῖν 'Αγυρρίον.

But there is no occasion to pursue this theme further.

531. τῆς κεφαλῆς λαβοῦ. Vesp. 434. καὶ λάβεσθε τουτουί. 1237. Κλέωνος λαβόμενος τῆς δεξίας. Also Ach. 1214. Lys. 363. Eccl. 1020.

532. βδελύττομαι γὰρ τοὺς λόφους. The crests and helmets of the holiday-captains of Athens (the really brave Lamachus is not to be confounded with this class) seem not a little to have stirred the bile of our comic poet. Hence his special reformist, Lysistrata, is made to consider the putting down of these as one of the first of her patriotic duties.

Lysist. Our enterprise will give Report
Fit matter for her tongue, if it but quell
The armour-mania that hath late crept in
Amongst us. Herbs and pottery have not
A surer place within our markets, than these
Same heroes, arm'd all cap-a-pie, stalking
And striding round the admiring stalls.
Magistrate. And how
Should warriors garb them, but in warriors' dress?
Lysist. O 'tis a sight for Laughter's self to witness—
One bearing shield or buckler—its device
A Gorgon's head mayhap—and all this pomp
And circumstance to end, marry in what?
The purchase of a brace of paltry birds.
1st *Woman.* The other day (Jove be my witness that
These eyes were partners in the sight) I saw
A captain of a troop: a casque of brass
Enclos'd his head: his hair hung floating round
Full many a rood: a champing charger bore
His weight. My warrior on a thrifty crone
Made rapid charge, bore off a single egg,
And bagg'd forthwith within his helmet's cavity

ΛΑ. *οὗτος, τί δράσεις; τῷ πτίλῳ μέλλεις ἐμεῖν;*
ΔΙ. *πτίλον γάρ ἐστιν;] εἰπέ μοι, τίνος ποτὲ*
ὄρνιθός ἐστιν; ἆρα κομπολακύθου;
ΛΑ. *οἴμ' ὡς τεθνήξεις.* ΔΙ. *μηδαμῶς, ὦ Λάμαχε·*
οὐ γὰρ κατ' ἰσχύν ἐστιν.

The mighty prize. A Thracian too I saw,
Target on arm—his spear in proudest rest—
You had been sworn 'twas Tereus, such a presence
The varlet carried with him: a fig-woman
Took terror at the sight, and fled amain:
Our hero stopp'd his march—fed at free cost,
Nor thank'd the gods, who sent him such a banquet.
Lys. 554.

In another of his dramas we find the passage in the text occurring in a prayer to Mercury, where the author seems anxious to bring down the eyebrows, as well as crests, of these Athenian bobadils to something like a peace establishment.

—If thy inmost soul detest
Beetling brow and floating crest,
Such as he, Pisander, wears,
Spurn not these our suppliant prayers.
So shall praise and rev'rence due,
Feast and sacred revenue,
Ever on great Hermes wait,
Sure as time, and fix'd as fate. Pac. 395.

533. *ἐμεῖν.* Apoc. iii. 15, 16. *οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ, οὔτε ζεστός· ὄφελον ψυχρὸς εἴης ἢ ζεστός· οὕτως ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς οὔτε ζεστὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.*

535. *κομπολακύθης, swaggerer, braggadocio.* A fictitious name of a bird, framed for the purpose of creating a laugh at the pomposity of Lamachus. Its component parts will be traced in the verb *κομπολοκεῖν*, (Ran. 961.) *to utter words high-sounding, but without any real contents.*

536. *οἴμοι.* Though generally implying feelings of pain, terror, pity, sorrow, this word in Nub. 774. implies joy (Passow in v.); in the present instance, anger.

Ib. *τεθνήξεις.* On this form of verbs, see Kidd's edition of Dawes, p. 152, 153.

537. *κατ' ἰσχὺν, as strength is,* or, *according to strength.* That is, this putting me to death for my opinions, which you talk of, is not to be a matter of force and violence, but one of equity and reason, whether I *ought* to be put to death, for entertaining such opinions as I do respecting peace and war. Herodot. IV. 201. *μαθὼν τοὺς Βαρκαίους, ὡς κατὰ μὲν τὸ ἰσχυρὸν οὐκ αἱρετοὶ εἶεν, δόλω δὲ αἱρετοὶ, ποιέει τοιάδε.* Æsch. Prom. Vinct. 220. *ὡς οὐ κατ' ἰσχὺν, οὐδὲ πρὸς τὸ καρτερὸν | χρείη, δόλῳ δὲ, τοὺς ὑπερσχόντας κρατεῖν.*

ΛΑ. *ταυτὶ λέγεις σὺ τὸν στρατηγὸν πτωχὸς ὤν;*
ΔΙ. *ἐγὼ γάρ εἰμι πτωχός;* ΛΑ. *ἀλλὰ τίς γὰρ εἶ;*
ΔΙ. *ὅστις; πολίτης χρηστὸς, οὐ σπουδαρχίδης,*
ἀλλ' ἐξ ὅτου περ ὁ πόλεμος, στρατωνίδης·
σὺ δ' ἐξ ὅτου περ ὁ πόλεμος, μισθαρχίδης.
ΛΑ. *ἐχειροτόνησαν γάρ με* ΔΙ. *κόκκυγές γε τρεῖς.*
ταῦτ' οὖν ἐγὼ βδελυττόμενος ἐσπεισάμην,
ὁρῶν πολιοὺς μὲν ἄνδρας ἐν ταῖς τάξεσι,
νεανίας δ' οἷος σὺ διαδεδρακότας,

539. *ἐγὼ γάρ εἰμι πτωχός;* Is not this the poet again peeping out under the garb of Dicæopolis, the implied meaning being something like the following: "No, Lamachus; these are not merely the opinions of the humble individual who now addresses you, but of one whose station in society entitles them to deference and respect, as much as their truth and their propriety."

540. *σπουδαρχίδης—στρατωνίδης—μισθαρχίδης.* Epithets having the form of patronymics.

Ib. *σπουδαρχίδης, an eager aspirant for office.* Aristot. Polit. V. 5. *μεταβάλλουσι δὲ καὶ ἐκ τῆς πατρίας δημοκρατίας εἰς τὴν νεωτάτην. ὅπου γὰρ αἱρεταὶ μὲν αἱ ἀρχαὶ, μὴ ἀπὸ τιμημάτων δὲ, αἱρεῖται δὲ ὁ δῆμος, δημαγωγοῦντες, οἱ σπουδαρχιῶντες, εἰς τοῦτο καθιστᾶσιν ὡς κύριον εἶναι τὸν δῆμον καὶ τῶν νόμων. ἄκος δὲ τοῦ ἢ μὴ γίνεσθαι, ἢ τοῦ γίνεσθαι ἧττον, τὸ τὰς φύλας φέρειν τοὺς ἄρχοντας, ἀλλὰ μὴ πάντα τὸν δῆμον.*

541. *ἐξ ὅτου.* Æsch. 72, 42. *καὶ ταῦθ' ἡμῖν συμβέβηκεν ἐξ ὅτου Δημοσθένης πρὸς τὴν πολιτείαν προσελήλυθεν.* Lysias, 116, 27. *ἐξ ὅτου δ' ὑμεῖς κατεληλύθατε, εἰκοστὸν τουτὶ (ἔτος).*

Ib. *στρατωνίδης. 'Αντὶ τοῦ στρατευόμενος, στρατιώτης.* Brunck.

542. *μισθαρχίδης. 'Εν τῇ ἀρχῇ μισθὸν λαμβάνων.* Brunck. The nature of the German language gives Voss an opportunity of translating these lines very much in the manner of the original:

> Wer denn? ein guter Bürger, kein *Herschsüchterling,*
> Und nun, so lange währt der Krieg, *Mitkämpferling;*
> Doch der, so lange währt der Krieg, *Lohnherscherling.*

543. *χειροτονεῖν (χεὶρ, τείνω),* to vote with the hand stretched out; *ψηφίζεσθαι,* to vote by suffrages thrown into jars: but this accuracy of language is not always observed by ancient writers. (Lysias, 124, 16. 127, 8.) For *χειροτ.* with acc. of person, see Dem. 712, 23. *ἐγγυητὰς, . . οὓς ἂν ὁ δῆμος χειροτονήσῃ.* 599, 22. *ἀνελοῦσα γὰρ ἡ βουλὴ τὸν νόμον τοῦτον ἐχειροτόνησεν αὐτήν.* For the terms *προχειροτονεῖν, ἐπιχειροτονεῖν,* see Schömann, 99, 100.

Ib. *κόκκυγες,* i. e. *noodles, simpletons.* Schol. *ἀντὶ τοῦ, ἄτακτοι καὶ ἀπαίδευτοι. καὶ γὰρ ὁ κόκκυξ ἄμουσόν τι φθέγγεται.*

546. *νεανίας δ', οἵους σὺ, διαδεδρακότας.* Elms. This unusual con-

τοὺς μὲν ἐπὶ Θρᾴκης μισθοφοροῦντας τρεῖς δραχμὰς,
Τισαμενοφαινίππους, Πανουργιππαρχίδας,
Γερητοθεοδώρους, Διομειαλαζόνας,
τοὺς δ' ἐν Καμαρίνῃ, κἀν Γέλᾳ, κἀν Καταγέλᾳ.

struction an eminent scholar justifies by referring to it the following passage in Xenophon, Hist. Gr. I. 4, 16. (6.) which all the books agree in reading as follows: τῶν οἵων περ αὐτὸς ὄντων. SCHÆF. ad Bos Ellip. p. 479. The reading οἷος σὺ is that which Dindorf has adopted.

Ib. διαδεδρακότας. The satire, as Schutz observes, is directed at those who in their capacity of ambassadors gained a double advantage, that of receiving pay from the public treasury as envoys (μισθοφοροῦντας); and that of avoiding all military duties (διαδεδρακότας). So also the French translator understands the passage: tandis qu'on voit les plus jeunes tels que toi se soustraire à la fatigue par des ambassades; les uns en Thrace avec trois drachmes d'appointemens, &c. Herodot. VIII. 80, διαδρήσονται. Lucian. IV. 44, διαδιδράσκοντα.

547. τοὺς μὲν ἐπὶ Θρᾴκης. The embassies to Thrace appear to have been so frequent, that the Θρᾳκοφοῖται, or *Thrace-journeyers*, had almost passed into a proverb. Thus in a fragment of our author's Gerytades,

> A. καὶ τίς νεκρῶν κευθμῶνα καὶ σκότου πύλας
> ἔτλη κατελθεῖν; B. ἕν' ἀφ' ἑκάστης τῆς τέχνης
> εἱλόμεθα κοινῇ, γενομένης ἐκκλησίας,
> οὓς ᾖσμεν ὄντας ᾀδοφοίτας καὶ θαμὰ
> ἐκεῖσε φιλοχωροῦντας. A. εἰσὶ γάρ τινες
> ἄνδρες παρ' ὑμῖν ᾀδοφοῖται; B. νὴ Δία
> μάλιστά γ', ὥσπερ Θρᾳκοφοῖται. πάντ' ἔχεις.
>
> Dindorf. Fragm. p. 139.

548. Translate: *such crafty fellows as Tisamenus, Phænippus, and Hipparchides.* Who these persons were, is as little known as many other persons mentioned in this play: as Dexitheus, Marpsias, Ctesias, Prepis, Nicarchus, Ctesiphon, &c. They are the grubs, whom the amber of poetry alone preserves in existence.

549. γοητοθεοδώρους, Reiske, *such jugglers as Theodorus.*

Ib. Διομειαλάζονας, *braggarts belonging to the borough of Diomeiæ.*

550. Καμαρίνῃ. The praises of this Sicilian town, its sacred grove, its lake, its beautiful rivers, Oanus and Hipparis, occupy a considerable portion of Pindar's fifth Olympic Ode.

Ib. Γέλᾳ. Apparet Camarina procul, campique Geloi,
Immanisque Gela, fluvii cognomine dicta.
Æneid. III. 701.

Ib. κἀν Καταγέλᾳ. Translate: *and every other place that is ridiculous.* It is unnecessary to say that this town has no other existence but what it occupies in the word καταγέλων, and the author's

ΛΑ. ἐχειροτονήθησαν γάρ. ΔΙ. αἴτιον δὲ τί
ὑμᾶς μὲν ἀεὶ μισθοφορεῖν ἀμηγεπη,
τωνδὶ δὲ μηδέν' ; ἐτεὸν, ὦ Μαριλάδη,
ἤδη πεπρέσβευκας σὺ πολιὸς ὤν ; ἐνὶ,
ἀνένευσε· καίτοι γ' ἐστὶ σώφρων κἀργάτης.
τί δαὶ Δράκυλλος, κεὐφορίδης, ἢ Πρινίδης ;

own brain. Athenæus VII. 314, f. has borrowed this play of words from our author, ὡς ὁ ἐκ Γέλας, μᾶλλον δὲ Καταγέλας οὗτος ποιητής. See Porson's Advers. p. 99.

552. The word μισθοφορεῖν bears as many senses as the word μισθὸς, which has already been illustrated. It is applied to the payment of official situations generally (Vesp. 683. Eccl. 206), to military pay (Av. 1367), the ecclesiasts' pay (Eccl. 188), the public physicians' pay (Av. 584), and here again to the payment of ambassadors, (on which subject see Wachsmuth II. 281). In Eq. 1352, the word καταμισθοφορῆσαι is applied to judicial pay. In one of the most pungent of all Lucian's pieces of satire, it is applied to the pay received for education and instruction. Tom. III. p. 218.

Ib. ἀμηγέπη, *in any way*. This is one of the first words, which Lucian's Lexiphanes is made to disgorge, after the potion administered to him by Sopolis. Ἄρξαι δὴ ἐμεῖν. βαβαί. πρῶτον τουτὶ τὸ μῶν, εἶτα μετ' αὐτὸ ἐξελήλυθε τὸ, κᾆτα· εἶτα ἐπ' αὐτοῖς, τὸ, ἦδ' ὅς, καὶ ἀμηγέπῃ, καὶ λῷστε, καὶ δήπουθεν καὶ συνεχὲς τὸ ἅττα. Lucian. V. 198.

554. ἤδη, *ever*. Nub. 766. ἤδη παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον | ταύτην ἑόρακας. Th. 623. ἀνῆλθες ἤδη δεῦρο πρότερον; very frequently πώποτ' is added. Nub. 370. φέρε, ποῦ γὰρ πώποτ' ἄνευ Νεφελῶν ὕοντ' ἤδη τεθέασαι; 1061. ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πώποτ' εἶδες ἤδη | ἀγαθόν τι γενόμενον, φράσον.

Ib. πολιὸς ὤν; ἐνί. This is Dindorf's reading of the passage, who appears to consider the word as bearing the same meaning as the ἦν, ἤν' ἰδοὺ, *see there!* of other plays of Aristophanes, Eq. 26. Plut. 75. Pac. 327. Ran. 1390. The same meaning was attached to the word by Elmsley, who, however, reads ἐνή. Schneider prints the verse η. π. σ. πολιὸς ὢν ἐνή. and translates the word by einmal, *once*. πολιὸς ὢν ἔνῃ. Bek. ἓν, ἢ οὔκ. Brunck. Sch.

555. καίτοι γ' ἐστί. Elmsley, doubting the admissibility of the particle γε immediately after καίτοι, substitutes for the old reading, καί τοὐστίν γε. For the propriety of its present position, see Reisig. p. 296, and add the following examples from the Greek orators. Lycurg. 159, 9. καίτοι γε ἐπεχείρησεν εἰπεῖν. Æsch. 72, 17. καίτοι γε πρώην ἀπετόλμησε λέγειν. Antiph. 132, 17, καίτοι γε οὐ δή που κατ' ἐμαυτοῦ μηνυτὴν ἔπεμπον εἰδώς. Dem. 735, 21, καίτοι γ' ὁ Σόλων. Translate: *and yet*.

Ib. κἀργάτης, i. e. καὶ ἐργάτης, *a lover of labour*.

556. τί δαί; i. e. τί δή; This word, common enough in Aristophanes, does not occur, as Porson and Monk have observed, in the

οἶδέν τις ὑμῶν τἀκβάταν' ἢ τοὺς Χαόνας;
οὔ φασιν. ἀλλ' ὁ Κοισύρας καὶ Λάμαχος,
οἷς ὑπ' ἐράνου τε καὶ χρεῶν πρώην ποτὲ,
ὥσπερ ἀπόνιπτρον ἐκχέοντες ἑσπέρας,

writings of the tragedians. It is found Plat. Conviv. 194, b. Euthyp. 4, a. Dem. c. Lept. *τί δαὶ, ὅσ' ἂν δῷ τις ἅπαξ, δίκαιον ἔχειν ἐᾶν;* 493, 3. See also Scholia to Theoc. Gaisford's Poet. Min. II. p. 47.

Ib. *κεὐφορίδης*, i. e. *καὶ Εὐφορίδης*, a fictitious name, implying a person, whose bodily strength qualifies him to bear burdens.

Ib. *Πρινίδης*, the nature of this fictitious name has been already pointed out. Where is your reference?

558. *οὔ φασιν*, i. e. *deny positively*. For opinions similar to those here implied as to the choice of ambassadors, compare Isoc. 262, c. d.

Ib. *ὁ Κοισύρας*. Who this son of Cœsyra was, is unknown. Elmsley remarks, that, but for the mention of debts, the allusion might be supposed to be directed at Alcibiades, who, on the mother's side, was sprung from Cœsyra, and who from his earliest years had acquired great influence in the state.

559. For the various kinds of eranoi which existed among the Athenians, the reader is referred to Boeckh, I. 328. Wachsmuth, III. 230. Arnold, I. 287. The eranos here alluded to, seems to be that which, according to the learned Boeckh, was founded upon the principle of mutual assistance, and which it was expected that the members who had been relieved should pay back again, when they had raised themselves to better circumstances. Hence a valuable fragment of Philemon, where in a conversation between a father and a son, the latter is urged to apply himself to some profession, the profits of which may secure him against the reverses of fortune, and above all save him from being dependent on the contributions of his friends.

> A. *Ὦ Κλέων, παῦσαι φλυαρῶν· ἢν ὀκνῇς τὸ μανθάνειν,*
> *ἀνεπικούρητον σεαυτοῦ τὸν βίον λήσῃ ποιῶν.*
> *οὔτε γὰρ ναυαγὸς, ἂν μὴ γῆς λάβηται φερόμενος,*
> *οὔποτ' ἂν σώσειεν αὐτόν· οὔτ' ἀνὴρ πένης γεγὼς*
> *μὴ οὐ τέχνην μαθὼν, δύναιτ' ἂν ἀσφαλῶς ζῆν τὸν βίον.*
> B. *ἀλλὰ χρήματ' ἔστιν ἡμῖν·* A. *ἅ γε τάχιστ' ἀπόλλυται.*
> B. *κτήματ', οἰκία.* B. *Τύχης δὲ μεταβολὰς οὐκ ἀγνοεῖς,*
> *ὅτι τὸν εὔπορον τίθησι πτωχὸν εἰς τὴν αὔριον.*
> *κἂν μὲν ὁρμισθῇ τις ἡμῶν εἰς λιμένα τὸν τῆς Τέχνης,*
> *ἔβαλεν ἄγχυραν καθάψας ἀσφαλείας εἵνεκεν.*
> *ἂν δ' ἀπαίδευτος μετασχῇ πνεύματος φορούμενος,*
> *τῆς ἀπορίας εἰς τὸ γῆρας οὐκ ἔχει σωτηρίαν.*
> *ἀλλ' ἑταῖροι καὶ φίλοι σοι καὶ συνήθεις, νὴ Δία,*
> *ἔρανον εἰσοίσουσιν· εὔχου μὴ λαβεῖν πεῖραν φίλων.*
> *εἰ δὲ μὴ, γνώσῃ σεαυτὸν ἄλλο μηδὲν, πλὴν σκιάν.*

Emend. in Phil. Reliq. p. 122.

560. *ἀπόνιπτρον*, *water that has been used in a foot-bath.*

ἅπαντες "ἐξίστω" παρῄνουν οἱ φίλοι.
ΛΑ. ὦ δημοκρατία, ταῦτα δῆτ' ἀνασχετά;
ΔΙ. οὐ δῆτ', ἐὰν μὴ μισθοφορῇ γε Λάμαχος.
ΛΑ. ἀλλ' οὖν ἐγὼ μὲν πᾶσι Πελοποννησίοις
ἀεὶ πολεμήσω, καὶ ταράξω πανταχῇ,
καὶ ναυσὶ καὶ πεζοῖσι, κατὰ τὸ καρτερόν.
ΔΙ. ἐγὼ δὲ κηρύττω γε Πελοποννησίοις
ἅπασι, καὶ Μεγαρεῦσι, καὶ Βοιωτίοις,
πωλεῖν, ἀγοράζειν πρὸς ἐμέ, Λαμάχῳ δὲ μή.
ΧΟ. ἀνὴρ νικᾷ τοῖσι λόγοισιν, καὶ τὸν δῆμον μεταπείθει

Ib. ἑσπέρας. Nub. 175, 613. Vesp. 1401. Ecc. 56. Av. 1054. Pac. 228. τῆς ἑσπέρας. Ecc. 406. Av. 1487. Pac. 796, 1151.

561. "ἐξίστω." *Take yourself off, begone.* A very natural salutation to those, who, not having paid former debts, are asking for a fresh supply.

562. ὦ δημοκρατία, *in the name of the Sovereign People.* Bergler compares Av. 1569. ὦ δημοκρατία, ποῖ προβιβᾷς ἡμᾶς ποτέ;

566. κατὰ τὸ καρτερόν. Plato in Conviv. 217, c. ἔδοξέ μοι ἐπιθετέον εἶναι τἀνδρὶ κατὰ τὸ καρτερόν.

567. δὲ—γε, *yes, and.* Pl. 164—167.

ὁ δὲ χρυσοχοεῖ γε, χρυσίον παρὰ σοῦ λαβών,
ὁ δὲ λωποδυτεῖ γε νὴ Δί', ὁ δὲ τοιχωρυχεῖ,
ὁ δὲ γναφεύει γ', ὁ δέ γε πλύνει κώδια,
ὁ δὲ βυρσοδεψεῖ γ', ὁ δέ γε πωλεῖ κρόμμυα.

Add, 168, 302, 770. Ran. 934. Eq. 362, 3, 432, 443, 713, 744, 908, 1105, 1154, 1156, 1171, 1178, 1191, 1204. Nub. 1504.

Ib. κηρύττω, *I, as a herald, announce.* Il. B. 444. οἱ μὲν ἐκήρυσσον. Od. B. 8. Ran. 1172. κηρύσσω πατρὶ | κλύειν.

569. ἀγοράζειν. This verb occurs in three forms in Aristoph. *to frequent the agora, in foro versari.* Lys. 555. ἢν παύσωμεν πρώτιστον μὲν ξὺν ὅπλοισιν | ἀγοράζοντας καὶ μαινομένους. 633. ἀγοράσω τ' ἐν τοῖς ὅπλοις ἑξῆς 'Αριστογείτονι, *to purchase in the market.* Pl. 984. καὶ ταῖς ἀδελφαῖς ἀγοράσαι χιτώνιον | ἐκέλευσεν ἄν, τῇ μητρί θ' ἱματίδιον. Vesp. 557. ἢ 'πὶ στρατιᾶς τοῖς ξυσσίτοις ἀγοράζων, *to talk, to harangue.* Eq. 1373. οὐδ' ἀγοράσἀγένειος οὐδεὶς ἐν ἀγορᾷ. 'Αγορ. ποῦ δῆτα Κλεισθένης ἀγοράσει καὶ Στράτων;

Ib. ἀγοράζειν πρὸς ἐμέ. So supr. σπονδὰς ποιεῖσθαι πρὸς Λακεδαιμονίους. Pl. 1055. βούλει διὰ χρόνου πρός με παῖσαι; Isoc. 62, e. εἰρήνην δ' ἄγοντες πρὸς πάντας ἀνθρώπους. Dem. 30, 16. ἐπράξαμεν ἡμεῖς κἀκεῖνοι πρὸς ἡμᾶς εἰρήνην.

570. The course of our observations has now brought us to that remarkable part of the [e] old comedy, in which it was usual for the

[e] Wachsmuth, citing Pollux IV. 3. says that the tragedians tried this mode of

περὶ τῶν σπονδῶν. ἀλλ' ἀποδύντες τοῖς ἀναπαίστοις ἐπίωμεν.

Ἐξ οὗ γε χοροῖσιν ἐφέστηκεν τρυγικοῖς ὁ διδάσκαλος ἡμῶν,

author to speak in his own name to the audience, making use of the Chorus for that purpose. This address, it need scarcely be added, was called the parabasis. For an account of the seven parts, into which the parabasis was divided, as the commation, the pure anapæsts, the μακρὸν, &c. the reader is referred to Florens Christianus, and preceding critics. For the general laws of the metre in which the parabasis was delivered, the student will consult Porson and Hermann. Though this metre bears more particularly the name of Aristophanic, Marius Victorinus observes that it had been previously used by Eupolis and Cratinus. As Latin specimens, he gives the following verses:

Alius cithara sonituque potens volucres pecudesque movere.

And,

Admota labris tuba terribilem sonitum dedit ære canoro.

571. ἀποδύντες. Ran. 641. ἀποδύεσθε δή. Pl. 931. οἴμοι τάλας, ἀποδύομαι μεθ' ἡμέραν. Hence Suidas: ἀποδύντες, ἀντὶ τοῦ ἀποδυσάμενοι. ἀπὸ μεταφορᾶς τῶν ἀθλητῶν, οἱ ἀποδύονται τὴν ἔξωθεν στολὴν, ἵνα εὐτόνως χερεύωσιν. This throwing off the upper robe does not appear to have been a mere metaphor, but a real act, and which was not unaccompanied with some risk.

ἡμεῖς δὲ τέως τάδε τὰ σκεύη παραδόντες
τοῖς ἀκολούθοις δῶμεν σώζειν, ὡς εἰώθασι μάλιστα
περὶ τὰς σκηνὰς πλεῖστοι κλέπται κυπτάζειν καὶ κακοποιεῖν.
ἀλλὰ φυλάττετε ταῦτ' ἀνδρείως. Pac. 729—732.

Ib. ἀναπαίστοις. Eq. 503. ὑμεῖς δ' ἡμῶν πρόσχετε τὸν νοῦν | τοῖς ἀναπαίστοις. Av. 684. ἄρχου τῶν ἀναπαίστων. Pac. 735. παραβὰς ἐν τοῖς ἀναπαίστοις. Originally, this kind of address was composed in pure anapæsts, without any mixture of spondees or dactyls.

572. ἐξ οὗ, *from the time that.* So Lys. 108, 759, 866. Av. 1515. Eq. 4, 644. Il. Hom. A. 6. Θ. 295.

Ib. ἐξ οὗ γε χοροῖσιν ἐφέστηκεν. The cæsura is neglected by having a syllable over after the first dipodia. Reisig (170.) furnishes similar examples from the Clouds: 322, 358, 370, 375, 398, 962.

ὥστ' εἴ πως ἔστιν | ἰδεῖν αὐτάς :
χαῖρ', ὦ πρεσβῦτα | παλαιογενές :
φέρε ποῦ γὰρ πώποτ' | ἄνευ Νεφελῶν :
αὗται βροντῶσι | κυλινδόμεναι.
καὶ πῶς, ὦ μῶρε | σὺ καὶ Κρονίων :
ὅτ' ἐγὼ τὰ δίκαια | λέγων ἤνθουν.

Add Ecc. 597, 639, 647, 664, 682. Av. 468, 488, 493, 566, 575.

addressing the audience, more particularly Euripides in his Danaides and other pieces. tom. II. p. 161. (note.)

οὔπω παρέβη πρὸς τὸ θέατρον λέξων ὡς δεξιός ἐστι·
διαβαλλόμενος δ' ὑπὸ τῶν ἐχθρῶν ἐν Ἀθηναίοις ταχυ-
    βούλοις,
ὡς κωμῳδεῖ τὴν πόλιν ἡμῶν, καὶ τὸν δῆμον καθυβρίζει,
ἀποκρίνεσθαι δεῖται νυνὶ πρὸς Ἀθηναίους μεταβούλους.

Vesp. 660, 706, 716, 1043, 1047. Equit. 763, 774, 781, 812. Lys. 490, 510, 530, 578. Thes. 795, 799, 811. Ran. 1028, 1052, 1056, 1067. Plut. 570, 584. See also Herman de Metr. 399.

Ib. χοροῖσιν ἐφέστηκεν. Vesp. 955. πολλοῖς προβατίοις ἐφεστάναι.

Ib. ὁ διδάσκαλος. As the poet *taught* the actors their parts *by word of mouth*, he is often called in these plays διδάσκαλος or κωμῳδοδιδάσκαλος. See Ran. 1055. Pac. 737, 738. Eq. 507, 516.

> Ἦρχεν Ἀδείμαντος μὲν Ἀθηναίοις, ὅτ' ἐνίκα
>   Ἀντιοχὶς φυλὴ δαιδαλέον τρίποδα·
> Ξεινοφίλου δέ τις υἱὸς Ἀριστείδης ἐχορήγει
>   πεντήκοντ' ἀνδρῶν καλὰ μαθόντι χορῷ.
> ἀμφὶ διδασκαλίᾳ δὲ Σιμωνίδῃ ἕσπετο κῦδος
>   ὀγδωκονταέτει παιδὶ Λεωπρεπέος.
>
> Simonides ap. Poet. Min. Gaisf. V. 1. p. 377.

573. παρέβη.

> εἰ μέν τις ἀνὴρ τῶν ἀρχαίων κωμῳδοδιδάσκαλος ἡμᾶς
> ἠνάγκαζεν λέξοντας ἔπη πρὸς τὸ θέατρον παραβῆναι. Eq. 507.
>
> χρῆν μὲν τύπτειν τοὺς ῥαβδούχους, εἴ τις κωμῳδοποιητὴς
> αὑτὸν ἐπῄνει πρὸς τὸ θέατρον παραβὰς ἐν τοῖς ἀναπαίστοις.
> Pac. 734.
>
> ἡμεῖς τοίνυν ἡμᾶς αὐτὰς εὖ λέξωμεν παραβᾶσαι. Thes. 785.

Ib. δεξιός. Vesp. 1265. πολλάκις δὴ 'δοξ' ἐμαυτῷ δεξιὸς πεφυκέναι | καὶ σκαιὸς οὐδεπώποτε. Ib. 1175. ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν. Nub. 834. καὶ μηδὲν εἴπῃς φλαῦρον ἄνδρας δεξιοὺς | καὶ νοῦν ἔχοντας.

575. κωμῳδεῖ τὴν πόλιν. Pac. 751. οὐκ ἰδιώτας ἀνθρωπίσκους κωμῳδῶν. Lysias, 170, 3. ἐμὲ κωμῳδεῖν βουλόμενος. Alciph. lib. II. ep. 2. διακωμῳδεῖ σε Τιμοκράτης.

Ib. καθυβρίζει. Eq. 722. οὐκ, ὠγάθ', ἐν βουλῇ με δόξεις καθυβρίσαι. Soph. Aj. 153.

576. ἀποκρίνεσθαι, *to apologize, to make a defence*. Vesp. 951. χαλεπὸν μὲν, ὦνδρες, ἐστὶ διαβεβλημένου | ὑπεραποκρίνεσθαι κυνός. Thes. 184. ἐὰν γὰρ . . . ὑπεραποκρίνῃ μου, σαφῶς σώσεις ἐμέ. Eupolis: ὡς ὑμῖν πάντως ἐγὼ | ἀποκρινοῦμαι πρὸς τὰ κατηγορούμενα. Harpocr. in v. Ἀπόκρισις.

Ib. ταχυβούλους, μεταβούλους. The best interpretation of these words will be found in the writings of Aristophanes himself. Thus Nub. 587, it is said: φασὶ γὰρ δυσβουλίαν | τῇδε τῇ πόλει προσεῖναι· ταῦτα μέντοι τοὺς θεοὺς, | ἅττ' ἂν ὑμεῖς ἐξαμάρτητ', ἐπὶ τὸ βέλτιον τρέπειν. So also in Ecc. 473. λόγος γέ τοί τις ἔστι τῶν γεραιτέρων, | ἀνόηθ' ὅσ' ἂν καὶ μῶρα βουλευσώμεθα, | ἅπαντ' ἐπὶ τὸ βέλτιον ἡμῖν ξυμφέρειν. To Minerva more particularly was it ascribed, that the δεύτεραι φροντίδες of this

φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιος ὑμῖν ὁ ποιητὴς,
παύσας ὑμᾶς ξενικοῖσι λόγοις μὴ λίαν ἐξαπατᾶσθαι,
μήθ' ἥδεσθαι θωπευομένους, μήτ' εἶναι χαυνοπολίτας.
πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ πρέσβεις ἐξαπατῶντες
πρῶτον μὲν "ἰοστεφάνους" ἐκάλουν· κἀπειδὴ τοῦτό τις εἴποι,

hasty people were somewhat wiser than their first thoughts, and that their general undertakings had a happier issue than their rashness deserved. Thus Solon in one of his noble fragments:

Ἡμετέρη δὲ πόλις κατὰ μὲν Διὸς οὔ ποτ' ὀλεῖται
αἶσαν, καὶ μακάρων θεῶν φρένας ἀθανάτων.
τοίη γὰρ μεγάθυμος ἐπίσκοπος ὀβριμοπάτρη
Παλλὰς Ἀθηναίη χεῖρας ὕπερθεν ἔχει.
αὐτοὶ δὲ φθείρειν μεγάλην πόλιν ἀφραδίῃσιν
ἀστοὶ βούλονται— Poet. Min. Græc. I. 337.

577. *πολλῶν ἀγαθῶν ἄξιος ὑμῖν*, i. e. *from you*. Pac. 918. *πολλῶν . . . ὑμῖν ἄξιος Τρυγαῖος*. Pl. 877. *πολλοῦ γ' ἄξιος | ἅπασι τοῖς Ἕλλησιν*. Eurip. Alcest. 445. *ἀξία δέ μοι | τιμῆς*. (where see Monk's note.) Xenoph. Mem. II. *ἄξιος θανάτου τῇ πόλει*. Lysias, 122, 4. *οὐ τούτων ἀξίους γε ὄντας τῇ πόλει*. Lucian, VII. p. 73. *καὶ ἀντὶ ἀνδραπόδου κόσμιον ἄνδρα καὶ σώφρονα, καὶ πολλοῦ ἄξιον τοῖς Ἕλλησιν ἀπέδειξα*.

578. *παύσας—ἐξαπατᾶσθαι*. Il. Λ. 442. *ἤτοι μέν ῥ' ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι*.

Ib. *λίαν*. Brunck observes that this word occurs nowhere in the Attic poets with the last syllable short. The first is contracted or lengthened at pleasure.

579. *θωπευομένους*. Eq. 1116. Pac. 389.

Ib. *χαυνοπολίτας*, (*χαῦνος, πολίτης*), a citizen, who allows himself to be talked over, puffed up, and led by windy words.

ὑμέων δ' εἷς μὲν ἕκαστος ἀλώπεκος ἴχνεσι βαίνει,
σύμπασιν δ' ὑμῖν χαῦνος ἔνεστι νόος.
εἰς γὰρ γλῶσσαν ὁρᾶτε καὶ εἰς ἔπη αἱμύλου ἀνδρός·
εἰς ἔργον δ' οὐδὲν γιγνόμενον βλέπετε.
Solon. Vit. ap. Plut. 30.
χαῦνα μὲν τότ' ἐφράσαντο, νῦν δ' ἐμοὶ χολούμενοι
λοξὸν ὀφθαλμοῖς ὁρῶσι πάντες ὥστε δήϊον. Id. 16.

See also Toup's Notes on Longinus, p. 280. Markland's Supplices, v. 412. and Poet. Min. p. 340.

580. The old reading of this verse was, *πρότερον δ' ὑμᾶς οἱ πρέσβεις ἀπό*. The cæsura thus falling upon a preposition, the above emendation was proposed by Bentley, and has since been adopted by succeeding editors.

581. *πρῶτον μὲν ἰοστεφάνους ἐκάλουν*. This verse affords an opportunity of noticing another class of neglected cæsura, where half of the second dipodia is included in the first. Reisig compares Nub. vv. 274, 314, 316, 336, 346, 371, 380, 967, 972.

εὐθὺς διὰ τοὺς "στεφάνους" ἐπ' ἄκρων τῶν πυγιδίων ἐκάθησθε.
εἰ δέ τις ὑμᾶς ὑποθωπεύσας, "λιπαρὰς" καλέσειεν Ἀθήνας,
ηὕρετο πᾶν ἂν διὰ τὰς "λιπαρὰς," ἀφύων τιμὴν περιάψας.

ὑπακούσατε δεξάμεναι | θυσίαν :
πρὸς τοῦ Διὸς ἀντιβολῶ σε, | φράσον :
ἥκιστ', ἀλλ' οὐράνιαι | Νεφέλαι :
πλοκάμους θ' ἑκατογκεφάλα | Τυφῶ :
ἤδη ποτ' ἀναβλέψας | εἶδες :
καίτοι χρῆν αἰθρίας | ὕειν :
ἥκιστ', ἀλλ' αἰθέριος | δῖνος :
ἢ Παλλάδα περσέπολιν | δεινάν :
ἐπετρίβετο τυπτόμενος | πολλάς :

Add Eccl. 616, 646. Av. 687, 696. Vesp. 357, 381, 564, 571, 573, 579, 587, 611, 652, 680, 712, 728. Equit. 516, 530, 1321, 1323, 1325. Pac. 743. Lys. 491, 517, 519, 554, 577. Ran. 1033, 1048, 1061. Pl. 519.

Ib. ἰοστεφάνους, *men of the violet-chaplets.* Eq. 1323, 1329. This compound epithet had been applied to Athens in one of those magnificent poems, which cities as well as individuals seem to have considered as the surest means of present distinction, and the most certain passport to future fame. Αἱ λιπαραὶ καὶ ἰοστέφανοι Ἀθῆναι. Pind. Fragm. Dithyr. X. The graceful practice of twisting chaplets around the head among the ancients is too well known to need illustration; and in Athenian chaplets no flower bore a more frequent part than that beautiful one, which formed so common an ornament in their parterres and gardens. Pac. 577.

582. ἐπ' ἄκρων τῶν πυγιδίων ἐκάθησθε. SCHOL. οἱ ἐπαίνων εἰς ἑαυτοὺς γινομένων ἀκούοντες, εἰώθασι τὴν πυγὴν τῆς καθέδρας ἐξαίρειν. Translate: *you could hardly keep your seats.* Euripid. Electr. 845. ὄνυχας ἐπ' ἄκρους στάς. Ion. 1180. ἐν δ' ἄκροισι βὰς ποσί. Cycl. 159. ὥστ' εἰς ἄκρους γε τοὺς ὄνυχας ἀφίκετο. Soph. Ajax, 1229. ἢ που τραφεὶς ἂν μητρὸς εὐγενοῦς ἄπο | ὑψήλ' ἐκόμπεις, κἀπ' ἄκρων ὡδοιπόρεις.

583. ὑποθωπεύσας. Vesp. 610. καὶ τὸ γύναιόν μ' ὑποθωπεῦσαν. Herodot. I. 30. οὐδὲν ὑποθωπεύσας.

Ib. λιπαρὰς, *bright, splendid.* The allusion is again to the complimentary strains of the Theban poet. Nem. IV. 29. λιπαρᾶν | ... ἀπ' Ἀθανᾶν. Isth. II. 30. ταῖς λιπαραῖς ἐν Ἀθάναις. Fr. Dithyramb. X. λιπαραὶ καὶ ἀοίδιμοι κλειναὶ Ἀθᾶναι. In this latter sense our poet himself occasionally uses the word. Nub. 299. ἔλθωμεν λιπαρὰν χθόνα Παλλάδος. Eq. 1329. Fragm. (Dind. 137.) ὦ πόλι φίλη Κέκροπος, αὐτοφυὲς Ἀττικὴ, | χαῖρε λιπαρὸν δάπεδον, οὖθαρ ἀγαθῆς χθονός. To the examples from Euripides and other authors, given in Monk's Alcestis, p. 56. add Theognis, 941. Æschin. Epist. 668, 7, and a celebrated prophecy of Bacis. (Herodot. VIII. 77.)

584. ηὕρετο πᾶν ἂν, *was accustomed to obtain.* This formula, common enough with an imperfect tense, occurs with a first and *second aorist* in Lysistr.

ταῦτα ποιήσας πολλῶν ἀγαθῶν αἴτιος ὑμῖν γεγένηται,
καὶ τοὺς δήμους ἐν ταῖς πόλεσιν δείξας, ὡς δημοκρατοῦνται.
τοιγάρτοι νῦν ἐκ τῶν πόλεων τὸν φόρον ὑμῖν ἀπάγοντες

καὶ πολλάκις ἔνδον ἂν οὖσαι
ἠκούσαμεν ἄν τι κακῶς ὑμᾶς βουλευσαμένους μέγα πρᾶγμα·
εἶτ' ἀλγοῦσαι τἄνδοθεν ὑμᾶς ἐπανήρομεθ' ἂν γελάσασαι. 510—12.

That the active verb *εὑρεῖν* bears the sense of *obtaining*, as well as the middle verb, see Mus. Crit. I. 210.

Ib. *διὰ τὰς λιπαρὰς*, *on account of the epithet* *λιπαράς*.

Ib. *ἀφυῶν τιμὴν περιάψας*. To understand this expression, we must refer once more to the epithet *λιπαραί*. Unfortunately this word bore two meanings; its better sense implying *brightness* and *splendour*, its worse betokening *fatness* and *grease*. It suited the satirical object of the poet to make the present application in its worse bearing. Whatever mortification, however, the poet's audience might receive from this application of the sense, they would have to share in common with many other places: the word being a frequent epithet in the Pindaric writings. Thus we find *λιπαρὰ Μαραθών*. Olymp. XIII. 157. *λιπαρᾶς . . Ὀρχομένου*. XIV. 3. *λιπαρᾶν . . Θηβᾶν*. Pyth. II. 6. *ἐν Νάξῳ λιπαρᾷ*. IV. 157. *λιπαρὰν Αἴγυπτον*. Fr. Dithyr. IX.

Ib. *τιμὴν περιάψας*. Pl. 590. *πολὺ τῆς πενίας πρᾶγμ' αἴσχιον ζητεῖς αὐτῷ περιάψαι*. Plat. Apol. Soc. 35, a. *αἰσχύνην τῇ πόλει περιάψας*. Euthyd. 272, c. *μὴ αὐτὸς ὄνειδος τοῖν ξένοιν περιάψω*. 7 Epist. 334, 6. *αἰσχύνην οὗτοι περιῆψαν τῇ πόλει*. 6 Rep. 495, c. *ὀνείδη περιῆψαν*. Lysias, 164, 1. *ὀνείδη καὶ ἐμαυτῷ καὶ ἐκείνοις περιάψω*. Dem. 1401, 9. *αἰσχύνην μᾶλλον ἢ τιμὴν περιάπτοντα τούτοις περὶ ὧν ἐστὶ γεγραμμένα*. Joseph. Antiqu. Jud. XII. c. 5. §. . *ταῖς ὁμοίαις αἰτίαις (ἡμᾶς) περιάπτουσιν*. Id. de Bello Judaico, IV. c. 4. §. 4. *καὶ τὸ τῆς δυναστείας ὄνομα τοῖς ὑφ' ὑμῶν τυραννουμένοις περιάπτετε*.

586. Brunck translates: *tum etiam ostendit sociarum civitatum incolas, ut populari regantur imperio:* and Voss, as usual, follows him. But is this consistent either with the text or context? Does not the whole of the latter imply that the poet is on his defence for some former liberties, which he had taken with the Sovereign People, liberties which he is so far from extenuating, that he abides by, and justifies them? Referring to the deceptions which were played on the popular ear in the assembly by foreign ambassadors, he asserts that these tricks had been stopped by the biting satire of his two former comedies; and for having done this, he proceeds to declare that he has been the author of great benefits to his country, "even though he has shewn in the presence of the tributary states, in what manner popular governments are conducted (*δῆμοι δημοκρατοῦνται*)," i. e. how easily they are made the dupes of their own vanity, and the arts of designing men. It now remains to justify by details the propriety of this [f] interpretation.

[f] Though the above appears to myself a correct interpretation, I must not disguise, that two learned correspondents, well qualified to give an opinion on the subject, see the matter in a different light. Their joint view of the passage is as

ἥξουσιν, ἰδεῖν ἐπιθυμοῦντες τὸν ποιητὴν τὸν ἄριστον,

Ib. *καὶ*, *even*. Il. Λ. 625. Andoc. 34, 16. Lucian. III. Free as was the old comic stage in Athens, it was not absolutely "a charter'd libertine." To attack the people in their collective capacity was, as we have already seen, to be guilty of a libel; and the guilt was of course aggravated, when the offence took place at the great spring festival, when strangers as well as natives were present at the dramatic representations. Aristophanes, it is evident from several passages in this play, had been considered guilty of both these offences: hence the qualifying sense of *καὶ*, even with all deference to his moral courage, seems here to be necessary.

Ib. *δήμους*. The three leading governments of antiquity were democracy, oligarchy, and tyranny: in Pindaric language, Pyth. II. 159. *παρὰ τυραννίδι, χὠπόταν ὁ | λαβρὸς στρατὸς, χὤταν πόλιν οἱ σοφοὶ | τηρέωντι.* Such cities as followed in the train of either of these, or had some mixed government of their own, I apprehend were called *πόλεις*. Lysias, 125, 39. *καὶ τὸν ἄνδρα οὐ δῆμος, οὐκ ὀλιγαρχία, οὐ τύραννος, οὐ πόλις ἐθέλει δέξασθαι διὰ τέλους.*

Ib. *ἐν ταῖς πόλεσι*. Compare the verse which follows with vv. 447—451, for the word *πόλεις*: for the sense of the preposition compare vv. 443, 574. and add Plat. Alcib. I. 105, d. *ἐν τῇ πόλει* (int. *coram, inter, apud cives* Ast.) *ἐνδείξασθαι*. Arist. Pl. 1061. *πλυνόν με ποιῶν ἐν τοσούτοις ἄνδρασιν.* Nub. 891. *πολὺ γὰρ μᾶλλόν σ' | ἐν τοῖς πολλοῖσι λέγων ἀπολῶ.*

Ib. *τοὺς δήμους—δείξας*. A well-known Attic form, where the substantive serves as an accusative to one verb, which might more properly be made the nominative to another.

Ib. *δῆμοι δημοκρατοῦνται*. Another Attic formula, which has already been explained. The word deserves notice in a passage of the orator Lysias, where, speaking of his family, who had originally settled in Athens, as metics, he observes: *ἀλλ' οὕτως ᾠκοῦμεν δημοκρατούμενοι, ὥστε μήτε εἰς τοὺς ἄλλους ἐξαμαρτάνειν μήτε ὑπὸ τῶν ἄλλων ἀδικεῖσθαι.* 120, 29.

587, 8. The delight with which the members of the subject-states must have seen their imperious masters held up to ridicule, and their astonishment at the boldness of the poet who ventured to do it, will be better understood and appreciated by the following quotation from Isocrates. Whether this gratuitous insult, by which, as the rhetorician observes, his countrymen studiously sought, as it were, how they might make themselves most abhorred, was practised at the Dionysiac festivals in the time of Aristophanes, is not clear.

follows: "The meaning of the two verses (639-40.) appears to be special, and not general. 'Aristophanes has been of great service to you, (he says, in allusion to his former play, the Babylonians,) by exposing these flatteries, and by shewing how the democracies are administered (or how the people are governed) in the several subject states of Athens.' There is no particular stress on *democracy:* it so happened that the governments were all democratical, and therefore he uses the term *δημοκρατοῦνται*; but the attention is not particularly called to the form of government. Doubtless the matter of which Aristophanes complained was of a wholly different nature from the form of the constitution, which in subject cities of Athens would as a matter of course be democratical, as that in the subject cities of Sparta was equally as a matter of course oligarchical."

ὅστις γ' εἰπεῖν παρεκινδύνευσ' ἐν Ἀθηναίοις τὰ δίκαια.
οὕτω δ' αὐτοῦ περὶ τῆς τόλμης ἤδη πόρρω κλέος ἥκει,
ὅτε καὶ Βασιλεὺς, Λακεδαιμονίων τὴν πρεσβείαν βασα-
νίζων,

Οὕτω γὰρ ἀκριβῶς εὕρισκον ἐξ ὧν ἄνθρωποι μάλιστ' ἂν μισηθεῖεν, ὥστ' ἐψηφίσαντο, τὸ περιγιγνόμενον ἐκ τῶν φόρων ἀργύριον, διελόντες κατὰ τάλαντον, εἰς τὴν ὀρχήστραν τοῖς Διονυσίοις εἰσφέρειν, ἐπειδὰν πλῆρες ᾖ τὸ θέατρον· καὶ τοῦτ' ἐποίουν, καὶ παρεισῆγον τοὺς παῖδας τῶν ἐν τῷ πολέμῳ τετελευτηκότων, ἀμφοτέροις ἐπιδεικνύντες, τοῖς μὲν συμμάχοις τὰς τιμὰς τῆς οὐσίας αὐτῶν ὑπὸ μισθωτῶν εἰσφερομένας, τοῖς δ' ἄλλοις Ἕλλησι τὸ πλῆθος τῶν ὀρφανῶν καὶ τὰς συμφορὰς τὰς διὰ τὴν πλεονεξίαν ταύτην γιγνομένας. καὶ ταῦτα δρῶντες αὐτοί τε τὴν πόλιν εὐδαιμόνιζον, καὶ πολλοὶ τῶν νοῦν οὐκ ἐχόντων ἐμακάριζον αὐτὴν, τῶν μὲν συμβήσεσθαι διὰ ταῦτα μελλόντων οὐδεμίαν ποιούμενοι πρόνοιαν, τὸν δὲ πλοῦτον θαυμάζοντες καὶ ζηλοῦντες, ὃς ἀδίκως εἰς τὴν πόλιν εἰσελθὼν καὶ τὸν δικαίως ὑπάρξαντα διὰ ταχέων ἤμελλε προσαπολεῖν. Isoc. 175, b, c, d.

589. The old reading (by which Bekker and Schutz still abide) was *ὅστις παρεκινδύνευσεν Ἀθηναίοις*. To preserve the cæsura, Porson emended the line as it stands in the present text. Dindorf reads *ὅστις παρεκινδύνευσ' εἰπεῖν*.

Ib. *παρεκινδύνευσ'*. Vesp. 6. *σὺ δ' οὖν παρακινδύνευ'*. Eq. 1054. *τοῦτό γέ τοι Παφλαγὼν παρεκινδύνευσε μεθυσθείς*.

590. *οὕτω δ' αὐτοῦ*. So vulg. Bek. Schutz. Dind. *οὕτως αὐτοῦ* with a different punctuation, Elmsley. The connexion is more easily understood, than explicable, whichever way we take it.

Ib. *κλέος*. In a very elegant piece of criticism in the Museum Crit. II. 243. it is observed by the writer, that he is not aware of this word occurring in the plural excepting Il. I. 189, and Odyss. Θ. 73. We beg to add that it is also to be found in Hesiod's Theogonia, and in a passage, which certainly does not impugn the critic's ingenious theory. Among other noble descriptions of a bard it is there observed,

> εἰ γάρ τις πένθος ἔχων νευκηδεῖ θυμῷ
> ἅζηται κραδίην ἀκαχήμενος, αὐτὰρ ἀοιδὸς
> Μουσάων θεράπων κλεῖα προτέρων ἀνθρώπων
> ὑμνήσῃ, μάκαράς τε θεοὺς οἳ Ὄλυμπον ἔχουσιν,
> αἶψ' ὅγε δυσφρονέων ἐπιλήθεται, οὐδέ τι κηδέων
> μέμνηται· ταχέως δὲ παρέτραπε δῶρα θεάων.
>
> Theogon. 98—103.

It is also found in the opening verse of the Argonautics of Apollonius, *Ἀρχόμενος σέο, Φοῖβε, παλαιγενέων κλέα φωτῶν | μνήσομαι.*

591. *Βασιλεὺς*, *King*, i. e. *the Great King*. The word, which at first sight appears one of comic or democratic familiarity, occurs in the same form, Dem. 1185, 20. *παρὰ βασιλέως οἴκαδε ἀφικνεῖσθαι*. 169, 4. *τῶν βασιλέως ἄξια χρημάτων ἐστί*. Isocrates, 254, a, b. 350, c. *ἔτι δὲ χρημάτων ὑμῖν μὲν οὐκ ὄντων, ἐκείνοις* (Lacedæmoniis, scil.) *δὲ βασιλέως παρέχοντος*.

Ib. *βασανίζειν*, properly, *to put to the proving-stone*, *βάσανος*, and *rub it thereon:* hence, *to search into*, to investigate, to inquire ac-

ἠρώτησεν πρῶτα μὲν αὐτοὺς, πότεροι ταῖς ναυσὶ κρατοῦσιν·
εἶτα δὲ τοῦτον τὸν ποιητὴν, ποτέρους εἴποι κακὰ πολλά·
τούτους γὰρ ἔφη τοὺς ἀνθρώπους πολὺ βελτίους γεγε-
νῆσθαι, 594
καὶ τῷ πολέμῳ πολὺ νικήσειν, τοῦτον ξύμβουλον ἔχοντας.
διὰ ταῦθ' ὑμᾶς Λακεδαιμόνιοι τὴν εἰρήνην προκαλοῦνται,
καὶ τὴν Αἴγιναν ἀπαιτοῦσιν· καὶ τῆς νήσου μὲν ἐκείνης
οὐ φροντίζουσ', ἀλλ' ἵνα τοῦτον τὸν ποιητὴν ἀφέλωνται.

curately. In what manner the Greeks gained a knowledge of the most secret proceedings of the Persian court, see Mitford, II. 190.

592. The naïveté of this question must not a little have amused the audience. It is somewhat as if the present Shah had inquired of sir Harford Jones Brydges, which river in England had the greatest number of vessels upon it; the Thames, the Isis, or the Cam.

592, 3. In the first of these verses, the latter sentence seems to stand in the place of a second accusative as Lys. 493. τοῦτό μ' ἐρωτᾷς; Nub. 641. οὐ τοῦτ' ἐρωτῶ σ'. In the second verse it assumes the form of that well-known Atticism, when an accusative is put in the first sentence which might serve as a nominative for the verb in the second.

594. This is another piece of pleasantry, under which, however, lies a vein of deep seriousness. The production of two or three dramas (whatever their merit) did not perhaps entitle Aristophanes to use this high language; but there are tongues,

in which the graceful name
Of poet and of prophet is the same;

and it was in the proud consciousness of what he *could* do, and what he *would* do, and what he *did* do, that the dramatist must be supposed to be speaking.

596. ὑμᾶς—εἰρήνην προκαλοῦνται, *propose peace to you*. Plat. Euthyphr. 5, a. πρὸ τῆς γραφῆς τῆς πρὸς Μέλιτον αὐτὰ ταῦτα προκαλεῖσθαι αὐτόν. Xenoph. Cyrop. I. 4, 4. οὐχ ἃ κρείσσων ἤδη ἦν, ταῦτα προὐκαλεῖτο τοὺς ξυνόντας. Compare Eq. 794. Thucyd. II. 72. V. 37.

597. Λακεδαιμονίων δὲ ἐπὶ μὲν τῆς πρώτης πρεσβείας τοιαῦτα ἐπέταξάν τε καὶ ἀντεκελεύσθησαν περὶ τῶν ἐναγῶν τῆς ἐλάσεως· ὕστερον δὲ φοιτῶντες παρ' Ἀθηναίους Ποτιδαίας τε ἀπανίστασθαι ἐκέλευον καὶ Αἴγιναν αὐτόνομον ἀφιέναι. Thucyd. I. 139.

598. τοῦτον τὸν ποιητήν. Dindorf, Boeckh, (II. 175.) and Wachsmuth (II. 41.) agree in opinion, that Aristophanes himself and not Callistratus is to be here understood. That the latter, however, was a cleruchus of Ægina, i. e. had had a portion of the conquered land allotted him, as well as Aristophanes, see C. Müller's Æginetics, p. 184.

Ib. ἀφέλωνται. This verb, with a second accusative rather implied than expressed, occurs also in Ran. 585. ἀλλ' ἤν σε τοῦ λοιποῦ

ἀλλ' ὑμεῖς τοι μήποτ' ἀφῆθ'· ὡς κωμῳδήσει τὰ δίκαια·
φησὶν δ' ὑμᾶς πολλὰ διδάξειν ἀγάθ', ὥστ' εὐδαίμονας εἶναι,
οὐ θωπεύων, οὐδ' ὑποτείνων μισθοὺς, οὐδ' ἐξαπατύλλων,
οὐδὲ πανουργῶν, οὐδὲ κατάρδων, ἀλλὰ τὰ βέλτιστα διδάσκων.

ποτ' ἀφέλωμαι χρόνου. Vesp. 1379. *τί μέλλεις δρᾶν; ἄγειν ταύτην λαβὼν | ἀφελόμενός σε.* So also Dem. 100, 4. *ἐστὲ γὰρ ὑμεῖς οὐκ αὐτοὶ πλεονεκτῆσαι καὶ κατασχεῖν ἀρχὴν εὖ πεφυκότες, ἀλλ' ἕτερον λαβεῖν κωλῦσαι καὶ ἔχοντ' ἀφελέσθαι δεινοί.*

599. *ἀλλ' ὑμεῖς τοι | μή ποτ' ἀφῆσθ'· ὡς.* | For verses of this kind, certainly not the most elegant, see Herm. de Metr. 401, 2.

Ib. *ὡς κωμηδήσει τὰ δίκαια.* Kidd compares Œd. Col. 1725. *ὡς τί ῥέξομεν.* Eur. Alcest. 74. *στείχω δ' ἐπ' αὐτὴν, ὡς κατάρξομαι ξίφει.* Xen. K. Π. VII. II. 25. *δοκεῖς ἔτι ἀληθεύσειν τὸν Ἀπόλλω, ὡς εὐδαίμων ἔσομαι γιγνώσκων ἐμαυτόν;*

Ib. *κωμῳδήσει τὰ δίκαια.* Various methods have been offered for meeting the difficulties of this passage by Brunck, Elmsley, and Hermann: but the easiest explanation appears to me that proposed by Hotibius: *κωμῳδήσει, he will ridicule, τὰ δίκαια, the things which deserve to be ridiculed.* If it be objected, as I think it may, that *κωμῳδεῖν* is followed rather by an acc. of *person*, than an acc. of *thing* (supr. v. 575); perhaps the following substitute might be admitted: *κωμῳδήσει, he will play his part as a comic writer*, (Lucian. III. 145. *Μένιππον ἀναπείσας . . . συγκωμῳδεῖν αὐτῷ.* also 155.) *τὰ δίκαια honorably and justly.* That *τὰ δίκαια* is thus used adverbially in the Greek writings, take the following instances: Lysias, 102, 40. *βοηθῆσαι Καλλίᾳ τὰ δίκαια.* 894, 5. *ὑμῶν δέομαι . . . βοηθεῖν αὐτοῖς τὰ δίκαια.* Dem. 406, 24. *βουλομένου γὰρ ἐμοῦ τὰ δίκαια, ὥσπερ ἐπρέσβευσα δὶς, οὕτω καὶ λόγον ὑμῖν δοῦναι δὶς, προσελθὼν Αἰσχίνης οὑτοσὶ κ. τ. λ.* In the following passage the sense of *τὰ δίκαια* is not so clear; but the whole passage deserves consideration. *ἐχρῆν δὲ, ὦ ἄνδρες Ἀθηναῖοι, τουναντίον ἢ νῦν ἅπαντας τοὺς πολιτευομένους ἐν μὲν ταῖς ἐκκλησίαις πράους καὶ φιλανθρώπους ὑμᾶς ἐθίζειν εἶναι· πρὸς γὰρ ὑμᾶς αὐτοὺς καὶ τοὺς συμμάχους ἐν ταύταις ἐστὶ τὰ δίκαια· ἐν δὲ ταῖς παρασκευαῖς ταῖς τοῦ πολέμου φοβεροὺς καὶ χαλεποὺς ἐπιδεικνύναι· πρὸς γὰρ τοὺς ἐχθροὺς καὶ τοὺς ἀντιπάλους ἐν ἐκείναις ἔσθ' ὁ ἀγών.* Dem. 98, 3. For the high part, which an ancient comedian had to play, see Lucian, VII. 180.

601. *ὑποτείνων μισθούς.* Isoc. 159, e. *οἱ δ' οὐδὲν τοιοῦτον ὑποτείνουσιν, ἀλλ' ὡς ἡσυχίαν ἔχειν δεῖ.* This word sometimes occurs elliptically without any accusative. Herodot. VII. 158. *ὑποτείνοντός τε τὰ ἐμπόρια συνελευθεροῦν.* Thucyd. VIII. 48. *καὶ ὑποτείνοντος αὐτοῦ Τισσαφέρνην μὲν πρῶτον, ἔπειτα δὲ καὶ βασιλέα φίλον ποιήσειν.* Eurip. Orest. 905. *ὑπὸ δ' ἔτεινε Τυνδάρεως λόγους τῷ σφῷ κατακτείνοντι τοιούτους λέγειν.*

Ib. *ἐξαπατύλλων.* Eq. 1143. *τοὺς οἰομένους φρονεῖν | κἄμ' ἐξαπατύλλειν.*

602. *κατάρδων.* Schol. *οὐ καταβρέχων ὑμᾶς τοῖς ἐπαίνοις ὡς φυτά.* Schneid. the same as *καταρδεύω.* Metaph. *εὐφραίνω.* comp. Pind. Isth. 6, 94.

πρὸς ταῦτα Κλέων καὶ παλαμάσθω,
καὶ πᾶν ἐπ' ἐμοὶ τεκταινέσθω.
τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον
ξύμμαχον ἔσται· κοὐ μήποθ' ἁλῶ

603. The dimeter anapæsts which follow, were termed a *μακρὸν*, and the actor was expected to pronounce them in a breath. The present *μακρὸν* appears to have been in a great degree a parody on some verses of Euripides. See Suidas in v. *Ἀλωτὸν* and *παλαμᾶσθαι*.

Ib. *πρὸς ταῦτα*, *wherefore*. Nub. 990, 1433. Vesp. 927, 1386. Eccl. 486, 851, 1140. Eq. 760. Pac. 416, 765.

Ib. *παλαμᾶσθαι*, prop. *to handle*. Xen. Cyrop. IV. 3, 17. *ταῖς χερσὶ παλαμᾶσθαι τὸ δέον*: hence metaph. *to contrive*. Pac. 94. *τόλμημα νέον παλαμησάμενος*.

604. For numerous examples of *πᾶν*, *quodlibet*, and *τὸ πᾶν*, *omne*, see Kidd's Dawes, p. 476.

Ib. *τεκταινέσθω*. Lysist. 674. *ἀλλὰ καὶ ναῦς τεκτανοῦνται*. Metaph. Eq. 462. *ταυτὰ μὰ τὴν Δήμητρά μ' οὐκ ἐλάνθανεν | τεκταινόμενα τὰ πράγματ'*. Il. K. 19. *εἴ τινά οἱ σὺν μῆτιν ἀμύμονα τεκτήναιτο*. Od. Ξ. 131. *αἶψά κε καὶ σὺ, γεραιὲ, ἔπος παρατεκτήναιο*.

605. *τὸ γὰρ εὖ μετ' ἐμοῦ, κ. τ. λ.* Herodot. VII. 239. *τὸ οἰκὸς ἐμοὶ συμμάχεται*, and in Antiph. 134, 24. *καίτοι τὸ εἰκὸς σύμμαχόν μοι ἐστίν*. Lysias, 924. *καὶ ἐλπίζοντας ἐπὶ* (Sluiterus *ἔτι*) *τὸ δίκαιον μετὰ τῶν ἀδικουμένων ἔσεσθαι*. 160, 6. *πιστεύων αὐτῷ μηδὲν ἡμαρτῆσθαι ἀλλ' ἀγωνιεῖσθαι εὖ μετὰ τοῦ δικαίου*. 191, 23. *τὸ δὲ δίκαιον ἔχοντες σύμμαχον ἐνίκων μαχόμενοι*. 191, 33. *καὶ ἠξίουν ὑπὲρ τῶν ἀσθενεστέρων μετὰ τοῦ δικαίου διαμάχεσθαι μᾶλλον ἢ τοῖς δυναμένοις χαριζόμενοι τοὺς ὑπ' ἐκείνων ἀδικουμένους ἐκδοῦναι*.

Ib. *μετ' ἐμοῦ ἔσται*. Pl. 1081. *εἶναι μετ' αὐτῆς*. Pac. 765. *πρὸς ταῦτα χρεὼν εἶναι μετ' ἐμοῦ | καὶ τοὺς ἄνδρας καὶ τοὺς παῖδας*.

606. *οὐ μήποθ' ἁλῶ*. *I will never be found*. This passage involves the second branch of that canon of Dawes, which enjoins that the words *οὐ μὴ* must be construed either with a future of the indicative or the second aorist of the subjunctive: a proposition the whole extent of which has not been admitted by learned men. See Kidd's Dawes, p. 408. Elmsley's Review of Markland's Supplices, (note to v. 1066.) Poppo's Observations on Thucydides, p. 155. Heindorf ad Phædon. §. 29. Ast. ad X. Legg. §. 11. and Stalbaum ad Phileb. §. 16. (Hence in Bekker's Plato: Phileb. 15, d. *οὔτε μὴ παύσηταί ποτε*. 10 Rep. 609, a. *οὐ γὰρ τό γε ἀγαθὸν μή ποτέ τι ἀπολέσῃ*. Epin. 985, c. *οὔποτε μὴ τολμήσῃ*.) Examples with the second aorist occur in Arist. Lys. 492. *τὸ γὰρ ἀργύριον τοῦτ' οὐκέτι μὴ καθέλωσιν* Av. 461. *τὰς σπονδὰς οὐ μὴ πρότερον παραβῶμεν*. Pac. 1302. *εὖ γὰρ οἶδ' ἐγὼ σαφῶς | ὅτι ταῦθ' ὅσ' ᾖσας ἄρτι περὶ τῆς ἀσπίδος | οὐ μὴ 'πιλάθῃ ποτ'*. Lys. 363. Examples from the tragic writers will be found in profusion in Elmsley's Œd. Tyr. p. 54. and Kidd's edition of Dawes. To those contained in Matthiæ, §. 516, b. add Plat. Phileb. 21, e. *οὐδέτερος ὁ βίος, ὦ Σώκρατες, ἔμοιγε τούτων αἱρετὸς, οὐδ' ἄλλῳ μή ποτε, ὡς ἐγῷμαι, φανῇ*. Phædr. 260, e.

περὶ τὴν πόλιν ὤν, ὥσπερ ἐκεῖνος,
δειλὸς [καὶ λακκαταπύγων.]
δεῦρο Μοῦσ' ἐλθὲ φλεγυρὰ, πυρὸς ἔχουσα μένος, ἔντονος
Ἀχαρνική.
οἷον ἐξ ἀνθράκων πρινίνων φέψαλος ἀνήλατ' ἐρεθιζόμενος
οὐρίᾳ ῥιπίδι,
ἡνίκ' ἂν ἐπανθρακίδες ὦσι παρακείμεναι,
οἱ δὲ Θασίαν ἀνακυκῶσι λιπαράμπυκα,

τοῦ δὲ λέγειν, φησὶν ὁ Λάκων, ἔτυμος τέχνη ἄνευ τοῦ ἀληθείας ἧφθαι οὔτ' ἔστιν, οὔτε μή ποθ' ὑστέρον γένηται. Legg. 942, c. τούτου γὰρ οὔτ' ἔστιν, οὔτε ποτὲ μὴ γένηται κρεῖττον. de Rep. X. 597, c. δύο δὲ τοιαῦται ἢ πλείους οὔτε ἐφυτεύθησαν ὑπὸ τοῦ θεοῦ οὔτε μὴ φύωσι.

607. περὶ τὴν πόλιν. Pl. 568. περὶ τὸν δῆμον καὶ τὴν πόλιν δίκαιοι. Thes. 306. τὴν ἀγορεύουσαν τὰ βελτιστα περὶ τὸν δῆμον τὸν Ἀθηναίων. Ran. 456. Equit. 763, 812, 831, 873, 1208.

608. δειλός. Compare Thucyd. V. 7.

609. δεῦρο Μοῦσ'—πυρὸς ἔχουσα μένος. Why a 'burning Muse, having the force of fire,' is here so earnestly invoked will be explained presently. If that explanation should prove to be correct, these choruses, which have hitherto been involved in so much obscurity, will be found to be as honourable to the poet's heart, as the playfulness of the humour, and the graphic character of the language, are to his talents. The metre is again pæonic, the prevailing measure of the drama.

Ib. φλεγυρά. Elmsley compares Cratinus ap. Athen. p. 344, f.

Ib. ἔντονος, *vehement*. Herodot. IV. 11. γνώμας—ἐντόνους. Eurip. Hippol. 117. ὑφ' ἥβης σπλάγχνον ἔντονον φέρων.

610. This is a formidable line; but it moves its length along in conformity with the latest arrangements of the metre by Dindorf and Bekker.

Ib. φέψαλος, *a spark*. Archil. Fragm. 61. πυρὸς δ' ἦν αὐτῷ φεψάλυξ. Lysist. 187. Here, *a brand*.

Ib. ἐρεθιζόμενος οὐρίᾳ ῥιπίδι, *kindled by the favouring fire-fan*.

611. ἐπανθρακίδες, *small fish, calculated for frying*; or, *fish roasted on the coals*. Vesp. 1127. ἐπανθρακίδων ἐμπλήμενος. Compare Av. 1546. Ran. 506.

612. Θασίαν, i. e. ἅλμην. Some varieties of the ἅλμη, or *pickle*, occur in the following dactylics of Cratinus, which are preserved in Athenæus, IX. p. 385, d. and which, as the learned editor of Hephæstion observes, appear to have formed part of a speech from the Cyclops to Ulysses and his companions:

ἀνθ' ὧν πάντας ἑλὼν ὑμᾶς, ἐρίηρας ἑταίρους,
φρύξας, ἑψήσας, κἀπανθρακίσας, ὀπτήσας,
εἰς ἅλμην τε καὶ ὀξάλμην, κᾆτα σκοροδάλμην

οἱ δὲ μάττωσιν, οὕτω σοβαρὸν ἐλθὲ μέλος, εὔτονον,
ἀγροικότερον,
ὡς ἐμὲ λαβοῦσα τὸν δημότην.
οἱ γέροντες οἱ παλαιοὶ μεμφόμεσθα τῇ πόλει.
οὐ γὰρ ἀξίως ἐκείνων, ὧν ἐναυμαχήσαμεν,

χλιαρὸν ἐμβάπτων, ὃς ἂν ὀπτότατός μοι ἁπάντων
ὑμῶν φαίνηται, κατατρώξομαι, ὦ στρατιῶται.

Gaisford's Hephæst. p. 272.

Ib. λιπαράμπυκα (λιπαρὸς, ἄμπυξ): literally, *with glittering frontlet*: translate, *the bright Thasian pickle*. The word ἄμπυξ was applied to the frontlet worn by horses, and also to the band or fillet worn by the ladies of antiquity over the hair. (Il. X. 468.) In his seventh Nemean ode Pindar had added the word λιπαρὸς to the substantive ἄμπυξ, applying the compound as an epithet to the goddess of [f] Memory; a union which enables the poet to renew the mirth of v. 584. Let the reader suppose a similar epithet, parodied from the lyric productions of Collins or Gray, held up to the mirth of an English theatre; and if he considers how few would be prepared to enter into it, he will have some idea of that quickness of apprehension and general knowledge of poetry, upon which Aristophanes could at all times calculate in the audience before him. It may not be amiss to add, that Theocritus (Epig. 9.) applies the epithet λιπαρὴν to the island of Thasos, in allusion to its richness and fertility. The poet Archilochus, from some personal offence, if I remember right, gives a more sarcastic description of it.

613. σοβαρόν. An epithet expressive of quick, rapid movement. Pac. 945. σοβαρὰ αὔρα. (In v. 83. of the same play, σοβαρῶς seems opposed to ἠρέμα in the preceding verse.) The order of the words in this sentence is as follows: οὕτω λαβοῦσα μέλος σοβαρὸν, εὔτονον, ἀγροικότερον, ἐλθὲ ὡς (i. e. πρὸς) ἐμὲ τὸν δημότην. (*fellow-burgher*.)

615. μεμφόμεσθα τῇ πόλει. Vesp. 1016. Nub. 576.

616. ἀξίως ἐκείνων. Ran. 391. τῆς σῆς ἑορτῆς ἀξίως παίσαντα. Th. 187. μόνος γὰρ ἂν λέξειας ἀξίως ἐμοῦ. Brunck renders this latter verse, *solus enim condigne pro me dicere queas*; i. e. *on my behalf*. But the sense appears rather to be, *in a manner worthy of me*: the poet wishing to point out the similarity of genius, disposition, and manners, existing between Agathon and Euripides.

[f] The poet was asserting the splendid privilege of his craft to rescue great deeds from the night in which they would otherwise be enveloped, and hand them down to everlasting fame:

ταὶ μεγάλαι γὰρ ἀλκαὶ
σκότον πολὺν ὕμνων ἔχοντι δεόμεναι.
ἔργοις δὲ καλοῖς ἔσο-
    πτρον ἴσαμεν ἑνὶ σὺν τρόπῳ,
εἰ Μνημοσύνας ἕκατι λιπαράμπυκος
εὕρῃ τις ἄποινα μόχθων
κλυταῖς ἐπέων ἀοιδαῖς.

Nem. VII. 18—24.

γηροβοσκούμεσθ' ὑφ' ὑμῶν, ἀλλὰ δεινὰ πάσχομεν,
οἵτινες γέροντας ἄνδρας ἐμβαλόντες εἰς γραφὰς,

Ib. ἐναυμαχήσαμεν. The great sea-fights of Artemisium and Salamis are here meant. ναυμαχεῖν. Ran. 33, 49. 693.

617. Of the neglect experienced in old age by those who had worn themselves out in providing intellectual entertainment for the Athenians, we have a strong, and, amidst all the comic colouring, a pathetic description in the Parabasis of the Knights. It seems, from the present series of choruses, that those who had bled for their countrymen on the waves and in "the tented field," did not fare much better. If ingratitude be, as is asserted, the peculiar vice of courts, that of the people-king comes in for as large a share of this odious vice, as that of any other monarch.

618. γραφάς. Of what suits do these "ancient men of former day" complain? That they were of a public nature, the word γραφὴ sufficiently indicates; and a speech of [g]Lysias, which has been fortunately preserved, will, if I mistake not, throw considerable light over the suits themselves, as well as the whole of these hitherto obscure choruses. It appears that a law, decreeing a public provision for the wounded in their country's service, had been provided (Plut. Vit. Sol. 31.) by the head of that illustrious family, the attempt to blast whose characters by an opposite faction is one of the most remarkable proofs of the violence of political opposition recorded in history. But though the wisdom and humanity of Pisistratus had provided such a law, it is evident from the speech to which we have referred, that the claims to this public provision were narrowly watched, and resisted, when there appeared to be any just or imaginary grounds for so doing. The consequences of the Peloponnesian war must necessarily have thrown many additional claimants on the bounty of their countrymen; and from the tenor of these choruses it should appear, that the older servants of the republic, those who had fought and bled in the battles of Marathon and Salamis, had been made to give way to younger and more importunate claimants on the poor laws. To gain redress for these "indigent faint souls, past corporal toil," seems to be the object of the poet throughout these choruses; which at first sight appear to have as little connexion with the piece, as those of Euripides frequently have with *his* dramas. Hence the 'muse of fire,' which, in allusion to their trade and occupation, is invoked by the poet at the commencement of these patriotic strains. Had "the Clouds" been the chorus of the piece, instead of a poor body of old charcoal-burners, we should have had perhaps remonstrances as *strong*, as they are here *warm*; and a voice of thunder, instead of a muse of fire, would have been called in to assert their just claims to attention and relief. To conclude: why do we hear so continually

[g] Orat. 24. Περὶ τοῦ ἀδυνάτου, i. e. a person who, on account of bodily defects or infirmities, is unable to procure a livelihood. The word in this sense occurs so rarely in ancient authors, that Schneider does not appear to have been aware of its full import.

ὑπὸ νεανίσκων ἐᾶτε καταγελᾶσθαι ῥητόρων,
οὐδὲν ὄντας, ἀλλὰ κωφοὺς καὶ παρεξηυλημένους,
οἷς Ποσειδῶν ἀσφαλεῖός ἐστιν ἡ βακτηρία.
τονθορύζοντες δὲ γήρᾳ τῷ λίθῳ προσέσταμεν,
οὐχ ὁρῶντες οὐδὲν εἰ μὴ τῆς δίκης τὴν ἠλύγην.

of the miserable trash which this poet's office, and not his wish, imposed on him (Nub. 537); and so rarely of the deep claims which his piercing intellect and rare genius, his uncompromising courage and sincere patriotism, have upon the reverence and gratitude of his countrymen and posterity? "The celestial bird," says a beautiful Hindoo drama, "sips the milk, and leaves the water which has been mingled with it." By the mere performance of this simple office, the editor, though no bird of heavenly plumage, feels certain, that for every single admirer whom the dramatist has hitherto possessed, he may secure him a thousand.

620. *οὐδὲν ὄντας.* Sophocl. Aj. 125.

> *ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν*
> *εἴδωλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν.*

Eurip. Æoli Fragm. XVIII.

> *γέροντές ἐσμεν οὐδὲν ἄλλο πλὴν ὄχλος*
> *καὶ σχῆμ', ὀνείρων δ' ἕρπομεν μιμήματα.*

Ib. *παρεξηυλημένους, unable to utter a word.* The metaphor is derived from a flute, the mouth-piece of which is worn out, and unable to utter a sound.

621. Ποσειδῶν ἀσφαλεῖος, *Neptune the Securer.* The "Neptunus Asphalius" had mariners more particularly under his protection. The play of words implied in the *ποσὶ, ἀσφάλεια,* and *βακτηρία* of these present 'auncient mariners,' need not be pointed out.

622. *τονθορύζειν, to utter inarticulate sounds, to mutter.* Ran. 747. Vesp. 614. Lucian, *ὑποτονθορύσας*, III. 10, 249. IV. 1. IX. 55.

Ib. *τῷ λίθῳ*, i. e. *τῷ βήματι.* Elmsley compares Pac. 680. Eccl. 87. Eq. 956. The passages to which this eminent scholar refers, signify the *βῆμα* in the Pnyx: but the bema here referred to, must, I imagine, have been that in the law-courts, or in the senate-house; it being evident from Lysias's speech, that the right of claim to the state-allowance was cognizable by the senate. In the courts of law there were two bemata, in one of which the accuser stood, in the other the defendant. (Dem. 1176, 2. Æsch. 83, 32.) Whether the same provision was made in the senate-house, I cannot take upon myself to say. For the bema of the law-courts, see Dem. 441, 2. Æsch. 61, 29. 74, 19. 77, 22. Isæus, 53, 22. and perhaps Aristoph. Eccl. 677. Pl. 382.

623. *τῆς δίκης τὴν ἠλύγην, the dark, intricate course of a law-suit.* Passow.

Ib. *ἠλύγην.* Ernesti derives the word from *α* privativa, and *λύκη*, *lux;* whence, says he, the word *alucinari.* The ancient poets,

ὁ δὲ νεανίας ἑαυτῷ σπουδάσας ξυνηγορεῖν,
ἐς τάχος παίει ξυνάπτων στρογγύλοις τοῖς ῥήμασι·

when speaking of justice and injustice, were commonly accustomed to derive their expressions from the opposite ideas of light and darkness:

εἰ δειν' ἔδρασας, δεινὰ καὶ παθεῖν σε δεῖ·
Δίκης γὰρ ἐξέλαμψε νῦν ὅσιον φάος. Stob. Excerpt. p. 127.
τῆς δίκης σώζων φάος. Eurip. Supp. 574.

(to which Markland justly opposes the passage in our author.) Of the same kind are the metaphors derived from the eye or from vision, and applied to justice:

δοκεῖς τὰ θεῶν συ ξυνετὰ νικῆσαί ποτε
καὶ τὴν Δίκην ποῦ μακρ' ἀποικεῖσθαι βροτῶν;
ἥδ' ἐγγύς ἐστιν, οὐχ ὁρωμένη δ' ὁρᾷ. Stob. Excerpt. p. 127.
τὸ χρύσεον δὲ τῆς Δίκης
δέδορκεν ὄμμα, τὸν δ' ἄδικον ἀμείβεται. Herren's Stobæus.
ἔστιν Δίκης ὀφθαλμος, ὃς τὰ πάνθ' ὁρᾷ. Philem. Fragm.
ὄμμα Δίκης μέλπω πανδερκέος. Orphic Hymn, 62.

624. The grammatical difficulties of this chorus are not less than those of catching its real sense. Elmsley has called into play all the resources of his ingenious and powerful scholarship to master them, but he evidently retires from the field, dissatisfied with his exertions. It is with great distrust that the following explanations are offered. There appears to be an opposition here intended between the proceedings of the claimant for the state-bounty, and that of the young orator appointed to dispute his claims. The latter appears to be intended by the ὁ δὲ of the present verse, and the former by the ὁ δὲ of v. 627. In the same way, in a few verses preceding, we have οἱ δὲ twice repeated, instead of οἱ μὲν, οἱ δέ: the first δὲ connecting the verse with what had gone before, the second δὲ answering to μὲν understood.

Ib. νεανίας Elmsley considers to be an accusative plural. He also reminds the student, that the office of the συνήγοροι was to assist, not the accused, but the accuser, with their eloquence and advice. I translate therefore the whole: *The one having duly prepared that young men play the parts of* συνήγοροι *with*, or *for himself.*

Ib. ξυνηγορεῖν. Nub. 1089. φέρε δή μοι φράσον· | ξυνηγοροῦσιν ἐκ τινῶν;

625. ἐς τάχος (i. e. ταχέως: Matthiæ, §. 578, d.) παίει, *strikes him rapidly.*

Ib. ξυνάπτων (i. e. λόγον) σ. τ. ρ. *putting together his harangue with rounded* (i. e. glib) *words;* or, *compressing his matter in voluble words.* In this latter sense Elmsley seems to have understood the passage, comparing Theopompus in Athen. 423, a. ἠρίσταμεν, δεῖ γὰρ συνάπτειν τὸν λόγον: where ἠρίσταμεν, he observes, is a contraction for ἠριστήκαμεν. As the verb συνάπτειν presents some rather unusual appearances in ancient authors, it may assist the student to bring

κᾀτ' ἀνελκύσας ἐρωτᾷ, σκανδάληθρ' ἱστὰς ἐπῶν,
ἄνδρα Τιθωνὸν σπαράττων καὶ ταράττων καὶ κυκῶν.

several of them together. And first, where no case follows: Pind. Pyth. IV. 439. *ὥρα γὰρ συνάπτει.* Soph. Aj. 1334. *εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρει.* Herodot. IV. 80. *μελλόντων δὲ αὐτῶν συνάψειν.* Plutarch. Vit. Thes. 27. Secondly, followed by a dative: Æsch. Pers. 887. *Τῇ|νῳ τε συνάπτουσ' | Ἄνδρος ἀγχιγείτων.* Soph. Electr. 21. *ξυνάπτετον λόγοισι.* Eurip. Hippol. 187. *τὸ μέν ἐστιν ἁπλοῦν, τῷ δὲ συνάπτει | λύπη . . . φρενῶν.* Thirdly, with acc.: *συνάπτειν πόλεμον,* Herodot. I. 18. Eurip. Hel. 55. Rhes. Incert. 428. *μάχην,* Herod. VI. 108. Eurip. Heracl. 808, 831. Phœniss. 1245. Alcest. 518, 1159. *ἀλκὴν,* Suppl. 693. *ἔχθραν,* Heracl. 460. Herc. Fur. 1212. *κακὰ θέλων κακοῖς συνάψαι.* Fourthly, followed by noun with prep. and with or without a dat.: Herodot. V. 75. *μελλόντων δὲ συνάψειν τὰ στρατόπεδα ἐς μάχην.* Eurip. Phœn. 714. *εἰς λόγους ξυνῆψα Πολυνείκει.* Plut. Pericl. 22. Arist. Lys. 468. *τί τοῖσδε σαυτὸν ἐς λόγον τοῖς θηρίοις ξυνάπτεις.* The pronoun in the last example seems to furnish the means of filling up the ellipse in many of the preceding ones. For a similar reason, *προσάψει* (Œd. Tyr. 666.) may be understood with Erfurdt to have a neuter sense, rather than an active one with Elmsley.

Ib. *στρογγύλοις.* The word *στρογγύλος* (*στράγγω*) occurs first in Herodotus, where it is applied to *round* vessels, (*στρογγύλα πλοῖα,*) in opposition to those which were long and sharp-pointed. Hence the metaphorical sense, *στρογγύλη λέξις,* a speech rounded by compression and contraction. Schneider refers to the present passage in Aristophanes as the earliest instance of this metaphorical use of the word. Subsequent to Aristophanes, the learned commentator traces the word in Aristotle's Rhetoric, II. *προστιθέντα τὸ διότι στρογγυλώτατα*: in Demetrius Phaler. *συνθεῖναι στρογγύλως καὶ δεινῶς*: in Dionysius Hal. de Lysia, *συστρέφειν τε καὶ στρογγυλίζειν τὰ νοήματα*: while the reverse is said of Isocrates: *στρογγύλη δὲ οὐκ ἔστιν ἡ τούτου λέξις καὶ συγκεκροτημένη, ἀλλ' ὑπτία καὶ κεχυμένη.* "Cicero eodem fere sensu *oratorem* ipsum, *verba* et *orationem pressam* dixit de Orat. II. 23, 13. Bruti 55. Or. 5." SCHNEIDER. The mouth from which this neat, compact, and rounded language fell, naturally became the "os rotundum" of Horace and the Romans.

626. *ἀνελκύσας ἐρωτᾷ, protractum interrogat.* Brunck. Pac. 307. *εἰς τὸ φῶς ἀνελκύσαι.*

Ib. *σκανδάληθρον.* Schneider explains the word very scientifically, as the crooked hook to which the bait is suspended in a trap, and which being disturbed, causes the mouth of the trap to fall, and imprison the disturber. Alciph. lib. III. ep. 22. *κρεάδιον τῆς σκανδάλης ἀφάψας.*

627. *Τίθωνον.* Metaph. a very old man. The 'longa Tithoni senectus' needs no explanation.

Ib. *καὶ ταράττων καὶ κυκῶν.* Eq. 251. *καὶ τάραττε καὶ κύκα.* 692. *καὶ ταράττων καὶ κυκῶν.* Pac. 320. *ὡς κυκάτω καὶ πατείτω πάντα καὶ ταραττέτω.* 655. *καὶ κύκηθρον καὶ τάρακτρον.*

Ib. *κυκᾶν, miscere, ταράττειν τὰ ἄλφιτα*: Photius. The word is of

ὁ δ' ὑπὸ γήρως μασταρύζει, κᾆτ' ὀφλὼν ἀπέρχεται·

rare occurrence in the tragedians, (Blomf. in Prom. Vinct. 201.) but is frequently found in Homer, both in an original and a metaphorical sense. Compare Il. E. 903. Λ. 129, 637. Σ. 229. Od. K. 235. M. 238, 241. From the original meanings of the word, it will be seen why the comedies of Aristophanes apply it almost exclusively to that system of agitation, confusion, and embroilment, which the demagogues of ancient Greece promoted, for purposes clearly pointed out in those dramas.

> Προβ. διὰ τἀργύριον πολεμοῦμεν γάρ;
> Λυσ. καὶ τἄλλα γε πάντ' ἐκυκήθη.
> ἵνα γὰρ Πείσανδρος ἔχοι κλέπτειν χοἰ ταῖς ἀρχαῖς ἐπέχοντες,
> ἀεί τινα κορκορυγὴν ἐκύκων. Lysistr. 489—491.

That this practice, the source of so much misery, should have excited the indignant feelings of Grecian moralists, will excite no surprise. If the hand of an interpolator has been busy with the following fragment, still it no doubt speaks the feelings of the wiser and better minds of antiquity:

> Think not, Niceratus, that they
> Whose life has been one holiday of revel,
> Die to compound them with the senseless clod,
> Safe, and for ever, from the gaze of Heaven.
> No, no: there is an Eye (and Justice claims it),
> Whose scrutinizing ken nought may elude.
> Death hath its double path; this for the good,
> That for the base to tread. Were it not so,
> But one event came uniform to both,
> "Up and be doing" I would bid thee: "pluck from
> Curb'd knavery the muzzle of restraint;
> Filch, plunder, steal: or, pettier gains foresworn,
> Betake thee to the agitator's trade,
> And reap the harvests of a wholesale guilt."
> Be not deceiv'd; death hath its solemn courts,
> Where He presides, whose name—holy and fearful—
> Seals and shuts close the mouth of guarded Reverence;
> And life, though running to extremest verge,
> Is but a larger date allowed the criminal
> To meet that day of awful retribution.
>
> Fragm. Philem. p. 360.

628. μασταρύζει. The word implies that sort of stammering which old men use, who, having lost the powers of mastication, move very much their lips and jaw-bones. Most of the words here used by the poet are of that graphic description in which people of lively sensibilities take so much delight, and which constitute the very essence of a man of genius.

Ib. ὀφλὼν, (sc. δίκην,) *having lost his cause.* Compare Eccl. 655. Nub. 34, 777. Av. 1457. Pac. 172. See also Timæum, in v. and Blomf. Gloss. in Ag. p. 233.

εἶτα λύζει, καὶ δακρύει, καὶ λέγει πρὸς τοὺς φίλους· 629
"οὗ μ' ἐχρῆν σορὸν πρίασθαι, τοῦτ' ὀφλὼν ἀπέρχομαι."
ταῦτα πῶς εἰκότα γέροντ' ἀπολέσαι, πολιὸν ἄνδρα, περὶ
κλεψύδραν,
πολλὰ δὴ ξυμπονήσαντα, καὶ θερμὸν ἀπομορξάμενον
ἀνδρικὸν ἱδρῶτα δὴ καὶ πολύν,

629. λύζει. In the process of sorrow which the cynic in Lucian (tom. VIII. 276.) displays over the fate of the infamous impostor Peregrinus, the act of *sobbing* follows that of weeping and tearing the hair (the latter operation performed with great discretion and forbearance): ἐδάκρυε μάλα γελοίως, καὶ τὰς τρίχας ἐτίλλετο, ὑποφειδόμενος μὴ πάνυ ἕλκειν, καὶ τέλος ἀπῆγον αὐτὸν λύζοντα μεταξὺ τῶν Κυνικῶν τινες, παραμυθούμενοι. On the subject of this verb and its compound ἀναλύζειν, see a long and learned note by Hemsterh. in Lucian, vol. I. 178. τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι | λύγδην ἔκλαιον πάντες. Soph. Œd. Col. 1620.

630. οὗ—πρίασθαι. Matthiæ, §. 342.

Ib. τοῦτ' ὀφλών. Pac. 172. πέντε τάλανθ' . . . ὀφλήσει.

Ib. σορόν. Lys. 600. Vesp. 1365. Pl. 277. The phrase σορὸν πρίασθαι occurs in a ridiculous epigram which the Joe Millers of antiquity, no doubt, very much relished:

δακρύει Φείδων ὁ φιλάργυρος, οὐχ ὅτι θνήσκει,
ἀλλ' ὅτι πέντε μνῶν τὴν σορὸν ἐπρίατο.
ταῦτ' αὐτῷ χαρίσασθε, καὶ ὡς τόπος ἐστὶν ἐν αὐτῇ,
τῶν πολλῶν τεκνίων ἕν τι προσεμβάλετε.

Incerti apud Stob. in Floril. p. 75.

631. εἰκότα. Εἰκώς, Ἀττικῶς. ἐοικώς, Ἑλληνικῶς. Mœris.

Ib. ἀπολέσαι—περὶ κλεψύδραν. Trans. *to ruin in the law-courts.* The clepsydra, or water-clock, of the ancients is too well known to require explanation. Who does not see in the present chorus the germ of the following bitter contrasts between the old and new governments of Athens? οὐ γὰρ ἐκ τῶν πομπῶν οὐδ' ἐκ τῶν περὶ τὰς χορηγίας φιλονεικιῶν, οὐδ' ἐκ τῶν τοιούτων ἀλαζονειῶν τὴν εὐδαιμονίαν ἐδοκίμαζον, ἀλλ' ἐκ τοῦ σωφρόνως οἰκεῖν καὶ τοῦ βίου τοῦ καθ' ἡμέραν καὶ τοῦ μηδένα τῶν πολιτῶν ἀπορεῖν τῶν ἐπιτηδείων. ἐξ ὧνπερ χρὴ κρίνειν τοὺς ὡς ἀληθῶς εὖ πράττοντας καὶ μὴ φορτικῶς πολιτευομένους· ἐπεὶ νῦν γε τίς οὐκ ἂν ἐπὶ τοῖς γιγνομένοις τῶν εὖ φρονούντων ἀλγήσειεν, ὅταν ἴδῃ πολλοὺς τῶν πολιτῶν αὐτοὺς μὲν περὶ τῶν ἀναγκαίων, εἴθ' ἕξουσιν εἴτε μή, πρὸ τῶν δικαστηρίων κληρουμένους, τῶν δ' Ἑλλήνων τοὺς ἐλαύνειν τὰς ναῦς βουλομένους τρέφειν ἀξιοῦντας, καὶ χορεύοντας μὲν ἐν χρυσοῖς ἱματίοις, χειμάζοντας δ' ἐν τοιούτοις ἐν οἷς οὐ βούλομαι λέγειν, καὶ τοιαύτας ἄλλας ἐναντιώσεις περὶ τὴν διοίκησιν γιγνομένας, αἳ μεγάλην αἰσχύνην τῇ πόλει ποιοῦσιν. Isoc. 150, c. d.

632. ἀπομορξάμενον. Vesp. 560. τὴν ὀργὴν ἀπομορχθείς.

Ib. ἀνδρικὸν ἱδρῶτα. Plato in Phædro, §. 35. πόνων μὲν ἀνδρείων καὶ ἱδρώτων ξηρῶν ἄπειρος. On which passage Heindorf quotes Suidas: ξηρὸς ἱδρώς, ὁ μὴ ὑπὸ λουτρῶν, ἀλλ' ὑπὸ γυμνασίων καὶ πόνων γινόμενος:

ἄνδρ' ἀγαθὸν ὄντα Μαραθῶνι περὶ τὴν πόλιν;
εἶτα Μαραθῶνι μὲν ὅτ' ἦμεν, ἐδιώκομεν·
νῦν δ' ὑπ' ἀνδρῶν πονηρῶν σφόδρα διωκόμεθα, κᾆτα
πρὸς ἁλισκόμεθα.
πρὸς τάδε τίς ἀντερεῖ Μαρψίας;
τῷ γὰρ εἰκὸς ἄνδρα κυφὸν, ἡλίκον Θουκυδίδην,

and adds, "Inde hujusmodi sudorem ἀνδρικὸν ἱδρῶτα dicit Arist. Ach. 697."

633. ἄνδρ' ἀγαθὸν ὄντα Μαραθῶνι. For an impartial account of the battle of Marathon, in a military point of view, (and it is only the exaggerations of romance which can diminish the real merits of that well-fought field,) the reader is referred to the observations of Col. Leake, (Demi of Attica, p. 81-2.) a gentleman who, by his extensive erudition, and personal investigations, has thrown more light upon the antiquities of Athens than almost any other scholar that can be named. See also the papers of Col. Squire, in Walpole's Memoirs of Turkey. That even in the days of Aristophanes, the perpetual allusions to this theme of national vanity and exultation had surfeited men of soberer minds, is evident from the language which Thucydides puts into the mouth of one of his speakers: τὰ δὲ Μηδικὰ καὶ ὅσα αὐτοὶ ξύνιστε, εἰ καὶ δι' ὄχλου μᾶλλον ἔσται ἀεὶ προβαλλομένοις, ἀνάγκη λέγειν. Thucyd. I. §. 73. In Lucian's time, the battle of Marathon had, as a rhetorical flourish, become a perfect laughing-stock. Luc. vol. VI. 261-2.

634. Μαραθῶνι. Reitz lays it down as a rule, (Lucian, IX. 426.) that when μάχη or any other substantive is joined with Μαραθῶνι, the preposition ἐν is to be prefixed; otherwise that it may be omitted. The recent learned editor of the Greek Orators (Bekker) does not appear to assent to this rule, having twice expunged the preposition, which appears in the common editions of Isocrates, (59, b. ζηλοῦν τὴν πόλιν τῆς Μαραθῶνι μάχης. 112, a. ἐκ δὲ τῆς Μαραθῶνι μάχης,) and inserting it, contrary to the common editions, in the words which immediately follow, τῆς ἐν Σαλαμῖνι ναυμαχίας.

634, 635. ἐδιώκομεν—διωκόμεθα. The poet plays on the military and forensic meanings of the words διώκειν, *to pursue an enemy*, and διώκειν, *to be the plaintiff* (Scottice *pursuer*) *in a court of justice*. Eccl. 452. Vesp. 902, 1207. Antiph. 119, 5. οὐκ ἔστιν ἔτι τῶν διωκομένων (vulg. δοκουμένων) ἔλεγχος.

635. ἁλισκόμεθα. See preceding note; and compare Herodot. II. 174. VII. 102. Plutarch. in Vit. Aristid. 26. antep. For πρὸς, *in addition*, see v. 1101.

636. πρὸς τάδε—ἀντερεῖ. Nub. 1079. τάδ' ἀντερεῖς πρὸς αὐτόν. Eccl. 249. πῶς ἀντερεῖς πρὸς αὐτόν; Isoc. 245, d. 255, d. 378, b.

Ib. Μαρψίας. Most probably one of the young orators mentioned in a preceding verse.

637. τῷ γὰρ εἰκὸς, *qui æquum siet*. Kust. The same words occur Thes. 839. Elmsley compares with them Nub. 385. τῷ χρὴ πιστεύειν; Pl. 48. τῷ τοῦτο κρίνεις; supply, he says, τεκμηρίῳ.

ἐξολέσθαι, συμπλακέντα τῇ Σκυθῶν ἐρημίᾳ,
τῷδε τῷ Κηφισοδήμῳ, τῷ λάλῳ ξυνηγόρῳ;
ὥστ' ἐγὼ μὲν ἠλέησα, κἀπεμορξάμην ἰδὼν
ἄνδρα πρεσβύτην ὑπ' ἀνδρὸς τοξότου κυκώμενον,
ὃς, μὰ τὴν Δήμητρ', ἐκεῖνος ἡνίκ' ἦν Θουκυδίδης,
οὐδ' ἂν αὐτὴν τὴν Ἀχαίαν ῥᾳδίως ἠνέσχετ' ἄν,

Ib. Θουκυδίδην. My learned predecessor, Elmsley, considers this Thucydides as the famous son of Milesias, the political opponent of Pericles: but how he should be found in this catalogue of state-paupers, is difficult to say. Instead of an orator and a statesman, I see nothing in this Thucydides but a person once conspicuous as an archer and wrestler, and with powers of voice as remarkable as those of his heels and hands; now, however, disabled by age, and depending upon that public charity which was doled out so reluctantly and grudgingly.

638. συμπλακέντα, *negotium habentem cum hoc Cephisodemo.* BRUNCK. Herodot. III. 78. συμπλακέντος δὲ Γωβρύεω τῷ Μάγῳ. Æschin. 48, 32. συμπέπλεγμαι δ' ἐν τῇ πολιτείᾳ καθ' ὑπερβολὴν ἀνθρώπῳ γόητι καὶ πονηρῷ. Plut. Pericl. 11. περὶ τὸ βῆμα τῷ Περικλεῖ συμπλεκόμενος.

Ib. τῇ Σκυθῶν ἐρημίᾳ. On the proverbial expression Σκυθῶν ἐρημία, see Blomfield's Prom. Vinct. p. 99. In the present passage, Elmsley considers the words as synonymous with Cephisodemus himself. If so, we may perhaps translate: *Entangled in that Scythian wilderness, Cephisodemus, the chattering advocate.* Elmsley supposes the allusion to be to some ancestor of the advocate, who had married into a Scythian family, a connexion which was afterwards the cause of so many sneers against the great orator Demosthenes. From the expression ἀνδρὸς τοξότου, however, in a subsequent verse, I think it more probable that the allusion is to Cephisodemus himself, and implies, that from being one of that body of Scythians, who composed the police of Athens, (see note v. 54.) he had by the revolutionary spirit of the times been pushed up into place and profit, like many other persons stigmatized in these comedies.

639. ξυνηγόρῳ. "Deduci in judicium, nisi quid extraordinarii populus statuisset, vulgo solebat a Thesmothetis, accusari autem, præter ipsum delatorem, ab oratoribus, decem plerumque, ad hanc ipsam accusationem, a populo creatis, qui συνήγοροι aut κατήγοροι etiam appellabantur, drachmamque de publico honorarium accipiebant." Schömann, p. 209-10.

640. Hesych. ἀπεμορξάμην· ἐδάκρυσα: rather, *I wiped off my tears.* Compare Il. Σ. 414. Od. Σ. 200.

641. κυκώμενον, *harassed.* Compare Sol. Fr. XXVIII. 25. and Archil. Poet. Min. Gaisf. I. 294.

642. ἐκεῖνος—Θουκυδίδης. On the omission of the article, see Reisig. Conject. 184. ἦν, *was in his vigour.*

643. Ἀχαίαν, *the Sorrower.* A name of Ceres, derived from the

ἀλλὰ κατεπάλαισεν ἂν μὲν πρῶτον Εὐάθλους δέκα,
κατεβόησε δ' ἂν κεκραγὼς τοξότας τρισχιλίους,
περιετόξευσεν δ' ἂν αὐτοῦ τοῦ πατρὸς τοὺς ξυγγενεῖς.
ἀλλ' ἐπειδὴ τοὺς γέροντας οὐκ ἐᾶθ' ὕπνου τυχεῖν,

grief (ἄχος) which she felt on account of the loss of her daughter. The commentators have been far more profuse in accounting for the derivation of this name, than successful in establishing its connexion with the text. Brunck translates: *Ne Cererem quidem ipsam facile passus fuisset sibi molestam esse.* For the propriety of this version I can offer nothing but a mere conjecture. From the pages of that agreeable mythologist, Apollodorus, it appears that Ceres, on hearing of the rape of her daughter by Pluto, left the heavens in a violent fit of anger with its inhabitants (lib. I. c. 5). In such a mood the goddess could not have been very pleasant to encounter; and some stories were perhaps in circulation of acts not the most gentle committed by her, while under these mixed feelings of grief and indignation. The tale, accounting for the manner in which her sorrow was converted into merriment, has been better preserved.

644. κατεπάλαισεν. The preposition in this and the following word κατεβόησε answers very closely to a common Anglicism, *he would have wrestled down, he would have cried down.* The preposition κατὰ appears to bear pretty nearly the same meaning in the following passages: Æsch. c. Tim. 13, 34. ἐπειδὴ δὲ ταῦτα μὲν ἀπολώλει καὶ κατακεκύβευτο καὶ κατωψοφάγητο. 45, 27. κατελύθησαν δ' ἀπορίᾳ χρημάτων, ἐπειδὴ κατεμισθοφόρησαν τὰ ὑπάρχοντα. Dem. 102, 22. πάντα τοίνυν τἆλλ' εἰπὼν ἂν ἡδέως, καὶ δείξας ὃν τρόπον ὑμᾶς ἔνιοι καταπολιτεύονται, τὰ μὲν ἄλλα ἐάσω. 442. 20. βούλομαι τοίνυν ὑμῖν ἐπελθεῖν ἐπὶ κεφαλαίων, ὃν τρόπον ὑμᾶς κατεπολιτεύσατο Φίλιππος, προσλαβὼν τούτους τοὺς θεοῖς ἐχθρούς. So in allusion to the fine voice of Æschines, and his former profession as an actor: καίτοι καὶ περὶ τῆς φωνῆς ἴσως εἰπεῖν ἀνάγκη· πάνυ γὰρ μέγα καὶ ἐπὶ ταύτῃ φρονεῖν αὐτὸν ἀκούω, ὡς καθυποκρινούμενον ὑμᾶς. 449, 15. Also Plut. Thes. 35. Lycurg. 9. 22. Pericl. 9.

Ib. Εὐάθλους. Nothing more is known of this person than what is contained in a fragment of our poet's Holcades:

ἔστι τις πονηρὸς ἡμῖν τοξότης ξυνήγορος
. . . ὥσπερ Εὔαθλος παρ' ὑμῖν τοῖς νέοις.

645. κατεβόησε δ' ἂν κεκραγώς. Equit. 286:

ΚΛΕΩΝ.
καταβοήσομαι βοῶν σε.
ΑΛΛΑΝ.
κατακεκράξομαί σε κράζων.

646. αὐτοῦ τοῦ πατρὸς τοὺς ξυγγενεῖς. Who is this paternal bowman, with his kindred? Apparently the Cephisodemus already so much referred to.

647. ὕπνου. The word ὕπνου is not much misplaced here; but supposing some theories stated above to be correct, the word μισθοῦ

ψηφίσασθε χωρὶς εἶναι τὰς γραφὰς, ὅπως ἂν ᾖ
τῷ γέροντι μὲν γέρων καὶ νωδὸς ὁ ξυνήγορος,
τοῖς νέοισι δὲ . . . . λάλος χὡ Κλεινίου.
κἀξελαύνειν χρὴ τὸ λοιπὸν, κἂν φύγῃ τις, ζημιοῦν

would have been better. Is it a rash surmise to suggest that ὕπνου is said ἀπροσδοκήτως for μισθοῦ? That this term characterised the donative allowed to paupers, as well as so many other payments in the Athenian state, the following passage from Æschines will evince. The orator, reproaching Timarchus with his infamous conduct to an uncle, who from great affluence had been thrown a dependent on the public bounty, says, ἀλλὰ περιεῖδεν ἐκ τοσαύτης οὐσίας ἐν τοῖς ἀδυνάτοις μισθοφοροῦντα. καὶ τὸ τελευταῖον, ὃ καὶ δεινότατον, ἀπολειφθέντος τοῦ πρεσβύτου τῆς γινομένης τοῖς ἀδυνάτοις δοκιμασίας, ἱκετηρίαν θέντος εἰς τὴν βουλὴν ὑπὲρ τοῦ μισθοῦ, βουλευτὴς ὢν καὶ προεδρεύων ἐκείνην τὴν ἡμέραν οὐκ ἠξίωσεν αὐτῷ συνειπεῖν, ἀλλὰ περιεῖδεν ἀπολέσαντα τὸν τῆς πρυτανείας μισθόν. Æsch. 14, 40.

648. χωρὶς εἶναι, *to be separated.*

649. νωδὸς (νὴ-ὀδοὺς), *toothless;* (νὴ-αὐδὴ), *speechless.* The word λάλος in the following verse seems to require that νωδὸς should here be taken (with proper modification) in the second sense. In Pl. 265. it occurs in its first sense.

650. χὡ Κλεινίου. This was the famous Alcibiades, already taking an important part in [h] public affairs, and whose character, in its mingled virtues and vices, was to exhibit individually what that of the Athenians did collectively:

> This should have been a noble creature; he
> Hath all the energy which would have made
> A goodly frame of glorious elements,
> Had they been wisely mingled: as it is,
> It is an awful chaos—light and darkness,
> And mind and dust. MANFRED.

651. The Chorus having apparently settled their own particular concern to their satisfaction, appear here to generalize; proposing that *all* legal matters, at all events that the two most important, *expulsion* and *fine,* should in future be decided by a similar process; viz. by the old and young assessing these punishments on their respective peers. Whatever may be the sense of this somewhat difficult passage, an apt illustration of Elmsley has left us at no loss about its grammatical constructions.

Ib. ἐξελαύνειν. As the comic productions of every nation make us acquainted with particulars which we should never learn from the contemporary writers, so in the nature of things they often allude with the utmost brevity to things, of which the deep interest

[h] At the time the Acharnenses was exhibited, Alcibiades, according to Dodwell, was scarcely twenty-four years of age; according to other accounts, was scarcely twenty. Schömann points to this, as well as other instances, as a proof of the utter neglect into which the regulations of Solon had fallen with respect to the age of those who addressed the public assemblies. p. 105. See also Mitford, III. 366.

and importance must be collected from other sources. Who from this single word would form any idea of the frightful extent to which expulsion was carried in the Greek republics, according as one faction or the other got the upper hand? Greece at all times swarmed with persons driven from their native towns. A painful picture of an exile's life will be found in the second speech of Andocides; but no ancient writer more abounds in representations of the ills of exile than Euripides; and in his 'Phœnissæ,' more particularly, its miseries may be said to be the very essence of the poet's theme. Full as that masterly performance is of the most pathetic incidents throughout—a gallant youth devoting himself to death for his country's weal—a father full of the most generous sentiments, yet attacked in the only point where nature seems to have been stronger than generosity,—a princess, high-minded, yet gentle, with the current of her feelings stopped, when their tide ran purest—two brothers, enemies in life, yet grappling for fraternal love in the very arms of death;—after thrilling the mind with all the horrors of incest, fratricide, and self-murder, the poet could yet let fall on Grecian ears a supernumerary horror. And what was that? It was that mad and blind old man, with his grey hairs about him, and a head "reft of its regal crown." It was to call up this being as it were of another world, from darkness, solitude, and the depths of a deserted palace, to thrust his discrowned head, sacred as it should have been in misery, on all the evils of a scornful world. But thus it behoved the poet to act, to make his picture complete. The miseries of *past* exile he had *extorted* from lips the least willing to complain, the lips of a soldier of fortune, young, and a prince; its *present* evils he had exemplified in that sex, which most easily begets compassion, for his Chorus consists of captive Phœnician virgins: and by an act of dreadfully retributive justice, he leaves its *future* horrors to be conceived, where conception most revolted from the task. And this is done with an almost evident exultation of power on the poet's part, as if, by drawing the theoretic miseries of exile to their height, his mind felt some relief from the exacerbations which the aspect of its real miseries must so often have inflicted on a citizen of the old republics.

Ib. *ἐξελαύνειν—τὸν γέροντα τῷ γέροντι.* Elmsley aptly compares Antiphanes ap. Athen. 144, a.

> *Οἴνῳ [δὲ δεῖ] τὸν οἶνον ἐξελαύνειν,*
> *σάλπιγγι τὴν σάλπιγγα, τῷ κήρυκι τὸν βοῶντα,*
> *κόπῳ κόπον, ψόφῳ ψόφον, τριωβόλῳ δὲ πόρνην,*
> *αὐθαδίαν αὐθαδίᾳ, Καλλίστρατον μαγείρῳ,*
> *στάσει στάσιν, μάχῃ μάχην, ὑπωπίοις δὲ πύκτην,*
> *πόνῳ πόνον, δίκῃ δίκην, γυναικὶ τὴν γυναῖκα.*

Ib. *φεύγειν, to be a defendant in a civil or criminal cause.* The elliptical form, to which this as well as so many other idioms of the Attic language belong, will be seen by the following quotation, which further illustrates the frequent similarity between the military and forensic terms of the Greeks: *ὅτε τὴν θανατικὴν δίκην ἔφυγεν.* Plut. Pericl. 10.

τὸν γέροντα τῷ γέροντι, τὸν νέον δὲ τῷ νέῳ.
ΔΙ. ὅροι μὲν ἀγορᾶς εἰσιν οἵδε τῆς ἐμῆς.
ἐνταῦθ' ἀγοράζειν πᾶσι Πελοποννησίοις
ἔξεστι καὶ Μεγαρεῦσι καὶ Βοιωτίοις,
ἐφ' ᾧ τε πωλεῖν πρὸς ἐμὲ, Λαμάχῳ δὲ μή.

Ib. ζημιοῦν. Next to total confiscation of property (δημίευσις), the supreme delight of Athenian legislation was a mulct or fine. (Boeckh. II. 103—118.) The one was the day-dream of her dicasts (Vesp. 847); the other was the repast on which her demagogues fed before they closed their eyes for the night. (Eq. 103.) How indeed were they to sleep, till they felt that they had in some measure provided for those many clamorous mouths, which were still crying "Give, give?" But let us hear the learned Boeckh: "These fines were necessarily made a productive branch of the public revenue by the injustice of demagogues, by party hatred, and the litigious disposition which prevailed. The popular leaders, seldom guided by purely moral principles, raised themselves by flattering the people, and by the lavish administration and distribution of the public money. The majority of them, however, so little forgot their own gain, when they had reached their high station, that they omitted no means of enriching themselves, and the people, on the other hand, rejoiced in condemning and overthrowing them." Boeckh. II. 114.

652. τῷ γέροντι—τῷ νέῳ. Porson, observing that the article is faulty, proposes to read τὸν γέροντα μὲν γέροντι, τὸν νέον δ' ἔστω νέῳ· quoting ἔστω from Eccl. 1019. "In Antiphane τῷ κηρύκι vertendum *the public cryer;* quare locus non officit Porsono." Dobree.

653. ἀγορᾶς. This word in its large sense comprehends a public place, where the people assemble for deliberative purposes, the magistrates and judges for judicial business, and where also provisions and commodities are bought and sold. Hence εἴργεσθαι τῆς ἀγορᾶς καὶ τῶν ἱερῶν (Lysias[1], 105, 23.) is equivalent to the loss of all civil and religious privileges. In the present scene the marketplace of the agora is more particularly intended.

656. ἐφ' ᾧ τε, *on condition that.* Pl. 1000. ἐφ' ᾧ τ' ἐκεῖσε μηδέποτέ μ' ἐλθεῖν ἔτι. 1141. ἐφ' ᾧ τε μετέχειν καὐτὸς, ὦ τοιχωρύχε. Thes. 1162. ἐφ' ᾧ τ' ἀκοῦσαι μηδὲν ὑπ' ἐμοῦ μηδαμὰ | κακόν. Herodot. I. 22. ἐπ' ᾧ τε ξείνους ἀλλήλοισι εἶναι καὶ ξυμμάχους. III. 83. VI. 65. VIII. 4. Thucyd. I. 103. Xen. Anab. VI. 4, 22.

Ib. Λαμάχῳ δὲ μὴ (ἔξεστι) So Sup. v. 569. Λαμάχῳ δὲ μὴ (κηρύττω).

657. ἀγορανόμους. The agoranomi, as their name implies, were magistrates who had the regulation of the market, and all vendibles therein. In the execution of their office they were armed with a scourge. For the regulation of the corn-market, there was a separate class of superintendants. οὕτω δὲ πάλαι περὶ τῆς τούτων πανουργίας καὶ κακονοίας ἡ πόλις ἔγνωκεν, ὥστ' ἐπὶ μὲν τοῖς ἄλλοις ὠνίοις ἅπασι τοὺς

[1] Compare the same author, 129, 12. τοὺς μὲν ἐκ τῆς ἀγορᾶς τοὺς δ' ἐκ τῶν ἱερῶν συναρπάζοντες.

ἀγορανόμους δὲ τῆς ἀγορᾶς καθίσταμαι
τρεῖς τοὺς λαχόντας τούσδ' ἱμάντας ἐκ λεπρῶν.
ἐνταῦθα μήτε συκοφάντης εἰσίτω,
μήτ' ἄλλος ὅστις Φασιανός ἐστ' ἀνήρ.
ἐγὼ δὲ τὴν στήλην, καθ' ἣν ἐσπεισάμην,
μέτειμ', ἵνα στήσω φανερὰν ἐν τἀγορᾷ.

ἀγορανόμους φύλακας κατεστήσατε, ἐπὶ δὲ ταύτῃ μόνῃ τῇ τέχνῃ χωρὶς σιτοφύλακας ἀποκληροῦτε. Lys. 165, 33.

657, 8. "As overseers of the market I appoint these three rough scourges."

Ib. *λαχόντας.* The official term, as if officers, *chosen by lot,* were spoken of.

Ib. *λεπρῶν,* i. e. *δερμάτων* or *κυνῶν.* Elms.

660. *φασιανὸς,* a play upon the word *φαίνειν, to inform against*; equivalent to *συκοφάντης* in the preceding verse.

661. *τὴν στήλην.* The ancient practice of engraving the terms of national treaties on pillars, is too well known to need much explanation. A few specimens from the historians and orators of antiquity, as well as the author more immediately before us, will serve to illustrate the general practice, as well as some of the minutiæ connected with it. Lysistr. 513. *τί βεβούλευται περὶ τῶν σπονδῶν ἐν τῇ στήλῃ παραγράψαι | ἐν τῷ δήμῳ τήμερον ὑμῖν;* Av. 1050. *ἐὰν δέ τις ἐξελαύνῃ τοὺς ἄρχοντας, καὶ μὴ δέχηται κατὰ τὴν στήλην.* Thus in the general treaty of peace for fifty years between Athens and Lacedæmon (Thucyd. V. §. 18.) the concluding condition is, *στήλας δὲ στῆσαι Ὀλυμπίασι καὶ Πυθοῖ καὶ Ἰσθμῷ καὶ ἐν Ἀθήναις ἐν πόλει, καὶ ἐν Λακεδαίμονι ἐν Ἀμυκλαίῳ.* Compare also (V. §. 23). See also Isoc. 78, d. Andoc. 25, 1. 26, 14. 27, 44. As a sign that the treaties thus recorded were at an end, it was usual to take down the monuments on which they had been engraved. *φημὶ δεῖν ἅμα τούτοις* (Arcadas, scil.) *ἀξιοῦν καθαιρεῖν τὰς στήλας καὶ Λακεδαιμονίους ἄγειν εἰρήνην.* Dem. 209, 11. An intermediate step, however, was left previous to this proceeding. *Ἀθηναῖοι δὲ Ἀλκιβιάδου πείσαντος τῇ μὲν Λακωνικῇ στήλῃ ὑπέγραψαν ὅτι οὐκ ἐνέμειναν οἱ Λακεδαιμόνιοι τοῖς ὅρκοις, κ. τ. λ.* Thucyd. V. §. 56. This shewed, as Dr. Arnold justly observes, that the Athenians did not renounce the treaty with Lacedæmon altogether. That these treaties on stone, like those on paper, were regarded only as long as they served the temporary interests of those concerned in them, see one of those political speeches of Demosthenes, (Orat. 16. Bekk. 209, 7.) which, in acuteness of reasoning and subtle observation, comes nearest to his legal speeches, those true proofs of the deep and searching intellect of Demosthenes. Those whose taste leads them to the humorous applications of which such solemnities are susceptible, will find their appetite consulted in the "Toxaris" and "True History" of Lucian, IV. 239. VI. 61.

Ib. *ἐγὼ δὲ τὴν στήλην, καθ' ἣν ἐσπεισάμην.* A similar accumulation

ΜΕ. ἀγορὰ 'ν Ἀθάναις, χαῖρε, Μεγαρεῦσιν φίλα.

of sounds occurs Pac. 1202. δδὶ δὲ τριδάχμους τοὺς κάδους εἰς τοὺς ἀγρούς.

Ib. τὴν στήλην—μέτειμ'. Nub. 801. ἀτὰρ μέτειμί γ' αὐτόν. Pac. 274. οὔκουν ἕτερόν γέ τιν' ἐκ Λακεδαίμονος μέτει | ἀνύσας τι;

663. ἀγορά. The establishment of a market by Dicæopolis enables the poet to put in strong contrast the horrors of war and the blessings of peace. As a proof of the first, he introduces a native of Megara reduced to such misery, that he is willing to dispose of his two daughters to purchase himself a little food: a picture so pathetic in itself, that the disguise in which they are offered for sale is barely sufficient to preserve the proper tone of comedy. The reader, who is conversant with the Spanish language will find in Cervantes's "Numancia," and his "El Trato de Argel," some scenes not altogether unlike the one here depictured, but of a deeply tragic nature. See more particularly the market-scene in the latter drama, where the two boys with their father and mother are put up for sale, and in the former where a woman enters "con una criatura en los brazos, y otra de la mano."

Ib. Ἀθάναις. Though the paramount interest of the Aristophanic writings must necessarily lie in the insight which they afford into ancient laws and forms of government, yet many collateral subjects of importance are presented in them, which must not pass without due notice and attention. To those who reflect on the intimate connexion which subsists between the thoughts of man, and the dress in which his thoughts are clothed, mere forms of speech and modifications of language will never be without a certain corresponding interest. Why some nations should prefer harsh, and others softer inflexions, why these should elongate and those contract their words, why sounds proceeding from the throat should abound in one spot of earth, and those which belong to the lips, the palate, and the teeth, should more prevail in another, are all peculiarities, for which there must be some disposing cause. Is it soil, or climate? Is it the mere difference of mountain and of plain? Is it peculiar organisation of body, or habits of more or less intercommunion with fellow-creatures, which produce these striking differences? But a commentator's humble province is perhaps rather to furnish materials for thinking than to reason upon those materials. In regard to the Doric dialect, upon which the course of our remarks will now bring us, its distinguishing features, whatever their origin, are not easily mistaken;—a predilection for pure, [h] broad and long

[h] Hence the expostulation and reply in an Idyl of Theocritus (the Adoniazusæ), which will be frequently quoted in the ensuing pages.

Stranger. Have done, you endless chatter-pies, and pause awhile for breath!
That broad and Doric brogue of yours will worry me to death.

1st Woman. Hoity-toity, brogue indeed! my patience, who are you,
That gentle-folk of Syracuse your bidding needs must do?
What's further know, by race and kin we come of Corinth town,
No vulgar shed, for it bred and fed the great Bellerophon.
Aye, scrubs may smile, but from Pelops' isle our dialect is sprung,
And Doric people I presume (*puts her arms to her sides and looks him in the face*) may speak the Doric tongue. Idyl. XV. 87.

ἐπόθουν τυ, ναὶ τὸν φίλιον, ᾇπερ ματέρα.

vowels, such as α and ω—consonants so brought together as to give the words a roughness, not to be found in other Greek dialects—a disinclination to aspirated[1] consonants—frequent omission of letters both in flexion and in composition, and a strong aversion to what Mr. Payne Knight calls the dental aspirate, or in plainer language, the letter s, are among its most distinguishing characteristics. The frequent use of the article (which in fact was first introduced into Grecian literature by Doric poets) is one of the most remarkable features in this interesting dialect, the perfection of which is no doubt to be traced in the writings of Pindar, blended as it is there with epic and Æolic forms, while its more common usages are carefully avoided.

Ib. φίλα. We have here, as well as in the preceding word Ἀθάναις, one of the commonest forms of the Doric dialect. So also in the Byzantine decree preserved in Demosthenes (and Byzantium it must be remembered, was a colony from Megara) the Doric α continually occurs for the Ionic η. ἐπὶ ἱερομνάμονος Βοσπορίχω Δαμάγητος ἐν τᾷ ἁλίᾳ ἔλεξεν. Dem. 255, 20. Again, ἐν τῷ παρεστακότι καιρῷ. 255, 26. The same form prevails also in the treaty between the Lacedæmonians and Argives preserved in Thucydides, V. §. 77, 8. καττάδε δοκεῖ τᾷ ἐκκλησίᾳ τῶν Λακεδαιμονίων. Again . . αἱ δέ κα τῶν ἐκτὸς Πελοποννάσου τις ἐπὶ τὰν Πελοπόννασον γᾶν ἴῃ ἐπὶ κακῷ. The Doric origin of the inhabitants of Astypalæa is in the same way attested by the dialect of their decrees. ε[δοξε ται βουλαι και τωι δαμωι φιλ . . . . θευευς επεστατει γνωμα πρυ[τανιων], &c. (from Villoison's papers, in Müller's Dorians, I. 121.) The addition made (it is supposed by the kings Theopompus and Polydorus) to that rhetra of Lycurgus, which, in the form of an oracle of the Pythian Apollo, contains the main features of the Spartan constitution, of course exhibits the same form of dialect as that which we have been tracing. αἰ δὲ σκολίαν ὁ δᾶμος ἕλοιτο, τοὺς πρεσβυγενέας καὶ ἀρχαγέτας ἀποστατῆρας ἦμεν. Müller's Dorians, II. 87. At the commencement of the Elean Inscription A Ϝρατρα τοιρ Ϝαλειοις for ἡ ῥητρὰ τοῖς Ἠλειοῖς.

664. τυ, i. e. σέ. So also in a very significant passage of the Equites, (v. 1225.) where Demus suddenly expresses himself in the Doric language. ἐγὼ δέ τυ ἐστεφάνιξα κἀδωρησάμην. Fragm. Sophro-

[1] See Müller on the Doric Dialect, II. 498. To this dissertation, and that of Hermann inserted in the third vol. of Heyne's Pindar; to Rose's "Inscriptiones Græcæ," and to Blomfield's Observations on the Bœotian Inscriptions found by Col. Leake, together with the valuable collections by the same learned writer of the remains of Sappho, Alcæus, Stesichorus, and Sophron, the student is chiefly indebted for the illustrations furnished in the present dialogue. Such rhetræ, oracular responses, and old treaties as could be found in the pages of Herodotus, Thucydides, Demosthenes, and Plutarch, have been added for the same purpose. Illustrations from the Lysistrata have been unsparingly applied; and the editor regrets that he has not been able to procure copies of the remains of Alcman and Corinna, the latter calculated to throw light upon the Bœotian and Æolic dialects; the former upon the Laconic branch of the Doric.

ἀλλ', ὦ πόνηρα κῶρι' ἀθλίου πατρὸς,
ἄμβατε ποττὰν μάδδαν, αἴχ' εὕρητέ πα.

nis, LXXI. *ἐγὼν δέ τυ καὶ πάλαι ὤψειον.* XC. 7. *τί τυ ἐγὼν ποιέω.* (Mus. Crit. II. 356, 563.) Theoc. XV. 12, 40, 1.

Ib. *ναὶ τὸν φίλιον, Jupiter the guardian of friendship.* (see Blomfield's Ag. 165.) Plato in Phædr. §. 22. *εἰπὲ πρὸς Διὸς φιλίου.* Gorg. §. 120, 159. *καὶ πρὸς φιλίου.* Lucian's Rhet. Præcept. VII. 223. Elmsley compares Pherecrates ap. Suid. in *Φίλιος* and Polluc. II. 127.

τοῖς δὲ κριταῖς
τοῖς νυνὶ κρίνουσι λέγω
μὴ 'πιορκεῖν, μηδ' ἀδίκως
κρίνειν· ἤ, νὴ τὸν Φίλιον,
μῦθον εἰς ὑμᾶς ἕτερον
Φερεκράτης λέξει, πολὺ τού-
του κακηγορίστερον.

665. *κώρια,* Dor. for *κούρια* or *κόρια. πόνηρα κώρια, misellæ filiolæ.* Schutz.

666. *Ἄμβατε,* i. e. *ἀνάβητε.* The Doric love for contraction has been already noticed. So below, 700. *ἄντεινον,* i. e. *ἀνάτεινον.* Lysistr. 183. *πάρφαινε.* 1096. *ἀμβαλώμεθα.* 1310. *ἀμπάλλοντι.* So in the Spartan decree preserved in Plutarch. in Lysand. 14. *καββαλόντες τὸν Πειραιᾶ.* Alcman. Fr. 34. *καβαίνων.* Pind. Ol. VI. 31. *πάρστι.* VIII. 50. *κάπετον* (i. e. *κατέπεσον*). 103. *καννόμον* (i. e. *κατὰ νόμον*). Pyth. I. 173. *παρμένων.* Nem. X. 155. *παρδίδωμ'.* Pyth. VIII. 117. *ἔμπετες* (i. e. *ἐνέπεσες*) *ὑψόθεν.* Sophron. Fr. 47. *κορωνὰς ἀνδούμενοι.* The Doric *αμ* for *ανα* occurs frequently in the writings of Homer (Il. Β. 436. Od. Ε. 329, 330. Μ. 77.) and still more frequently in the odes of Pindar. Pyth. IV. 340. *ἄμβασε* (i. e. *ἀνάβησε.*) I. 7. *ἀμβολάς.* Ol. VIII. 47. *ἀμπνεῦσαι.* Nem. VII. 153. *ἀμπολεῖν.* Pyth. IV. 110. *ἄμφανεν.* Pyth. IX. 73. *ἀμφανδὸν,* &c. &c. Hence the Venus *ἀμβολογήρα* (*ἀναβάλλειν τὸ γῆρας*) of Sparta (Pausan. III. 18, 1.) and her *Ζεὺς καππώτας* (i. e. *καταπαύτης,* Ibid. III. 22, 1.) I add a few instances of this tendency to omission of letters in the cognate Æolic dialect. Sapph. Fr. 2. *ἀλλὰ κὰμ μὲν γλῶσσα Ϝέϝαγε.* Alcæi Fr. 1. *κάββαλε τὸν χειμῶν'.* Fr. 20. *τί τὰ λύχν' ἀμμένομεν.* Ib. *κακκεφαλᾶς.* In regard to the scenical meaning of the word *ἄμβατε* in the present passage, Elmsley compares Eq. 149. Vesp. 398, 1341, and adds the following explanation from J. Pollux, IV. 127. *εἰσελθόντες κατὰ τὴν ὀρχήστραν, ἐπὶ τὴν σκήνην διὰ κλιμάκων ἀναβαίνουσι.* The present mode of coming on the stage is certainly an improvement on the ancient mode of ascending it by a ladder.

Ib. *ποττὰν,* i. e. *πρὸς τήν.* Lysistr. 117. *ποττὸ Ταΰγετον.* 1253. *ποττὰ κᾶλα.* 1264. *ποττὰς σπονδάς.* Theoc. Adon. 70. *ποττῶ Διός.* The reader, who has found either instruction or amusement in the comic remains of antiquity, (and I sincerely pity him, who can find neither,) will not think his time misapplied in seeing this Doric

ἀκούετον δὴ, ποτέχετ' ἐμὶν τὰν-γαστέρα·
πότερα πεπρᾶσθαι χρῄδδετ', ἢ πεινῆν κακῶς;
ΚΟ. πεπρᾶσθαι, πεπρᾶσθαι.

contraction illustrated from an inscription, dedicated to one of the earliest authors, if not the founder, of ancient comedy.

Ἅ τε φωνὰ Δώριος· χὠ'νὴρ, ὁ τὰν κωμῳδίαν
εὑρὼν, Ἐπίχαρμος.
ὦ Βάκχε, χάλκεόν νιν ἀντ' ἀλαθινοῦ
τὶν ὧδ' ἀνέθηκαν,
τοὶ Συρακόσσαις ἐνίδρυνται Πελωρεῖς τᾷ πόλει,
οἷ' ἀνδρὶ πολίτᾳ,
(σωρὸν γὰρ εἶχε χρημάτων) μεμναμένοι
τελεῖν ἐπίχειρα.
πολλὰ γὰρ ποττὰν ζοὰν τοῖς παισὶν εἶπε χρήσιμα·
μεγάλα χάρις αὐτῷ. Theoc. Poetæ Min. II. 231.

Ib. *μάδδαν*, i. e. *μάζαν*, δδ for ζ. So Lysistr. 82. *γυμνάδδομαι.* 206. *ποτόδδει*, i. e. *ποτώζει.* 1076. *μυσίδδειν*, i. e. *μυθίζειν.* 1302. *ψιάδδοντι*, i. e. *ψιάζουσι.* 1313. *θυρσαδδοᾶν*, i. e. *θυρσαζοᾶν.* 1317. *παραμπύκιδδε*, i. e. *παραμπύκιζε.* So in the Orchomenian Inscriptions (Rose) VIII. *ἱαρειάδδοντος.* IX. *γραμματίδδοντος.* Leake's Inscript. Mus. Crit. II. 574, 581. *ἐπεψάφιδδε.* For the estimation in which the *μάζα*, or *brewis*, was held, see Athen. 267, e. 268, b. 269, d. e.

Ib. *αἴχ'* pro *αἴκα*, i. e. *ἐάν.* Eq. 201. *αἴ κα μὴ πωλεῖν ἀλλᾶντας μᾶλλον ἕλωνται.* Hesiod. Op. 207. *δεῖπνον δ', αἴκ' ἐθέλω, ποιήσομαι, ἠὲ μεθήσω.* Rose's Inscript. Græc. p. 89. *αι κα πασχη ταν γαν.* Theoc. Idyl. I. 4. 9. V. 21. XI. 61.

667. *ποτέχετε*, i. e. *προσέχετε.* Theoc. Adon. 37. *ποτέθηκα.* 78. *πόταγ'.* 148. *ποτένθῃς*, i. e. *προσέλθῃς.*

Ib. *ἐμὶν*, i. e. *ἐμοί.* The frequent use of this word by Pindar, or more probably by his imitators, (Hermann de Dial. Pind. 263.) seems to be laughed at by Aristophanes in his good-humoured picture of a lyric bard. (Av. 904—953.)

δὸς ἐμὶν ὅ τι περ
τεᾷ κεφαλᾷ θέλεις
πρόφρων δόμεν ἐμὶν τεΐν. 928.

Add Sophr. Fr. 9.

Ib. *τὰν γαστέρα*, i. e. *τὸν νοῦν.* Eq. 1014. *πρόσεχε τὸν νοῦν ἐμοί.*

668. *πεινῆν.* Infr. v. 708. *σιγῆν.* Lysist. 171. *πλαδδιῆν.* 1077. *ὀρῆν.*

669. *πεπρᾶσθαι, πεπρᾶσθαι*, Dim. Bacchius. In a little chorus in our author's Thes. (1136—1144), two dimeter Bacchiacs are found closing a set of Glyconic verses:

φάνηθ', ὦ τυράννους
στυγοῦσ', ὥσπερ εἰκός.

In the following fragment of Aristophanes, a single Bacchius appears to be subjoined to six anapæsts.

φέρε, παῖ, ταχέως κατὰ χειρὸς ὕδωρ, παράπεμπε τὸ χειρόμακτρον.

ΜΕ. ἐγώνγα καὐτός φαμι· τίς δ' οὕτως ἄνους,
ὃς ὑμέ κα πρίαιτο, φανερὰν ζαμίαν;
ἀλλ' ἔστι γάρ μοι Μεγαρικά τις μαχανά·
χοίρους γὰρ ὑμὲ σκευάσας φασῶ φέρεν.

670. ἐγών. "The old dialect and the Æolo-Doric had ἐγὼν in the nominative. Il. Γ. 188, &c. In Aristoph. Lysist. 982, Ach. 748, it is used by the Lacedæmonians and Megarensians; in the Doric dialect also ἔγων with the accent transposed." Matthiæ's Gr. Gr. §. 145. αἰ δὴ μὴ ἐγὼν ἔματτον ταῖς αὐταύταις χερσίν. Sophr. Fr. XC.

Ib. ἐγώνγα. As γα for γε, so also in Doric language, κα for the correlative τε in τόκα, πόκα, ὅκα in Sophron, Theocritus, and others, to which corresponds θα in πρόσθα, ἐξύπισθα (Alcman), ἔμπροσθα, ἄνωθα. See Müller, II. 489.

671. κᾱ. Ionic κε and Attic ἄν. Valckenaer observes (Theoc. I. 10.) that the word κα whether standing by itself, or subjoined to αἰ, is always long in Theocritus. Compare Id. I. 4, 5, 8. So Arist. Eq. 201. αἴκα μὴ πωλεῖν ἀλλᾶντας μᾶλλον ἕλωνται. In the answer to Lysander's truly laconic epistle by the ephori, this particle is found first with an optative and then with a subjunctive mood. "ταῦτά κα δρῶντες τὴν εἰράναν ἔχοιτε, ἃ χρὴ δόντες, καὶ τοὺς φυγάδας ἀνέντες. Περὶ δὲ τᾶν ναῶν τῶ πλήθεος, ὁκοῖόν τί κα τήνοις δοκέῃ, ταῦτα ποιέετε." Plut. Vit. Lysand. 14.

672. Μεγαρικὰ—μαχανά. For some of the stratagems practised by the Megarians, (and which had given the people a sort of proverbiality among the ancients,) see Thucyd. IV. 67. Polyæni Strateg. IV. 6, 3. For the contempt which attached generally to the Megarensian character among the Greeks, see Kruse's Hellas, II. 352. Wagner's Alciphron, II. 137.

Ib. μαχανά. Those who wish to trace this Doric form of μηχανή in its noblest appearances, are referred to Pindar's Nem. VII. 32. Pyth. I. 79. III. 194. VIII. 107.

673. χοίρους, Brunck, Bek. Dind. χοίρως, Elms. The correction of Elmsley is no doubt theoretically right (Kidd's Dawes, p. 208); but, as the MSS. do not countenance the change, and a man of taste, in imitations of this kind, is rather content to impart the flavour of a foreign dialect, than to tie himself down to a slavish imitation, I give the text as it is found in Dindorf.

Ib. φέρεν for φέρειν. so v. 788. (Br.) τράφεν for τρέφειν. 860. θερίδδεν for θερίζειν. Pind. Ol. I. 5. γαρύεν. Pyth. IV. 205. τράφεν. (Hermann doubts the propriety of even these two Doric appearances in Pindar: all others he corrects, or rejects as inventions of the critics.) Theoc. Adon. 28. καθεύδεν. 93. δώρισδεν. Add ἀπογράψεν, φέρεν, θύεν, in monument of Olymp. 110, 1, referred to by Müller, II. 506, and ἀγαγὲν, θύεν in a Theræan inscription referred to by the same learned writer.

περίθεσθε τάσδε τὰς ὁπλὰς τῶν χοιρίων.
ὅπως δὲ δοξεῖτ' ἦμεν ἐξ ἀγαθᾶς ὑός·
ὡς, ναὶ τὸν Ἑρμᾶν, εἴπερ ἱξεῖτ' οἴκαδις,
τὰ πρᾶτα πειρασεῖσθε τᾶς λιμῶ κακῶς.

674. ὁπλάς. properly the undivided hoof of the horse or ass. Il. Λ. 536. Υ. 501, hence the divided hoof of black and other cattle. Hymn to Merc. 77. Hes. Op. 487. Simonid. Fr. 131. Compare Pind. Pyth. IV. 402. χαλκέαις δ' ὁπλαῖς ἀράσσε|σκον χθόν', and a pleasing picture in the Argonautics of Orpheus, αὐτὰρ ὁρῶν Κένταυρος ἐθάμβεε, χεῖρ' ἐπὶ χειρὶ | πυκνὸν ἐπισσείων· οὖδας δ' ἤρασσεν ὁπλῇσιν. 442.

675. ὅπως—δοξεῖτ'. The verb σκόπει or ὅρα is here understood, so infra, 683. ὅπως δὲ γρυλλιξεῖτε. Pl. 327. ὅπως δέ μοι καὶ τἄλλα συμπαραστάται | ἔσεσθε. Nub. 257. οἴμοι, Σώκρατες, | ὥσπερ με τὸν 'Αθάμανθ' ὅπως μὴ θύσετε. 824. ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα. 882. ὅπως δ' ἐκείνω τὼ λόγω μαθήσεται. 1464. νῦν οὖν ὅπως ... τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτη | ἀπολεῖς. Pac. 77, 562, 1018. Av. 131, 1334. Eccl. 297, 954. Thes. 267, 1205. Lys. 950, 1182. Eq. 760. Vesp. 289, 1222, 1250.

Ib. δοξεῖτ', so immediately afterwards, ἱξεῖτ' ... πειρασεῖσθε .. γρυλιξεῖτε ... χὴσεῖτε. This insertion of an ι is not uncommon in Bœotian dialect. Thus in the inscriptions furnished by Col. Leake to the Museum Criticum, (II. 572.) No. III. τιουχαν for τύχαν. Προξενιον for πρόξενον. So also in Corinnæ Fragment. Πινδαρίοιο for Πινδάρου. In Pindar and the Æolic poets, the first person masc. of the first aorist more particularly inserts an ι. Ol. I. 127. δέκ' ἄνδρας ὀλέσαις. II. 108. φράσαις. 165. τανύσαις. VI. 10. ἐπικύρσαις VIII. 96. πράξαις. X. 109. ἔρξαις. In Nem. VI. 87. occurs an unusual form καββαὶς for καταβάς. Alcæi Fr. 20. κίρναις ἕνα καὶ δύο. Add Pind. Nem. I. 30. φιλοξείνου. Ol. III. 1. φιλοξείνοις. To which again add, Alc. Fr. 22. Νύμφαις ταῖς Διὸς ἐξ Αἰγιόχω φαισὶ τετυγμέναις. Sophr. Fr. 5. δεῖπνον ταῖς θείαις κριβανίται.

Ib. ἦμεν for εἶναι. So Theoc. Id. II. 41. ἀντὶ γυναικὸς ἔθηκε κακὰν καὶ ἀπάρθενον ἦμεν. III. 8. ἐγγύθεν ἦμεν. IV. 9. κῆμ' ἔφαθ' ἁ μάτηρ Πολυδεύκεος ἦμεν ἀμείνω. In the Lacedæmonian decree (Thucyd. V. 77, 79.) the infinitive εἶμεν is used; so also in the Corcyrean decree. Rose, 280. These forms arise out of the Doric love for contraction, ἦμεν being the abbreviated form for ἤμεναι (Br. Ach. 775.) so again δόμεν for δόμεναι, and ἀναθέμεν in the Corcyrean decree.

676. οἴκαδις and οἴκαδες, Doric for οἴκαδε, as χαμάδις, χαμάδες, Dor. for χαμᾶζε. Schæf. Greg. p. 231.

677. τὰ πρᾶτα πειρασεῖσθε. Ran. 421. κἀστὶν τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας. Eurip. Hippol. 986. τὰ γὰρ δὴ πρῶτ' ἀνέστραπται πάλιν. Theoc. Id. 15, 142. καὶ Ἄργεος ἄκρα Πελασγοί.

Ib. πρᾶτα. ᾶ for ῶ. Orchom. Ins. I. 3. (Rose.) μεῖνος πράτω. So also in the Megarensian Inscription, illustrated by Boeckh:

ἀλλ᾽ ἀμφίθεσθε καὶ ταδὶ τὰ ῥυγχία,
κἤπειτεν ἐς τὸν σάκκον ὧδ᾽ ἐσβαίνετε.
ὅπως δὲ γρυλιξεῖτε καὶ κοΐξετε,
χήσεῖτε φωνὰν χοιρίων μυστηρικῶν.

πρᾶτος δ᾽ Ἑλλάνων ἐν Ὀλυμπίᾳ ἐστεφανώθη
γυμνὸς, ζωννυμένων τῶν πρὶν ἐνὶ σταδίῳ. Mus. Crit. II. 631.

Infr. v. 685. *διαπεινᾶμες.* 776. *φυσᾶντες.* 821. *ἦρα*: where *αο* is contracted into ᾶ, rather than ῶ. Theoc. Adon. 22. *βᾶμες* (i. e. *βῶμεν*) *τῶ βασιλῆος ἐς ἀφνειῶ Πτολεμαίω.*

Ib. *τὰς λιμῶ*, i. e. *τῆς λιμοῦ.* Among the Dorians the word *λιμὸς* was of the feminine gender. Schol.

Ib. *λιμῶ* for *λιμοῦ.* Insc. Orchom. I. 1. *ἀπὸ τᾶς σουγγράφω.* Dem. 255, 20. *ἐπὶ ἱερομνάμονος Βοσπορίχω.* 26. *ἐν τῷ παρεστακότι καιρῷ Φιλίππω τῶ Μακεδόνος.* Thucyd. V. 77. *ἐξ Ἐπιδαύρω.* Again: *ἐκτὸς Πελοποννάσω.* This termination of the genitive of the second declension Hermann does not admit in Pindar. (The examples Pyth. IV. 202. Nem. VI. 36. VII. 8, 41. Isth. IV. 122. Ol. VII. 35. Nem. XI. 4. he transfers to datives.) Sicilian Doric: Theoc. Adon. 4. *ὦ τᾶς ἀδαμάτω ψυχᾶς.* 5. *πολλῶ μὲν ὄχλω.* Add 12, 18, 22, 35-6, 47, 102, 114. Stesich. Fr. 12. *ἦρος ἐπερχομένω.* Sophron. Fr. 72. *καθηρημένος θὴν καὶ τῆνος ὑπὸ τῶ χρόνω.* So also in the Æolic dialect:

μηδὲν ἄλλο φυτεύσῃς πρότερον δένδρεον ἀμπέλω.
Alcæi Fr. Mus. Crit. I. 429.

αἰ δ᾽ ἶκε τ᾽ ἐσλῶν ἵμερος, ἢ καλῶν,
καὶ μή τι Ϝείπῆν γλῶσσ᾽ ἐκύκα κακὸν,
αἰδώς κέ τευς οὐκ εἶχεν ὄππατ᾽,
ἀλλ᾽ ἔλεγες περὶ τῶ δικαίω.
Sapph. Fr. Mus. Crit. I. 17. II. 604.

So also *Θυνάρχω ἄρχοντος*, Orchomen. Inscript. I. 264. *ἄρχι τῶ χρόνω* I. 272.

678. *ῥυγχία*, dim. of *ῥύγχος*, *snout.*

679. *ἔπειτεν*, Ionice (Herodot. I. 146. II. 52.) and Dorice for *ἔπειτα.* Pyth. IV. 376. *ἐς Φᾶσιν δ᾽ ἔπειτεν | ἤλυθον.* Nem. III. 93. *τράφε λιθίνῳ τ᾽ Ἰάσον᾽ ἔνδον τέγει, | καὶ ἔπειτεν Ἀσκλήπιον.* See Herm. de Dial. Pind. p. 272.

680. *γρυλιξεῖτε.* Pl. 307. *ὑμεῖς δὲ γρυλίζοντες . . . ἕπεσθε μητρὶ χοῖροι.*

681. *χήσεῖτε*, i. e. *καὶ ἥσετε.* Ἥσω, the future of *ἵημι*, is illustrated in Blom. S. c. Th. p. 180.

Ib. *μυστηρικῶν.* So called from the custom of sacrificing them to the goddess Ceres, previous to initiation in her mysteries. Arist. Pac. 374. *ἐς χοιρίδιόν μοί νυν δάνεισον τρεῖς δραχμάς· | δεῖ γὰρ μυηθῆναί με πρὶν τεθνηκέναι.* Theopomp. ap. Athen. XIV. 74, 657. *καὶ τὴν ἱερὰν ἡμῶν σφάττουσι δέλφακα.* Tibull. I. El. 10. v. 26. Hostia erit plena rustica (sic Heyne, alii, mystica) porcus hara. See also De Croix sur les Mystères, tom. I. 278, 289.

ἐγὼν δὲ καρυξῶ Δικαιόπολιν ὅπα.
Δικαιόπολι, ἦ λῆς πρίασθαι χοιρία;
ΔΙ. τί; ἀνὴρ Μεγαρικός; ΜΕ. ἀγοράσοντες ἵκομες.
ΔΙ. πῶς ἔχετε; ΜΕ. διαπεινᾶμες ἀεὶ ποττὸ πῦρ.

682. So Dind. and Bekk. Reisig (in diariis Ienensibus a. 1817. Nr. 224. p. 404.) ἐγὼ δὲ καρυξῶ Δικαιόπολιν. ὅ γα | Δικαιόπολις, ἦ λῆς. Elms. ἐγὼν δὲ καρυξῶ Δικαιόπολίν γα. πᾷ | Δικαιόπολις; Reisig's emendation gives a good sense to the passage.

683. λῆς, part of the remains of the old Doric verb λῶ. Lysist. 980. λῶ τι μυσίξαι νέον. 94. μύσιδδέ τοι | ὅτι λῆς ποθ' ἀμέ. 1163. λῇ. 1162. λῶμες. Theoc. IV. 14. λῶντι. "Every dialect," says Müller, has peculiar words; but it is remarkable when these are radical forms, expressing very common ideas, and when they are quite foreign to the other dialects of the same language. This at least is true of the Laconian word χάος, χάϊος, ἀχαῖος, 'good' (Aristoph. Lys. 90, 1157); of κόος, 'large,' which words stand quite isolated in the common language: also λῆν, 'to wish,' and μάω, 'to think,' 'to seek,' are pure Doric forms; the latter a Laconian and Sicilian word." For the attempt to fasten the participle λώντων on Eurip. Suppl. 232. see Porson's and Markland's notes. Compare Theoc. Id. I. 12. V. 64. XXIII. 45. Bion, XV. 1.

684. ἵκομες, i. e. ἵκομεν. Notwithstanding the general Doric aversion to the letter σ, Megarians, Laconians, Doric Sicilians, and Ætolians, are all found retaining it in the first person plural of verbs. From the similar Latin termination in verbs *-mus*, it should seem to have been an archaism derived from the Pelasgic language. Thus in the Lysistrata we find, v. 168. πείσομες. 1002. μογίομες. 1003. ἀποκεκύφαμες. 1077. ἥκομες. 1098. ἐπεπόνθαμες. 1148. ἀδικοῦμες. 1162. λῶμες. 1164. βλιμάττομες. 1305. ὑμνιῶμες. Sophron. Fr. 35. φέρε τὸ θαύμακτρον, κἀπιθυσιῶμες. In the Adoniazusæ of Theoc. see vv. 9, 22, 42, 59, 68, 92, 133. Add, not certainly for all the advice which it contains, a fragment of Alcæus:

οὐ χρὴ κακοῖσιν θυμὸν ἐπιτρέπην·
προκόψομες γὰρ οὐδὲν ἀσάμενοι,
ὦ Βύκχι· φάρμακον δ' ἄριστον
οἶνον ἐνεικαμένοις μεθυσθῆν.

Alcæi Fragm. Mus. Crit. I. 425.

This termination of the first person plural is not found in Pindar.

685. πῶς ἔχετε; *Quomodo vos habetis?* Brunck. Eq. 7. ὦ κακόδαιμον πῶς ἔχεις; Lys. 1002. πῶς οὖν ἔχετε. 1075-7. εἶτ' εἴπαθ' ἡμῖν πῶς ἔχοντες ἥκετε. Andoc. 9, 7. αἰσθόμενος δ' Εὐφίλητος ὡς ἔχοιμι.

Ib. διαπεινᾶμες, Dor. for διαπεινῶμεν. To understand the meaning of the passage, observe the play of words between διαπίνομεν (*we drink*) and διαπεινῶμεν (*we are hungry*). The Megarensians' declaration is in the latter sense; the answer of Dicæopolis in the former. From the remains of the Megarensian poet, Theognis, it

ΔΙ. ἀλλ' ἡδύ τοι, νὴ τὸν Δί', ἢν αὐλὸς παρῇ.
τί δ' ἄλλο πράττεθ' οἱ Μεγαρῆς νῦν. ΜΕ. οἷα δή.
ὄκα μὲν ἐγὼν τηνῶθεν ἐμπορευόμαν,
ἄνδρες πρόβουλοι τοῦτ' ἔπραττον τῇ πόλει,

should seem, that of the three great sources of social comfort here alluded to, a cheerful bowl, a blazing fire, and instrumental music, two were very familiar to his countrymen:

αἰεί μοι φίλον ἦτορ ἰαίνεται, ὅππότ' ἀκούσω
αὐλῶν φθεγγομένων ἱμερόεσσαν ὄπα.
χαίρω δ' εὖ πίνων, καὶ ὑπ' αὐλητῆρος ἀκούων,
χαίρω δ' εὔφθογγον χερσὶ λύρην ὀχέων.
Theognis, in Poet. Min. tom. I. p. 241.

Again,

φόρμιγγ' αὖ φθέγγοιθ' ἱερὸν μέλος, ἠδὲ καὶ αὐλῷ·
ἡμεῖς δὲ σπονδὰς θεοῖσιν ἀρεσσάμενοι,
πίνωμεν, χαρίεντα μετ' ἀλλήλοισι λέγοντες,
μηδὲν τὸν Μήδων δειδιότες πόλεμον. Id. p. 253 and 255.

In one of the exquisite Idyls of Theocritus, these three essentials of social comfort are joined together, with some adjuncts, which forcibly remind the reader of a chorus in the "Peace" of Aristophanes:

κἠγὼ, τῆνο κατ' ἆμαρ, ἀνήθινον, ἢ ῥοδόεντα,
ἢ καὶ λευκοΐων στέφανον περὶ κρατὶ φυλάσσων,
τὸν Πτελεατικὸν οἶνον ἀπὸ κρητῆρος ἀφυξῶ,
πὰρ πυρὶ κεκλιμένος· κύαμον δέ τις ἐν πυρὶ φρυξεῖ,
χὰ στιβὰς ἐσσεῖται πεπυκασμένα ἔστ' ἐπὶ πᾶχυν
κνύζᾳ τ', ἀσφοδέλῳ τε, πολυγνάμπτῳ τε σελίνῳ.
καὶ πίομαι μαλακῶς, μεμναμένος Ἀγεάνακτος,
αὐταῖσιν κυλίκεσσι καὶ ἐς τρύγα χεῖλος ἐρείδων.
αὐλησεῦντι δέ μοι δύο ποιμένες· εἷς μὲν, Ἀχαρνεύς·
εἷς δὲ, Λυκωπίτας· ὁ δὲ Τίτυρος ἐγγύθεν ᾀσεῖ.
Idyl. 7. Poetæ Minores Græc. II. 61.

686. ἀλλ' ἡδύ τοι. Compare one of those emendations in which the late professor Porson was so inimitably happy:

στροφὴ λόγων παρελθέτω τις· ἡδύ τοι
εστὶν μεταβολὴ παντὸς ἔργου πλὴν ἑνός. Advers. p. 120-1.

687. οἷα δὴ, i. e. πράττομεν οἷα δὴ πράττομεν. Eurip. Herac. 627. πάρεσμεν, οἷα δή γ' ἐμοῦ παρουσία. Dind.

688. ὄκα. Theoc. Idyl. I. 66. πᾷ ποκ' ἄρ' ἦθ' ὄκα Δάφνις ἐτάκετο; III. 28. ἔγνων πρὰν, ὄκα μευ μεμναμένω εἰ φιλέεις με. Sophr. Fr. 22. ἁ δὲ γαστὴρ ὑμέων καρχαρίας ὄκα τινὸς δῆσθε. Compare v. 696.

Ib. τηνῶθεν, *from thence*. Theoc. Id. III. 10. ἠνίδε τοι δέκα μᾶλα φέρω· τηνῶθε καθεῖλον, | ὦ μ' ἐκέλευ καθελεῖν τυ.

Ib. ἐμπορευόμαν. So v. 720. ἀνειλόμαν.

689. πρόβουλοι, *preadvisers*. On the political nature of this

ὅπως τάχιστα καὶ κάκιστ'—ἀπολοίμεθα.
ΔΙ. αὐτίκ' ἄρ' ἀπαλλάξεσθε πραγμάτων. ΜΕ. σὰ μάν;
ΔΙ. τί δ' ἄλλο Μεγαροῖ; πῶς ὁ σῖτος ὤνιος;
ΜΕ. παρ' ἀμὲ πολυτίματος, ᾇπερ τοὶ θεοί.

office, see Aristotle's Politics, IV. 15. VI. 8. See also Herodot. VI. 7. On very calamitous occasions, the Athenians appear to have created a temporary magistracy of this kind, (Thucyd. VIII. 1. Lysias, 126, 11.) A magistrate of this description makes a conspicuous figure in the Lysistrata of our author. See also the satirical allusion Eq. 1342. Decret. Corcyr. (Rose, p. 280.) ἀναθέμεν ὅπει κα δοκῇ προβούλοις.

690. ἀπολοίμεθα. The very opposite word was of course expected: the sarcasm upon the magistrates, whose counsels were bringing their city to destruction, instead of providing for its safety, is noticed by Schutz. Porson has observed, that ὅπως, or ὅπως μή, is generally joined with a second person, sometimes with a third, but rarely with a first person. Instances of the latter construction occur in Aristoph. Pac. 562. εἶθ' ὅπως λιταργιοῦμεν οἴκαδ'. Vesp. 1250. ὅπως δ' ἐπὶ δεῖπνον εἰς Φιλοκτήμονος ἴμεν: also Ecc. 296, 300.

691. ἀπαλλάξεσθε πραγμάτων. "Si respublica vestra perierit, hoc certe habebitis commodi, quod omni molestia negotia civilia tractandi liberabimini." SCHUTZ.

Ib. σὰ μάν; i. e. τί μήν; Lucian, II. 124. Ζεφ. ἀλλὰ τὸν Σιδώνιον Ἀγήνορα εἶδες; Νοτ. ναί· τὸν τῆς Εὐρώπης πατέρα. τί μήν; III. 105. σκόπει γοῦν· ἔστι σοι παιδίον; Ἀγο. τί μήν; See also the Oxford edition of Sophocles, I. 356. The substitution of σ for τ in Doric dialect is not a little remarkable. The same variety is found, as Müller observes, in σάτες for τῆτες (Maittaire, 349), and σάμερον for τήμερον (Pindar and Theocritus).

692. πῶς, *At what price?* or, in idiomatic English, *How* is corn? (Justice Shallow's interrogations will not fail to occur to the reader.) Aristotle's Œconomics, XXXIV. 11. τοῦ τε σίτου πωλουμένου ἐν τῇ χώρᾳ δεκαδράχμου, καλέσας τοὺς ἐργαζομένους ἠρώτα πῶς βούλονται αὐτῷ ἐργάζεσθαι. "For πῶς βούλονται, Mr. Göttling prints πόσου βούλονται after Schneider: from which alteration he would probably have abstained, if he had remembered the remark of Porson on Machon ap. Athen. XIII. p. 580, D. (Tracts, p. 152), where a similar use is pointed out in Aristoph. Eq. 480. (πῶς οὖν ὁ τυρὸς ἐν Βοιωτοῖς ὤνιος.) Ach. 758. Strattis ap. Poll. IV. 169." Phil. Mus. I. 138. In Lucian's Icaromenipp. VII. 35. we have the expression which Schneider and Göttling wished to substitute for the expression in the text: μεταξύ τε προιὼν, ἀνέκρινε περὶ τῶν ἐν τῇ γῇ πραγμάτων, πρῶτα μὲν ἐκεῖνα, πόσου νῦν ὁ πυρός ἐστιν ὤνιος ἐπὶ τῆς Ἑλλάδος;

693. ἀμέ. Lys. 95, 1250-4, 1265.

Ib. πολυτίματος, *as high in value*. The poet purposely mixes two senses of the word τιμή, *price* and *honour*; particularly that honour

ΔΙ. ἅλας οὖν φέρεις; ΜΕ. οὐχ ὑμὲς αὐτῶν ἄρχετε;
ΔΙ. οὐδὲ σκόροδα; ΜΕ. ποῖα σκόροδ'; ὑμὲς τῶν ἀεὶ,
ὅκκ' ἐσβάλητε, τῶς ἀρωραῖοι μύες,

which was paid to divine objects. Infr. 717. ὦ πολυτίμηθ' Ἡράκλεις. Nub. 269. ὦ πολυτίμητοι Νεφέλαι. Vesp. 1001. ἀλλ', ὦ πολυτίμητοι θεοὶ, ξύγγνωτέ μοι.

Ib. τοὶ for οἱ. So Lys. 995. τοὶ σύμμαχοι. 999, 1004. ταὶ ... γυναῖκες. 1261. τοὶ Πέρσαι. So in the Lacedæmonian decree: αἰ δέ κα μὴ εἴκωντι τοὶ Ἀθηναῖοι ἐξ Ἐπιδαύρω. Again: καὶ τοὶ τῶν Ἀργείων ξύμμαχοι ἐν τῷ αὐτῷ ἔσουνται τῷπερ καὶ τοὶ Ἀργεῖοι. In the Orchomenian Inscriptions the article assumes a more puzzling form: κὴ ἀποδεδοάνθι τη πόλι τὺ (i. e. τοι) ἔχοντες τὰς ὁμολογίας. Ins. III. p. 272. τὺ θύοντες Διὶ Μειλιχίυ. Ins. VIII. p. 305. Rose's Inscript.

694. ἅλας. Salt was obtained in great quantity at Megara, and hence became an article of exportation. (Kruse's Hellas. II. 336.) The plural use of the word is more common than the singular. Hom. Od. Λ. 122. οὐδέ θ' ἅλεσσι μεμιγμένον εἶδαρ ἔδουσιν. Dem. 400, 16. ποῦ δὲ ἅλες; ποῦ τράπεζαι; 401. 3. πότεροι οὖν τοὺς ἅλας καὶ τὰς σπονδὰς παρέβαινον. Æsch. 31, 14. 85, ult.

περιμαξάτωσαν σ' αἱ γυναῖκες ἐν κύκλῳ,
καὶ περί σε θειούτωσαν· ἀπὸ κρουνῶν τριῶν
ὕδατι περιρράναι, ἐμβαλὼν ἅλας, φακούς.

Menand. Rel. p. 42.

695. τῶν, i. e. ὧν.

696. ὅκκ'. Elmsley observes that there is the same difference between ὅκα and ὅκκα as between ὅτε and ὅταν; the first being joined to an indicative, the second to a subjunctive mood. Theoc. Idyl. V. 134.

καὶ γὰρ ὅκ' αὐτῷ
τὰν σύριγγ' ὤρεξα, καλόν τί με κάρτ' ἐφίλασεν.

I. 87.

ὡπόλος, ὅκκ' ἐσορῇ τὰς μηκάδας οἷα βατεῦνται,
τάκεται ὀφθαλμώς.

Ib. ἐσβάλητε. Herodot. V. 76. δὶς ἐπὶ πολέμῳ ἐσβαλόντες. VIII. 144. ἐσβαλὼν ἐς τὴν ἡμετέρην. 195, 18. Plutarch, in his Life of Pericles, mentions that the Athenian strategi were obliged to declare upon oath, that they would make two incursions annually into the Megarensian territory. And this seems confirmed by Thucydides, IV. §. 66. τοῦ δ' αὐτοῦ θέρους Μεγαρῆς οἱ ἐν τῇ πόλει, πιεζόμενοι ὑπό τε Ἀθηναίων τῷ πολέμῳ, ἀεὶ κατὰ ἔτος ἕκαστον δὶς ἐσβαλλόντων πανστρατιᾷ ἐς τὴν χώραν, κ. τ. λ.

Ib. τῶς, i. e. ὡς (see note 693). ἀρωραῖοι, i. e. ἀρουραῖοι. ω for ου. Lysist. 143. ὑπνῶν, i. e. ὑπνοῦν. 980. ἁ γερωία, i. e. ἡ γερουσία. 1249. μῶαν, i. e. μοῦσαν. 1297. ἐκλιπῶα, i. e. ἐκλιποῦσα. Sophr. Fr. 8. ἄρτον γάρ τις τυρῶντα τοῖς παιδίοις ἴαλε. 14. λειοτριχιῶσαι. Sapph. Fr. I. 9. καλοὶ δέ τ' ἄγον | ὠκέες στρῶθοι. Ins. Orchom. I. 1. μεινὸς Θειλουθίω. Ins. Tanag. I. II. ἴωσας, i. e. ἐούσης.

πάσσακι τὰς ἄγλιθας ἐξορύσσετε;
ΔΙ. τί δαὶ φέρεις; ΜΕ. χοίρους ἐγώνγα μυστικάς.
ΔΙ. καλῶς λέγεις· ἐπίδειξον. ΜΕ. ἀλλὰ μὰν καλαί.
ἄντεινον, αἰ λῇς· ὡς παχεῖα καὶ καλά.
ΔΙ. τουτὶ τί ἦν τὸ πρᾶγμα; ΜΕ. χοῖρος, ναὶ Δία.
ΔΙ. τί λέγεις σύ; ποδαπὴ χοῖρος ἥδε; ΜΕ. Μεγαρικά.
ἦ οὐ χοῖρος ἔσθ' ἅδ'; ΔΙ. οὐκ ἔμοιγε φαίνεται.
ΜΕ. οὐ δεινά; θᾶσθε τοῦδε τὰς ἀπιστίας·

Ib. ἀρωραῖοι μύες. Bergler quotes in illustration Synesii epist. 105. δίκην ἀρουραίου μυὸς ἐνεδεδύκει τῇ πέτρᾳ. A far more valuable illustration may be derived from Herodotus, (II. 141.) where he relates the destruction of Sennacharib's army: ἐνθαῦτα ἀπικομένους, τοῖσι ἐναντίοισι αὐτοῖσι ἐπιχυθέντας νυκτὸς μῦς ἀρουραίους, κατὰ μὲν φαγέειν τοὺς φαρετρεῶνας αὐτῶν, κατὰ δὲ τὰ τόξα· πρὸς δὲ, τῶν ἀσπίδων τὰ ὄχανα, ὥστε τῇ ὑστεραίῃ σφέων, γυμνῶν ὅπλων, πεσέειν πολλούς. καὶ νῦν οὗτος ὁ βασιλεὺς (Sethon scil.) ἕστηκε ἐν τῷ ἱρῷ τοῦ Ἡφαίστου λίθινος, ἔχων ἐπὶ τῆς χειρὸς μῦν, λέγων διὰ γραμμάτων τάδε· ΕΣ ΕΜΕ ΤΙΣ ΟΡΕΩΝ, ΕΥΣΕΒΗΣ ΕΣΤΩ.

697. ἄγλῑθας, *the kernel on the garlic's head*: *spica, nucleus allii.* Compare Vesp. 679, 680. παρ' Εὐχαρίδου καὐτὸς τρεῖς γ' ἄγλιθας μετέπεμψα. Πάσσᾱκι, *a stake.*

698. τί δαὶ, *What then?* Av. 1451. τί δαὶ ποιήσεις; Vesp. 1211. Pl. 156.

700. ἀντείνω, contraction for ἀνατείνω, *lift up.* Av. 622. εὐξόμεθ' αὐτοῖς | ἀνατείνοντες τὼ χεῖρ'. 1253. τῆς διακόνου | πρώτης ἀνατείνας τὼ σκέλη. Pind. Nem. I. 64. ὁ δ' ὀρθὸν μὲν ἄντεινεν κάρα.

Ib. αἰ, i. e. εἰ. So in oracular responses, which either came from Delphi, or imitated its dialect. Eq. 201. αἴ κα μὴ πωλεῖν, κ. τ. λ. Herodot. IV. 157. αἰ τὺ ἐμεῦ Λιβύην μηλοτρόφον οἶδας ἄμεινον. Plutarch in Pyrrh. 26. αἰ μὲν ἐσσὶ τύ γε θεὸς, οὐδὲν μὴ πάθωμεν· οὐ γὰρ ἀδικεῦμεν· αἰ δ' ἄνθρωπος, ἔσεται καὶ τεῦ κάρρων ἄλλος. So also in Æolic Greek:

καὶ γὰρ αἰ φεύγει, ταχέως διώξει,
αἰ δὲ δῶρα μὴ δέχετ', ἀλλὰ δώσει,
αἰ δὲ μὴ φιλεῖ, ταχέως φιλάσει
κοὐκ ἐθέλοισαν. Sapph. Fragm. Mus. Crit. I. 7.

Add, from the Sigean Inscription, αι τε Ϝετας, αι τε τελεσται αι τε δαμος.

Ib. παχεῖα. The singular number is used; the Megarensian exhibiting first one daughter, and then the other, to his customer.

701. ἦν for ἐστι. Vesp. 183, 1509. Lys. 445. Plato in Cratyl. 387, c.

Ib. ναὶ, Doric for νή. So v. 774. Br. ed. ναὶ τὸν Διοκλέα.

704. Elmsley, dissatisfied with the plural appearance of ἀπιστίας, edits, οὐ δεινά; θᾶσθε τόνδε· τᾶς ἀπιστίας. The plural ἀπιστίας, however, does not want a very satisfactory confirmation in a congenial

οὐ φατὶ τόνδε χοῖρον ἦμεν.
ἦ λῇς ἀκοῦσαι φθεγγομένας; ΔΙ. νὴ τοὺς θεοὺς,
ἔγωγε. ΜΕ. φώνει δὴ τὺ ταχέως, χοιρίον.
οὐ χρῆσθα σιγῆν, ὦ κάκιστ' ἀπολουμένα.
πάλιν τ' ἀποισῶ, ναὶ τὸν Ἑρμᾶν, οἴκαδις.
ΚΟ. κοΐ, κοΐ.
ΜΕ. αὕτα 'στὶ χοῖρος; ΔΙ. νῦν γε χοῖρος φαίνεται.
ἤδη δ' ἄνευ τῆς μητρὸς ἐσθίοιεν ἄν;
ΜΕ. ναὶ τὸν Ποτειδᾶ, κἂν ἄνευ γα τῶ πατρός.
ΔΙ. τί δ' ἐσθίει μάλιστα; ΜΕ. πάνθ' ἅ κα διδῷς.
ΔΙ. ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων
τοῖς χοιριδίοισιν. ἆρα τρώξονται; βαβαὶ,

author: Plato, 5 Rep. 450, c. πολλὰς γὰρ ἀπιστίας ἔχει ἔτι μᾶλλον τῶν ἔμπροσθεν ὧν διήλθομεν.

705. φατὶ, i. e. φησί. τ for σ. So infr. τὺ for σὺ, Ποτειδᾶ for Ποσειδᾶ. Lysist. 1251. Ἀρταμιτίῳ. Pind. Pyth. VIII. 117. ἔμπετες (i. e. ἐνέπεσες) ὑψόθεν. Isth. II. 15. νῦν δ' ἐφίητι. Ins. Orchom. I. 3. διακατίης Ϝίκατι, i. e. διακοσίαις εἴκοσι. ἐνιαύτιος, πλούτιος, ap. Etym. M. p. 156, 17.

706. φθεγγομένας, i. e. φθεγγομένης. Delphic oracle, Herodot. IV. 159. γᾶς ἀναδαιομένας.

707. φώνει, "speak," says the parent; but not a sound is elicited. Ib. τὺ for σύ. So in the old oracle, quoted by Müller, II. 507. ποῖ τὺ λαβὼν καὶ ποῖ τὺ καθίξων καὶ ποῖ τὺ οἴκησιν (ἀσφαλέως ἕξεις).

708. ὦ κάκιστ' ἀπολουμένα. So Pl. 456, 713. Eccl. 1052. Av. 1467. Pac. 2. Dem. 445, 19. τοιαύταις τέχναις ὑπὸ τῶν κάκιστ' ἀπολουμένων ἀνθρώπων πάντα τὰ πράγματ' ἀπώλετο.—Still a profound silence is maintained.

709. οἴκαδις. At this hateful word, female delicacy is subdued, and the young lady speaks, as—pigs are wont to speak. Under all the humour, what a painful proof is here of the manner in which the feelings connected with native land and home had been outraged, and extinguished by this cruel war!

715. ἰσχάδων (ἰσχνὸς), *dried figs*. With this favourite article of food, and with gold, Lucian baits his hook for the purpose of catching the pretended philosophers in his humorous dialogue of Piscator, tom. III. p. 166.

716. βαβαὶ, *astonishing!* Lucian, II. 202. MEN. Βαβαὶ, Ὅμηρε, οἷά σοι τῶν ῥαψῳδιῶν τὰ κεφάλαια χαμαὶ ἔρριπται ἄγνωστα, καὶ ἄμορφα, κόνις πάντα, καὶ λῆρος πολὺς, ἀμένηνα ὡς ἀληθῶς κάρηνα. 227. ἀλλ' ἤδη μὲν ἐπὶ τῷ στομίῳ (orci scil.) ἐσμέν· ἀποβλέπειν χρὴ καὶ ἀποσκοπεῖν πόρρωθεν τοὺς ἀφικνουμένους. βαβαί· πολλοί γε, καὶ ποικίλοι, καὶ πάντες δακρύοντες πλὴν τῶν νεογνῶν τούτων καὶ νηπίων. ἀλλὰ καὶ οἱ πάνυ γεγηρακότες ὀδύρονται. τί τοῦτο; ἆρα τὸ φίλτρον αὐτοὺς ἔχει τοῦ βίου;

οἷον ῥοθιάζουσ᾽, ὦ πολυτίμηθ᾽ Ἡράκλεις.
ποδαπὰ τὰ χοιρί᾽; ὡς Τραγασαῖα φαίνεται.
ἀλλ᾽ οὐχὶ πάσας κατέτραγον τὰς ἰσχάδας.
ΜΕ. ἐγὼν γὰρ αὐτῶν τάνδε μίαν ἀνειλόμαν.
ΔΙ. νὴ τὸν Δί᾽, ἀστείω γε τὼ βοσκήματε.
πόσου πρίωμαί σοι τὰ χοιρίδια; λέγε.
ΜΕ. τὸ μὲν ἅτερον τούτων σκορόδων τροπαλίδος,

717. ῥοθιάζουσ᾽. To express the greedy and obstreperous eating of his pretended swine, the poet uses a verb which properly applies to the noise of waves dashing against a shore, and still more to the noise of seamen impelling their oars vigorously. See Suidas in v.

Ib. πολυτίμηθ᾽. The nature of this epithet has been explained above. Hence Socrates having ironically addressed the two boasting and ridiculous sophists, Euthydemus and Dionysodorus, as gods, (ἀτεχνῶς γὰρ ἔγωγε σφὼ ὥς περ θεὼ προσαγορεύω,) in the same spirit of irony applies this epithet of divinity to one of them: ὦ πολυτίμητε Εὐθύδημε. Plato in Euthyd. §. 59.

718. Τραγασαῖα. The poet plays on the words Τραγάσαι, a town of that name, and τραγεῖν, to eat. For some account of Tragasæ, Elmsley refers his readers to Stephanus of Byzantium. Voss translates the passage:

Woher die Ferklein? Gang gewiss aus *Fresslingen.*

Had the learned translator been an Englishman, he would perhaps have derived his version from one of our great public schools, more celebrated, however, for intellectual than physical deglutition, and have styled his swine, *Eat-onians:* but these are wretched jokes.

722. πρίωμαί σοι. So immediately below, ὠνήσομαί σοι. Pac. 1261. τούτῳ γ᾽ ἐγὼ τὰ δόρατα ταῦτ᾽ ὠνήσομαι; Ran. 1229. ἐγὼ πρίωμαι τῷδ᾽; Elms.

723. ἅτερον, Doric for ἕτερον. So in the pretended apophthegm of Lycurgus: (Plutarch, 19.) ἂν πτωχοὶ μένητε καὶ μὴ μέσδω (i. e. μείζω) ἅτερος θατέρω ἐρατέητε (ἐράῃ κτῆμεν, Müller). So also Ach. 787. (Br.) τράφεν, i. e. τρέφειν. Lysist. 1262. Ἄρταμι, i. e. Ἄρτεμι. Müller quotes, as Cretan forms to the same effect, τάως, παραιτέρω. Add Hes. Op. 421. ὅλμον μὲν τριπόδην τάμνειν. 789. ταμνέμεν (Ion. and Doric). Pind. Ol. III. 25. ἀπὸ σκιαρᾶν παγᾶν. 31. σκιαρὸν φύτευμα. 64. τοῖς γὰρ ἐπέτραπεν. Pyth. I. 136. τράποι. III. 97. ἔτραπεν. In Æolic Greek: Sapph. Fr. I. 5. αἴ ποτα κἀτέρωτα | τᾶς ἐμᾶς αὔδας ἀΐοισα πολλᾶς | ἔκλυες. Also Fr. 32. In the Elean inscription, (Mus. Crit. I. 536.) ἐπιάρῳ for ἐφιέρῳ or ἐφιερείῳ. In the Sigean inscription, ϝαργον for ἔργον. In Clarke's inscription, ἴαρος for ἱερος. Orchom. Ins. I. 1. Ἀρχίαρος. VI. Ἱαρώνυμος.

Ib. τροπαλίδος, Doric for τροπηλίδος, *a bundle.* The Scholiast remarks the touch of pathos which there is in making the Megarian

τὸ δ' ἅτερον, αἰ λῇς, χοίνικος μόνας ἁλῶν.
ΔΙ. ὠνήσομαί σοι· περίμεν' αὐτοῦ. ΜΕ. ταῦτα δή.
Ἑρμᾶ 'μπολαῖε, τὰν γυναῖκα τὰν ἐμὰν
οὕτω μ' ἀποδόσθαι, τάν τ' ἐμαυτῶ ματέρα.
ΣΥ. ὤνθρωπε, ποδαπός; ΜΕ. χοιροπώλας Μεγαρικός.
ΣΥ. τὰ χοιρίδια τοίνυν ἐγὼ φανῶ ταδὶ
πολέμια, καὶ σέ. ΜΕ. τοῦτ' ἐκεῖν', ἵκει πάλιν
ὅθενπερ ἀρχὰ τῶν κακῶν ἁμῖν ἔφυ.
ΣΥ. κλάων μεγαριεῖς. οὐκ ἀφήσεις τὸν σάκον;
ΜΕ. Δικαιόπολι, Δικαιόπολι, φαντάζομαι
ὑπό του. ΔΙ. τίς ὁ φαίνων σ' ἐστίν; ἀγορανόμοι,
τοὺς συκοφάντας οὐ θύραζ' ἐξείρξετε;

a purchaser of the very articles, garlic and salt, which, previous to the war, he had been accustomed to sell.

725. *ταῦτα δή.* Elmsley, comparing Vesp. 142, 851, 1008. Eq. 111. Pac. 275. supposes the word *δράσω* to be understood. Heindorf quotes the same passages as ellipses of the Platonic expression: *ἀλλὰ ταῦτα μὲν δή, ἔφη, ὑπάρξει.* Phædon. §. 61.

726. *Ἑρμᾶ 'μπολαῖε.* In the enumeration of Mercury's titles (Pl. 1155.) this one, connecting him with traffic and purchase (*ἐμπολή*), is not forgotten:

> *Ἑρμ. ἀλλ' ἐμπολαῖον. Καρ. ἀλλὰ πλουτοῦμεν. τί οὖν*
> *Ἑρμῆν παλιγκάπηλον ἡμᾶς δεῖ τρέφειν.*

727. *ἀποδόσθαι.* The verb *δὸς* is to be understood here. Vesp. 169. *ἀποδόσθαι βούλομαι | τὸν ὄνον.* Pac. 1205. *ἀφ' ὧν γὰρ ἀπεδόμεσθα κἀκερδάναμεν.*

729. *φανῶ.* Isoc. 367, b. *ὁλκάδα γάρ, ἐφ' ᾗ πολλὰ χρήματα ἦν ἐγὼ δεδωκώς, ἔφηνέ τις ὡς οὖσαν ἀνδρὸς Δηλίου.*

730. *τοῦτ' ἐκεῖν'.* To the examples of this phrase given above, add Lucian, III. 230. VII. 171. Dem. 583, 16. *καὶ προσελθόντος μοι Βλεπαίου τοῦ τραπεζίτου τηλικοῦτ' ἀνεκράγετε, ὡς, τοῦτ' ἐκεῖνο, χρήματά μου ληψομένου, ὥστε, κ. τ. λ.* For what follows, compare sup. v. 463—7.

731. *ἁμῖν* for *ἡμῖν.*

> *ἀλλ' ἐὼν φίλος ἄμιν λέχος ἄρνυσο νεώτερος.* Sapph. Fragm. 12.
> *αἴ γα μὰν κόγχαι ὥσπερ ἐξ ἑνὸς κελεύματος*
> *κεχάναντι ἁμὶν πᾶσαι.* Sophr. Fragm. 13.

732. *κλάων μεγαριεῖς.* For examples of this mode of expression in the tragic writers, see Monk's Hippol. p. 135. *κλάων μεγαριεῖς,* i. e. *λιμώξεις,* Schneider and Passow.

733. Hesych. *φαντάζομαι· συκοφαντοῦμαι.*

735. *ἐξείρξετε.* Eccl. 11. *ὀφθαλμὸν οὐδεὶς τὸν σὸν ἐξείργει δόμων.*

τί δὴ μαθὼν φαίνεις ἄνευ-θρυαλλίδος;
ΣΥ. οὐ γὰρ φανῶ τοὺς πολεμίους; ΔΙ. κλάων γε σὺ,
εἰ μὴ 'τέρωσε συκοφαντήσεις τρέχων.
ΜΕ. οἷον τὸ κακὸν ἐν ταῖς 'Αθάναις τοῦτ' ἔνι.
ΔΙ. θάρρει, Μεγαρίκ'· ἀλλ' ἧς τὰ χοιρίδι' ἀπέδου
τιμῆς, λαβὲ ταυτὶ τὰ σκόροδα καὶ τοὺς ἅλας,
καὶ χαῖρε πόλλ'. ΜΕ. ἀλλ' ἀμὶν οὐκ ἐπιχώριον.

736. τί δὴ παθὼν, Brunck. τί δαὶ παθὼν, Elmsley. But this formula and that in the text are not to be confused; the one being founded on an act of the understanding, the other on that of the feelings. τὶ δὴ μαθὼν, *upon what rational grounds, on what process of the understanding?*

Ib. φαίνεις. The double sense of this word, *to inform against*, and *to cause to shine*, gives the poet an opportunity of indulging in one of those plays of words, in which his audience so much delighted.

Ib. θρυαλλίδος. Lucian's Timon makes use of this word to throw contempt on the thunder of Jupiter. Θᾶττον γοῦν τῶν ἐπιορκεῖν τις ἐπιχειρούντων ἕωλον θρυαλλίδα φοβηθείη ἂν, ἢ τὴν τοῦ πανδαμάτορος κεραυνοῦ φλόγα. I. 72. It also recalls one of the emendations of the matchless Porson. Who but he could have darted into the following mixture of poetry and prose (δίμυξον δὲ λύχνον εἴρηκε Φιλύλλιος σω καὶ θρυαλλίδ' ηνδενι, Notes in Schweigh. Athen. XV. 701, f.), and brought up from the confusion this pure trochaic: καὶ λύχνον δίμυξον οἴσω, καὶ θρυαλλίδ', ἢν δέῃ.

737. κλάων γε σύ. Eccl. 1027. ἀλλ' ἔμπορος εἶναι σκήψομαι. κλάων γε σύ. Frag. Aristoph. (Dindorf.) p. 134.

> γύναι, τί τὸ ψοφῆσάν ἐσθ'. β. ἀλεκτρυὼν
> τὴν κύλικα καταβέβληκεν. α. οἰμώζουσά γε.

738. εἰ—συκοφαντήσεις. To the examples of a double future with εἰ, given above, add a few instances where one of these futures is understood. Ran. 252. Βατ. δεινὰ τἄρα πεισόμεσθα. Διον. δεινότερα δ' ἔγωγ', ἐλαύνων | εἰ διαρραγήσομαι. Pac. 261. Πολ. οὔκουν παρ' 'Αθηναίων γε μεταθρέξει ταχύ; Κυδ. ἔγωγε νὴ Δί'· εἰ δὲ μή γε, κλαύσομαι. 384. ὦ πονηροὶ, μὴ σιωπᾶτ'· εἰ δὲ μὴ, λακήσεται. Eccl. 962, 1061. Lys. 779. Vesp. 435, 1444. Eq. 609, 1158. Ran. 1133. Av. 548.

742. χαῖρε πόλλ'. Sapph. Fr. 41. χαῖρε, νύμφα, χαῖρε, τίμιε γαμβρὲ, πολλά. Fr. 68. πολλά μοι τὰν Πολυάνακτος παῖδα χαίρειν [λέγω]. The return to this form of salutation was naturally provocative of a play of words: so in Plautus's Asinaria,

> A. Vale. P. Aliquanto amplius valerem, si hic maneres.
> A. Salve. P. Salvere mi jubes, quoi tu abiens affers morbum.
> Act. III. Sc. 3.

Ib. ἐπίχωριον. To the instances before given of this word, add

ΔΙ. *πολυπραγμοσύνη νυν εἰς κεφαλὴν τρέποιτ' ἐμοί.*

Pl. 342. Nub. 601. Thes. 907. Ran. 461. Pindar Pyth. IV. 141. Nem. III. 116. V. 82, and elsewhere. The most characteristic use of the word however occurs in that passage of the Nubes, where Strepsiades receives his son with so much exultation from the school of the sophists:

ὡς ἥδομαί σου πρῶτα τὴν χροιὰν ἰδών.
νῦν μέν γ' ἰδεῖν εἶ πρῶτον ἐξαρνητικὸς
κἀντιλογικὸς, καὶ τοῦτο τοὐπιχώριον
ἀτεχνῶς ἐπανθεῖ, τὸ [k] *"τί λέγεις σύ;" καὶ δοκεῖν*
ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ', οἶδ' ὅτι.
ἐπὶ τοῦ προσώπου τ' ἐστὶν 'Αττικὸν βλέπος.
Nub. 1171—6.

Good, good, my boy; thou'rt now as I would see thee!
Quip, quirk, and lie—denial and rejoinder—
Thy face is master of them all: that flower
Of speech indigenous, (*mimics*) "*what might the gentleman*
Be pleas'd to observe," blooms bonnily upon thee!
To injure—and yet seem th' offended party;—
To be a knave, yet wear the garb of honesty—
Yes, yes, all's right; and thy unblushing front
Bears the true Attic stamp upon it.

Hence will be better understood a bitter remark on Demosthenes by the great rival orator. *τὰ δ' ἀπὸ τῆς μητρὸς, Σκύθης, βάρβαρος ἑλληνίζων τῇ φωνῇ· ὅθεν καὶ τὴν πονηρίαν οὐκ ἐπιχώριός ἐστι.* 78, 25.

743. *πολυπραγμοσύνη.* This word, among other senses, implies the introduction of any thing foreign to the matter immediately in hand. This the Megarensian does, by turning what was meant merely as a private farewell, into a reflection on the political condition of his country. Boissonade has proposed the following punctuation and explanation of the text: *πολυπραγμοσύνης, νῦν εἰς κεφαλὴν τρέποιτό μοί.* DIC. *Vive valeque multum!* MEG. *Sed valere apud nos moris non est.* DIC. *Oh loquendi intemperantiam! In meum jam vertat caput formula inauspicatior!* FR. BOISSONADE. Heindorf had previously made the same punctuation; but Reisig justly objects to the want of the article under such an arrangement. The sense, (ironically expressed,) which this difficult verse requires is much more obvious than its construction: *May what your impertinence leads you to reject, fall upon my own head!* On the busy meddling spirit, which is implied in the word *πολυπραγμοσύνη*, and which so much distinguished the Athenian character, some remarks will be made on a future occasion: the fullest developement of this spirit in the writings of Aristophanes occurs in the Plutus 906—919.

Ib. *εἰς τὴν κεφαλὴν τρέποιτ'.* Herodot. I. 39. *ἐς κεφαλὴν ταύτην τραπέσθαι.* Dein. 104, 5. *ἀλλ' ἡ ἐκ τοῦ ἄλλου βίου ἔμφυτος αἰσχροκέρδεια*

[k] Apparently a dialectic expression, intended to embarrass an opponent, or give the speaker time to arrange his thoughts.

ΜΕ. ὦ χοιρίδια, πειρῆσθε κἄνις τῶ πατρὸς
παίειν ἐφ' ἁλὶ τὰν μάδδαν, αἴκα τις διδῷ.
ΧΟ. εὐδαιμονεῖ γ' ἄνθρωπος. οὐκ ἤκουσας οἷ προβαίνει
τὸ πρᾶγμα τοῦ βουλεύματος; καρπώσεται γὰρ ἁνὴρ

καὶ πονηρία ταῦτα εἰς τὴν κεφαλὴν αὐτῷ τέτραφε. Dem. 322, 21. τί οὖν, ὦ κατάρατ', ἐμοὶ περὶ τούτων λοιδορεῖ, καὶ λέγεις ἃ σοὶ καὶ τοῖς σοῖς οἱ θεοὶ τρέψειαν εἰς κεφαλήν; 381, 14. οὐκοῦν ταῦτα συνεύχετο οὗτος καὶ κατηρᾶτο τῇ πατρίδι, ἃ νῦν εἰς κεφαλὴν ὑμᾶς αὐτῷ δεῖ τρέψαι. 1491, 8. ἁπάσας τὰς ἐν Πελοποννήσῳ πόλεις τοιούτων λόγων ἔπλησαν, οἵων εἰς κεφαλὴν αὐτῶν τρέψειεν οἱ θεοί.

744. κἄνις, i. e. καὶ ἄνευ. Compare Inscript. by Letronne in the Journ. des Sav. 1828. March. p. 184. Lyc. 350. Nic. Al. 419. Passow.

745. παίειν, *to eat*. Hesychius: παίει· τύπτει, πλήττει, κρούει, δέρει· ἢ ἐσθίει. Passow observes, "compare with πάω, πατέομαι, ἐπασάμην, from which the Latin, *pasco*: it has nothing in common with παίειν, *to strike*."

Ib. ἐφ' ἁλὶ τὰν μάδδαν, *salted brewis*. Brunck compares Eq. 707. ἐπὶ τῷ φάγοις ἥδιστ' ἄν; ἐπὶ βαλαντίῳ; and Pac. 123. ἕξετ' ἐν ὥρᾳ | κολλύραν μεγάλην, καὶ κόνδυλον ὄψον ἐπ' αὐτῇ: adding, "ἐπὶ hic significat *cum*, et jungitur ei rei quæ præter opsonium, aut obsonii loco, ad vescendum datur." The preposition seems also to have the force of that French construction, by which the latter of two substantives is put in the dative case, as *le marché au foin*, 'the haymarket;' *la soupe au jus*, 'gravy-soup;' *boudin au ris*, 'rice-pudding.' Voss translates, imitating the broken Greek of the original, "Gesalzenen Broi zu schlappa," *to lap salted brewis*.

Ib. τὰν μάδδαν. Though some attempt has been made in the preceding remarks to illustrate the Peloponnesian, Sicilian, and Laconic varieties of the Doric language, a little chorus from the Lysistrata will be found in the Appendix, (note M.) which, besides its own intrinsic merit, will enable the student to pursue his investigations a little further in the Lacedæmonian branch of the Doric tongue. Considering the deceptions which even scholars of high literary reputation have not scrupled, to their infinite disgrace, to practise on such points, (see Porson's remarks in his Review of Payne Knight's "Analytical Essay, &c." and Lord Aberdeen's Letter on the Amyclean Marbles, in Walpole's Memoirs of Turkey,) it is necessary for the student to be at least master of the elements of this branch of Greek literature.

745, 6. οἷ—τοῦ βουλεύματος. Similar to οἷ κακῶν, οἷ τύχης, *to what degree of*.

747. καρπώσεται, *will reap the fruits of his labour*: more commonly with an accusative following. Vesp. 519. καρπουμένῳ τὴν Ἑλλάδα. Eurip. Hippol. 1425. πένθη μέγιστα δρακρύων καρπούμεναι. Dem. 478, 2. τούτου τὴν δόξαν τὸ τῆς πόλεως ὄνομα καρποῦται. Lysias, 174, 1. καρπωσαμένους τὰς τῆς πόλεως συμφοράς.

ἐν τἀγορᾷ καθήμενος·
κἂν εἰσίῃ τις Κτησίας,
ἢ συκοφάντης ἄλλος, οἰ-
μώζων καθεδεῖται·
οὐδ' ἄλλος ἀνθρώπων ὑποψωνῶν σε πημανεῖ τι·
οὐδ' ὠστιεῖ Κλεωνύμῳ·
χλαῖναν δ' ἔχων φανὴν δίει·
κοὐ ξυντυχών σ' Ὑπέρβολος
δικῶν ἀναπλήσει·
οὐδ' ἐντυχὼν ἐν τἀγορᾷ πρόσεισί σοι βαδίζων

750. *οἰμώζων*. Eccl. 942. *οἰμώζων ἄρα νὴ Δία*. Dem. 938, 1. *πονηροῦ γὰρ ταῦτ' ἐστὶ σοφιστοῦ καὶ οἰμωξομένου.*

752. *ὑποψωνεῖν, to cheat, to deceive in the purchase of provisions.* Schneid. Passow.

Ib. *πημανεῖ τι*. Dind. vulg. *πημανεῖται*. Elmsley, observing that he knew of no other place where *πημαίνεσθαι* was used in an active sense, had also suggested *πημανεῖ τι*. Shutz and Bekker retain the old reading. Il. Γ. 299. *ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν*. Hes. Th. 231. *ὅρκον θ', ὃς δὴ πλεῖστον ἐπιχθονίους ἀνθρώπους | πημαίνει*. Herodot. IX. 13. *καὶ οὔτε ἐπήμαινε οὔτε ἐσινέετο γῆν τὴν Ἀττικήν*. Soph. Aj. 1155. *εἰ γὰρ ποιήσεις, ἴσθι πημαινούμενος.*

753. *ὠστιεῖ*. Kidd has with great industry collected every possible illustration of his great master's observations on Attic futures. See his second edition, pp. 117—122.

754. *φανὴν, shining, white*. Eccl. 347. *σισύρα φανὴ, newly washed.* What is implied in the text I do not understand, unless some allusion is meant to the verb *φαίνω*, signifying, that though he wears a contraband cloak, he is safe from legal accusation.

Ib. *δίει*, second pers. sing. pres. tense of *δίειμι*; but like all compounds of *εἶμι*, *ire*, having a future signification.

755. *ξυντυχὼν*, generally followed by a dative case. Vesp. 1323; *τύπτων ἅπαντας, ἤν τις αὐτῷ ξυντύχῃ*. Nub. 608. *ἡ Σελήνη συντυχοῦσ' ἡμῖν ἐπέστειλεν φράσαι*. Ran. 197. *τῷ ξυνέτυχον ἐξιών;*

Ib. Hyperbolus. This worthy successor of the demagogue Cleon will come under notice in the Equites.

756. *δικῶν ἀναπλήσει*. Nub. 1023. *καὶ πρὸς τούτοις τῆς Ἀντιμάχου καταπυγοσύνης ἀναπλήσει.*

757. *ἐντυχὼν—σοὶ, having dropped upon you*. The pronoun appears to belong to this participle. Nub. 689. *ἐντυχὼν Ἀμυνίᾳ*. Ran. 283. *ἐγὼ δέ γ' εὐξαίμην ἂν ἐντυχεῖν τινί*. Pac. 1314. *πλακοῦσιν ἐντυχεῖν*. Isoc. 219, d. *πολλοῖς καὶ καινοῖς λόγοις ἐντεύξονται περὶ αὐτῆς*. Dem. 396, 7. *αὐτὸς δὲ ἰδίᾳ πάντα τὸν χρόνον ἐντυγχάνων οὐδ' ὁτιοῦν ἐπαύσατο Φιλίππῳ*. Id. 1427, 20. *ἐγὼ θαυμάζω, τί δή ποτε, πρὶν μὲν εἰς τὴν ἐκ-*

Κρατῖνος, ἀεὶ κεκαρμένος μοιχὸν μιᾷ μαχαίρᾳ,
ὁ περιπόνηρος Ἀρτέμων,
ὁ ταχὺς ἄγαν τὴν μουσικὴν,
ὄζων κακὸν τῶν μασχαλῶν

κλησίαν ἀναβῆναι, ὅτῳ τις ἂν ὑμῶν ἐντύχῃ, οὗτος εὐπόρως εἰπεῖν ἔχει δι' ὧν ἂν τὰ παρόντα πράγματα βελτίω γένοιτο· καὶ πάλιν, κ. τ. λ. Lysias, 97, 31. Though most commonly found with a dative case, it is sometimes followed by a genitive: Herodot. IV. 140. λελυμένης τῆς γεφύρης ἐντυχόντες. Soph. Phil. 1333. τῶν παρ' ἡμῖν ἐντυχὼν Ἀσκληπιδῶν.

758. Cratinus. Not the comic poet, but a composer of melodies, whose foppery and effeminacy rendered him ridiculous. He meets with a reward equally ridiculous in a following part of the play.

Ib. Κρατῖνος ἀεί. "Particula ἀεὶ in iambicis versibus ita tantum prima corripitur, si ipsa per se sola pedem versus cujusque implet et complectitur." Reisig. p. 45. To get rid of this difficulty, he proposes to read Κρατῖνος ἀποκεκαρμένος, citing in confirmation Thes. 838. σκάφιον ἀποκεκαρμένην: and Av. 806. σκάφιον ἀποτετιλμένῳ. Bentley had previously suggested ἀνακεκαρμένος.

Ib. κεκαρμένος μοιχὸν, *smoothly shaven*. An effeminate mode of shaving the hair was sometimes termed μοιχὸς, sometimes κῆπος.

Ib. μιᾷ μαχαίρᾳ. The μία μάχαιρα is here opposed to the διπλῆ μάχαιρα. The first answered to our *razor*, and shaved clean away; the second, like a pair of *scissors* or *shears*, was employed merely to clip the hair.

759. ὁ περιπόνηρος Ἀρτέμων. The Cratinus of the preceding verse is still intended in this periphrasis. The allusion, and the play of words contained in it, will be easily understood from the following explanation. The real Artemon was a famous engineer and machinist in the time of Aristides the Just, whom a lameness, whether natural or contracted, obliged to be carried to his operations, wherever they took place, in a litter. This circumstance, together with his extreme skill, gave rise to the proverbial expression of περιφόρητος Ἀρτέμων, an appellation afterwards applied to any man of distinguished merit in his profession. Our satiric poet, in speaking of *his* Artemon, cleverly slides the word περιφόρητος (*carried about in a litter*) into the word περιπόνηρος, which needs no explanation.

760. ὁ ταχὺς ἄγαν τὴν μουσικήν. The same Cratinus is still spoken of. Brunck translates the words *expeditus musica*, and is followed by Voss. *So nimble and quick in the art of music.* Locella (ad Xenoph. Ephes. p. 126.) prefers Bergler's translation, *extemporaneus poeta.*

761. ὄζων κακὸν, κ. τ. λ. The image, not very delicate, is familiar to classical readers: *whose armpits smell sadly of a Tragasæan father.*

Ib. τῶν μασχαλῶν. To two constructions already illustrated, as belonging to verbs of smelling and breathing, may now be added a

πατρὸς Τραγασαίου·
οὐδ' αὖθις αὖ σε σκώψεται Παύσων ὁ παμπόνηρος,
Λυσίστρατός τ' ἐν τἀγορᾷ, Χολαργέων ὄνειδος,

third, viz. a genitive expressing the part or object from which the smell is emitted: Eccl. 524. *τῆς κεφαλῆς ὄζω μύρου.* In this latter construction the verb is often used impersonally: Vesp. 1058. *τῶν ἱματίων ὀζήσει δεξιότητος, there will be a smell of cleverness from your garments.* Pl. 1020. *ὄζειν τε τῆς χρόας ἔφασκεν ἡδύ μου.* Pac. 529. *τοῦ μὲν γὰρ* (i. e. *from the military knapsack*) *ὄζει κρομμυοξυρεγμίας,* | *ταύτης δ'* (i. e. *Opora*) *ὀπώρας, ὑποδοχῆς, Διονυσίων.* Herodot. III. *ἀπόζει δὲ τῆς χώρης τῆς Ἀραβίης θεσπέσιον ὡς ἡδύ.*

Ib. *μασχαλῶν.* Eccl. 60. *πρῶτον μέν γ' ἐχὼ τὰς μασχάλας* | *λόχμης δασυτέρας.*

762. *πατρὸς Τραγασαίου.* As the poet on a former occasion played on the words *Τραγάσαι* and *τραγεῖν,* we have here a similar paronomasia on the words *Τραγάσαι* and *τράγος.* The whole is a periphrasis for the word *τραγομάσχαλον,* which word, as Bergler observes, is found in Pac. 813.

763, 4. *οὐδὲ—τε.* On this construction, by no means a usual one, a most distinguished scholar has done me the honour to answer my inquiries as follows: "In *οὐδὲ* the *δὲ* refers to what has gone before; the *τε* couples *Λυσίστρατος* with *Παύσων* with reference to *σκώψεται,* but it has no reference to the *δὲ* in *οὐδέ.*"

Ib. *αὖθις αὖ, again, a second time.* A reduplication common in Aristophanes: Thes. 551. *ἀκούετ', ὦ γυναῖκες, οἷ' εἴρηκεν ἡ πανοῦργος* | *ἡμᾶς ἁπάσας αὖθις αὖ.* Ran. 304. *ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὁρῶ.* 1234. *ὁρᾷς, προσῆψεν αὖθις αὖ τὴν λήκυθον.* Av. 59. *ποιήσεις τοί με κόπτειν αὖθις αὖ;* 789. *κᾆτ' ἂν ἐμπλησθεὶς ἐφ' ἡμᾶς αὖθις αὖ κατέπτατο.* Add 792, 796, 895. So also *αὖθις πάλιν, αὖθις αὖ πάλιν.*

Ib. *Παύσων.* This person is alluded to also in the Thes. 949. Pl. 602. The Scholiast speaks of him as a painter by profession.

Ib. *παμπόνηρος.* Eq. 416, 1283. Ran. 921. and elsewhere. Dem. 267, 4. *τὸ λαβεῖν οὖν τὰ διδόμενα ὁμολογῶν ἔννομον εἶναι, τὸ χάριν τούτων ἀποδοῦναι παρανόμων γράφῃ· ὁ δὲ παμπόνηρος ἄνθρωπος καὶ θεοῖς ἐχθρὸς καὶ βάσκανος ὄντως ποῖός τις ἂν εἴη πρὸς θεῶν; οὐχ ὁ τοιοῦτος;* In Alciphron's pleasant account of a parasite's dream: *ἐν τούτῳ δὴ καὶ ὁ δῆμος Ἀθηναίων εἰς τὸ θέατρον προελθόντες, ἐβόων προχειρίσασθαί με στρατηγόν· μεσούσης δὲ τῆς χειροτονίας, ὁ παμπονηρὸς ἀλεκτρυὼν ἀνεβόησε, καὶ τὸ φάσμα ἠφανίσθη.* lib. III. ep. 10.

764. *Λυσίστρατος.* This person, according to the Scholiast, had brought reproach on his burgh (Cholargeis) by his effeminacy, his addiction to gambling, and his poverty; the latter most probably occasioned by his vicious propensities. The same person, or one of the same name, is alluded to Vesp. 787, 1301-8. Eq. 1265.

Ib. *ἐν τἀγορᾷ.* The agora occupies too prominent a place in the Aristophanic writings, not to merit a few quotations from them on the subject. And, first, for the *numbers,* who frequented it: Pl.

ὁ περιαλουργὸς τοῖς κακοῖς,
ῥιγῶν τε καὶ πεινῶν ἀεὶ
πλεῖν ἢ τριάκονθ' ἡμέρας
τοῦ μηνὸς ἑκάστου.

787. ἐμὲ γάρ τις οὐ προσεῖπε; ποῖος οὐκ ὄχλος | περιεστεφάνωσεν ἐν ἀγορᾷ πρεσβυτικός; Hence the ideas of pushing, jostling, and crowding, so commonly connected with a Grecian agora. Pac. 1007. ἀθρόους | ὀψωνοῦντας τυρβάζεσθαι | Μορύχῳ, Τελέᾳ, Γλαυκέτῃ, ἄλλοις | τένθαις πολλοῖς. So supr. οὐδ' ὠστιεῖ Κλεωνύμῳ. Here all the news and gossip of Athens were detailed. Supr. v. 21. οἱ δ' ἐν ἀγορᾷ λαλοῦσι. Nub. 1003. οὐ στωμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ', οἷάπερ οἱ νῦν. Ib. 1052. JUST. ταῦτ' ἐστὶ ταῦτ' ἐκεῖνα, | ἃ τῶν νεανίσκων ἀεὶ δι' ἡμέρας λαλούντων | πλῆρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς παλαίστρας. INJUST. εἶτ' ἐν ἀγορᾷ τὴν διατριβὴν ψέγεις· ἐγὼ δ' ἐπαινῶ. Eq. 1373. Vesp. 492. Th. 577. Besides the idlers, every species of [1]trickster and sharper was to be found in the same spot. Eq. 634. ἄγε δὴ Σίταλκοι καὶ Φένακες, ἦν δ' ἐγώ, | Βερέσχεθοί τε καὶ Κόβαλοι καὶ Μόθων, | ἀγορά τ', ἐν ᾗ παῖς ὢν ἐπαιδεύθην ἐγώ. These choice spirits made the agora almost their domicile, as they also considered it their place of education and birth. Eq. 293. CL. βλέψον εἴς μ' ἀσκαρδάμυκτος. ISIC. ἐν ἀγορᾷ κἀγὼ τέθραμμαι. Ib. 1256. DEM. ἐμοὶ δέ γ' ὅ τι σοι τοὔνομ' εἴπ'. ISIC. Ἀγοράκριτος· ἐν τἀγορᾷ γὰρ κρινόμενος ἐβοσκόμην. Hence the name and character which attached to such persons: Eq. 218. τὰ δ' ἄλλα σοι πρόσεστι δημαγωγικά, | φωνὴ μιαρά, γέγονας κακῶς, ἀγοραῖος εἶ. Ran. 1015. and the consequent aversion expressed by all honourable minds to every thing connected with an Athenian agora, substantively or adjectively. Nub. 990. JUST. πρὸς ταῦτ', ὦ μειράκιον, θαρρῶν ἐμὲ τὸν κρείττω λόγον αἱροῦ· | κἀπιστήσει μισεῖν ἀγορὰν καὶ βαλανείων ἀπέχεσθαι. Aristophanes, on the subject of his own writings: Pac. 748. ἐποίησε τέχνην μεγάλην ἡμῖν κἀπύργωσ' οἰκοδομήσας | ἔπεσιν μεγάλοις καὶ διανοίαις καὶ σκώμμασιν οὐκ ἀγοραίοις. Plato, in Protag. 347, c. τῶν φαύλων καὶ ἀγοραίων ἀνθρώπων. And the still stronger language of Isocrates, in one of those comparisons which he delighted to draw between the state of the Athenian democracy as it subsisted in the days of Solon and Cleisthenes, and as it was found in his own time: οὕτω δ' ἔφευγον τὴν ἀγοράν, ὥστ' εἰ καί ποτε διελθεῖν ἀναγκασθεῖεν, μετὰ πολλῆς αἰδοῦς καὶ σωφροσύνης ἐφαίνοντο τοῦτο ποιοῦντες. Areopagit. Orat. 149, c.

765. περιαλουργὸς, (περὶ, ἁλουργὸς,) *coloured round with purple*. Hence the sense, *dipped* or *immersed in ills*.

767. πλεῖν, Attic dialect for πλέον. Pl. 1184. πλεῖν ἢ μυρίοι. Ran. 18, 90, 91, 1129. Nub. 1041, &c.

Ib. τριάκονθ' ἡμέρας. Eccl. 808. Elmsley observes that the

[1] To those conversant with our own early dramatic literature, the agora of Athens will in this respect be found to resemble the "Paul's aisle" of our ancestors.

ΒΟ. ἴττω Ἡρακλῆς, ἔκαμόν γα τὰν τύλαν κακῶς.

Greeks were fond of expressing a *month* rather by the number of days which it contained, than by the word *month* itself; as the French prefer *huit jours, quinze jours,* to *une semaine, deux semaines.* The following references will serve to justify this remark: Thucyd. V. 47. Isoc. 388, e. Lysias, 93, 4. 183, 24. Dem. 16, 27. 529, 18. Æsch. 58, 4. Boeckh's Staatshaus. d. Athener, II. 201. λογισάσθων δὲ οἱ λογισταὶ ὡς τριάκοντα ἡμερῶν τὰ ὀφειλόμενα τοῖς θεοῖς. (The English Translation, which has hitherto been quoted, does not embrace this portion of Boeckh's work.)

769. The contrasts between the Megarensian, who has just left the stage, and the Theban, who succeeds him, are thus alluded to by a writer in the Quarterly Review, XXIII. 485. "The two country people, who are introduced as attending Dicæopolis's market, are not merely a Megarian and a Theban distinguished by a difference of dialect and behaviour; they are the two extremes of rustic character: the one, (the Megarian,) depressed by indigence into meanness, is shifting and selfish, with habits of coarse fraud and vulgar jocularity. The caricature, to be sure, is extravagant, but is a caricature of the genus. The Theban is the direct opposite; a primitive, hearty, frank, unsuspicious, easy-minded fellow: he comes to market, with his followers, in a kind of old fashioned rustic triumph, with his bag-pipers attending him. Dicæopolis (the Athenian, the medium between the two extremes before described) immediately exhibits his superior refinement, by suppressing their minstrelsy; and the honest Theban, instead of being offended, joins in condemning them."

Ib. ἴττω for ἴστω. The Bœotian dialect inclines more to the Æolic than the Doric [m] dialect, (Kidd's Dawes, p. 179. Mus. Crit. II. 573. Müller, II. 485. Kruse, I. 492.): but no great difference of illustration will be required from what was used in the Megarian dialect, which, as Müller observes, probably gives a tolerably correct notion of the Doric used in the Peloponnese, Sparta excepted. Sappho, Fr. II. 2. ἀνήρ, ὅττις ἐναντίον τοι | ἰσδάνει. Fr. 66. ὅττινας γὰρ εὖ θῶ, κῆνοί με μάλιστα σίνον. On the crasis ἴττω Ἡρακλῆς, see Dawes, §. 133. and a long note by Kidd.

Ib. Ἡρακλῆς. To shew the propriety of this exclamation, so instantly put into the mouth of this Theban farmer, would be to transcribe a large portion of the odes of Pindar. In the comic writings are to be found of course the baser materials of this [n] hero-god, or god-man, who plays so singular a part in the mythologies

[m] So also in metre, Hermann observes, that in the Odes of the great poet of Thebes, Ol. III. VI. VIII. XI. XII. Pyth. I. III. IV. Nem. I. V. X. XI. Isth. I.—VI. incline to the Doric—Ol. I. II. X. Pyth. II. V.—VIII. XI. Nem. III. VI. VII. to the Æolic harmony. Heyne's Pind. III. 271.

[n] See Pindar, Nem. III. 38. The following passage in Lucian is not a little remarkable: καὶ γὰρ ἐκεῖνος (Hercules) ἀποβαλὼν ὁπόσον ἀνθρώπειον εἶχε παρὰ τῆς μητρὸς, καὶ καθαρόν τε, καὶ ἀκήρατον φέρων τὸ θεῖον, ἀνέπτατο ἐς τοὺς θεοὺς διευκρινηθὲν ὑπὸ τοῦ πυρός. IV. 10. See also Herodot. II. 43, 145.

κατάθου τὺ τὰν γλάχων᾽ ἀτρέμας, Ἰσμηνία·
ὑμὲς δ᾽, ὅσοι Θείβαθεν αὐληταὶ πάρα,—
ΔΙ. (*interrupting*) *παῦ᾽ ἐς κόρακας· οἱ σφῆκες οὐκ ἀπὸ τῶν θυρῶν;*
πόθεν προσέπτανθ᾽ οἱ κακῶς ἀπολούμενοι
ἐπὶ τὴν θύραν μοι Χαιριδῆς βομβαύλιοι.
ΒΟ. *νὴ τὸν Ἰόλαον, ἐπιχαρίττως γ᾽, ὦ ξένε·*

of antiquity; but his diviner portion is to be studied in the great poet of his native town.

Ib. *ἔκαμόν γα τὰν τύλαν κακῶς*, *my back, or shoulders, ache sadly.* Τύλη implies that induration of the skin which comes on the hand from hard work, and on the shoulders from carrying heavy weights. Hence put for the shoulders or back itself.

770. *γλάχων᾽*, *penny-royal.* Theoc. Idyl. V. 56. *γλάχων᾽ ἀνθεῦσαν.*

771. Θείβαθεν: ει for η. So Hes. Op. 555. *μεὶς* (i. e. *μὴν*) *γὰρ χαλεπώτατος οὗτος | χειμέριος.* Pind. Nem. V. 82. *μεὶς ἐπιχώριος.* In the Bœotian inscriptions found by Col. Leake (Mus. Crit. II. 570.) occur such forms as *μεινος . . χαριτειστιων . . εποειστε . . ποειτας . . αυλειτας.* In the Orchomenian inscriptions (Rose) we find, Inscript. I. 1. *μεινὸς Θειλουθίω* (*μηνὸς Θηλυθίου*) *Εὐμεῖλο* (*Εὐμήλου*). 3. *μεῖνος πράτω. πλεῖθος. μεὶ* (*μή*). Corcyr. Decret. p. 280. *ὅπει* (*ὅπη*). Orchom. V. *Βοιωτοὶ τὸν τρίποδα ἀνέθεικαν τῆς χαρίτεσσι.* Ib. *Θειβήω.* VI. *χοραγείσαντες.*

Ib. *πάρα*, i. e. *πάρεισι.* Homer and Herodotus. Πάρα even sometimes stands for *πάρειμι.* Valck. Phœn. 1490.

772. *παῦ᾽ ἐς κοράκας*, *cease, with a mischief to you.* The same words occur Av. 889. Pl. 604. Pac. 500. *ἔρρ᾽ ἐς κόρακας.* Pl. 782. Thes. 1079. *βάλλ᾽ ἐς κόρακας.* Pac. 1221. *ἀπόφερ᾽ ἐς κόρακας.* Pl. 394. Pac. 19, 117. *ἐς κόρακας.*

Ib. *οἱ σφῆκες.* The word *hummel*, which in German signifies both a *humble-bee* and a sort of *bag-pipe*, enables Voss to embrace both the primitive and metaphorical meaning of the original. The cause of Dicæopolis' aversion for flute-music has already been explained.

773. *οἱ κακῶς ἀπολούμενοι.* Eccl. 1076. Th. 879.

774. *Χαιριδῆς*, *pupils of Chæris.* This flute-player has been previously ridiculed in this drama: he is again satirized in the Pax:

> *ἢν Χαῖρις ὑμᾶς ἴδῃ,*
> *πρόσεισιν αὐλῶν ἄκλη-*
> *τος, κᾆτα σάφ᾽ οἶδ᾽ ὅτι*
> *φυσῶντι καὶ πονουμένῳ*
> *προσδώσετε δήπου.* Pac. 951.

Ib. *βομβαύλιοι.* The poet plays on the words *βομβύλιος*, a *humble-bee*, and *αὐλήτης.*

775. *νὴ τὸν Ἰόλαον.* The fervid affection which the Pindaric writings exhibit for the character of Hercules, extends itself to

Θείβαθι γὰρ φυσᾶντες ἐξόπισθέ μου
τἄνθεια τὰς γλάχωνος ἀπέκιξαν χαμαί.
ἀλλ' εἴ τι βούλει, πρίασο, τῶν ἐγὼ φέρω,
τῶν ὀρταλίχων, ἢ τῶν τετραπτερυλλίδων.

that of his attendant and charioteer, Iolaus. Olymp. IX. 148. Nem. III. 63. Pyth. IX. 137. XI. 92. Isth. I. 20. V. 40. VII. 11. The two warriors are found in close union in the Bœotian Hesiod's shield of Hercules, and also in a well known fragment of Archilochus:

> *Ὦ καλλίνικος, χαῖρ' ἄναξ Ἡράκλεες,*
> *αὐτός τε κἰόλαος, αἰχμητὰ δύο.* Poet. Min. I. 313.

For some grammatical and metrical remarks on the word Ἰόλαος, see Dobree's Aristophanica, p. (112.) and Kidd's Dawes, p. 465.

Ib. *ἐπιχαρίττως, with my good will;* or, *with my thanks: ἀπολοῦνται* to be understood from a preceding verse. Whence this (dramatic) complaisance of the Bœotian arises, see the opening soliloquy of the play. That it did not proceed from the habits of thinking in his own country, a few quotations from the great [o]poet of the Thebans would easily testify. Milk, honey, the sparkling nectar, whatever human imagination has been accustomed to connect with the most grateful associations of the palate, arise in *his* mind, when the ideas of flute-music, married to immortal verse, come across it. See Nem. III. 132-8. and the two gorgeous stanzas with which the seventh Olympic ode commences. Among the delights of that mysterious Hyperborean race, to whom the ancients were accustomed to look up with so much reverence, and who enter so largely into their mythical poetry, it will be observed that the dances of virgins to the sound of lyre and flute form a conspicuous part. Pyth. X. 57—68.

777. *ἀπέκιξαν, made fall:* 1st aor. from the verb *ἀποκίχω*. Hesychius explains the word as synonymous with *ἀποπεσεῖν ἐποίησαν*, Schneider with *ἀπέβαλον*. The tense in its simple form is found in the Ovum Dosiadæ: *τὸ μὲν θεῶν ἐριβόας Ἑρμᾶς ἔκιξε κάρυξ φῦλ' ἐς βροτῶν.*

778. *τῶν* for *ὧν*. Lysist. 1302. *τοὶ* (i. e. *οἳ*) *δὴ παρ' Εὐρώταν ψιάδδοντι.* Pind. Pyth. IV. 35. *κεῖνος ὄρνις . . τὸν* (i. e. *ὃν*) *. . Εὔφαμος . . δέξατ'.*

779. *ὀρταλίχων*: the young of any beast. Schneid. Of goats: Sophocles, *αἰγές τ' ἐπιμαστίδιον γόνον ὀρταλίχων ἀναφαίνοιεν.* Of the goose: Nicander, *βοσκαδίης χηνὸς νέον ὀρταλιχῆα.* Commonly of chickens: as Theoc. *ὀρτάλιχοι μινυροί.* See also Blomfield's Ag. p. 164.

Ib. *τετραπτερυλλὶς, the four-winged locust.* Schneider.

[o] See also Müller's Dorians, I. 363-4.

ΔΙ. ὦ χαῖρε, κολλικοφάγε Βοιωτίδιον.
τί φέρεις; ΒΟ. ὅσ' ἐστὶν ἀγαθὰ Βοιωτοῖς ἁπλῶς,
ὀρίγανον, γλαχὼ, ψιάθως, θρυαλλίδας,
νάσσας, κολοιὼς, ἀτταγᾶς, φαλαρίδας,

780. *κολλικοφάγε, eater of the bread called κόλλιξ*: a long, round, coarse kind of bread, very much resembling the *pumpernickel* of the Westphalians. Passow. The Westphalian name is scarcely less provocative of mirth than the Aristophanic compound.

781. *ὅσ' . . ἀγαθά.* Pl. 112. Pac. 888. Av. 1616. Eq. 1215, 1333. Homer, Odyss. X. 209. *ὅσσ' ἀγαθὰ ῥέζεσκον.* Quoted in Porson's Advers. p. 225.

Ib. *ἁπλῶς, simply, without reserve.* Vesp. 538. *καὶ μὴν ὅσ' ἂν λέξῃ γ' ἁπλῶς μνημόσυνα γράψομαι 'γώ.* Dem. 288, 12. *καὶ ἔδωκ' ἐμαυτὸν ὑμῖν ἁπλῶς εἰς τοὺς περιεστηκότας τῇ πόλει κινδύνους.*

782. *ὀρῑγανον, wild marjoram.* Ran. 603. Eccl. 1030. Sotades in Athen. VII. 293, d. Plato, ib. II. 68, b. *δριμυτάτην ὀρίγανον.* Arist. Frag. in Γήρᾳ:

> *ὀξωτὰ, σιλφιωτὰ, βολβὸς, τεύτλιον,*
> *περίκομμα, θρῖον, ἐγκέφαλος, ὀρίγανον.*

Ib. *ψιάθως*, i. e. *ψιάθους, mats.* Ran. 567. *ὁ δ' ᾤχετ' ἐξάξας γε τοὺς ψιάθους λαβών.*

Ib. *θρυαλλίδας, wicks for lamps.*

783. *νάσσας, ducks.* Compare Pac. 1003. In Lucian's humorous 'Judicium Vocalium,' where the letter *sigma* brings an action against the letter *tau* for robbing her of so many words containing the 'σ geminata' in them, the *νῆσσαι* are cited among other examples. That *tau*, however, had a full right to such words in Bœotian dialect, see the learned notes of Hemsterhusius to that pleasant little effusion of Lucian. In Pindar's writings the double σ is by no means rare: Pyth. III. 15. *τελέσσαι.* 72. *ὀλέσσαι.* IV. 13. *κτίσσειεν.* 404. *πέλασσεν.* VIII. 44. *κνίσσῃ.*

Ib. *κολοιώς*: *ως* for *ους*. Doric. So Lysistr. 1247. *τὼς κυρσανίως.* 1250. *τώς τ' 'Ασαναίως* (i. e. *τοὺς 'Αθηναίους*). 1253. *τὼς Μήδως.* 1255. *τὼς κάπρως.* So in the Byzantine and Lacedæmonian decrees. Dem. 256, 2. *τὼς νόμως καὶ τὼς τάφως.* 17. *ἀνακαρῦξαι τὼς στεφάνως ὧς ἐστεφάνωται ὁ δᾶμος ὁ 'Αθηναίων.* Thucyd. V. 77-8. *ξυμβαλέσθαι ποττὼς 'Αργείως*, et alibi. Theoc. Adon. 20. *πέντε πόκως ἔλαβ' ἐχθές.* 63. *χρησμὼς ἁ πρεσβῦτις ἀπῴχετο θεσπίξασα.* Stesich. Fr. 15. *ἐρατὼς | ὕμνως Σαμίων περὶ παιδῶν ἐρατᾷ | φθεγγομένα λύρᾳ.* Inscrip. Orchom. II. *κὴ αὖτὸν κὴ ἐσγόνως.* (A common formula: compare Tanag. Inscrip. I. II.) In Cretan and Coan inscriptions the abbreviated form *θεὸς* is found for *θεώς*: (Mém. de l'Acad. des Inscrip. tom. XLVII. 325.) so also *τὸς ἀνθρώπως, τὸς ἄλλως.* Epicharmus, as corrected by Hermann, ap. Diog. Laert. III. 11, 17.

Ib. *ἀτταγᾶς, hazel-hens.* Passow. Schneider describes the *ἀτταγᾶς* as a bird fond of abiding in meadows, and explains it by the German

τροχίλως, κολύμβως. ΔΙ. ὥσπερει χειμὼν ἄρα
ὀρνιθίας εἰς τὴν ἀγορὰν ἐλήλυθας.
ΒΟ. καὶ μὰν φέρω χᾶνας, λαγώς, ἀλώπεκας,
σκάλοπας, ἐχίνως, αἰελούρως, πικτίδας,

bird *Frankolin*. What that is, I am ignorant. Ainsworth describes the ἀτταγᾶς as a delicious bird, resembling our woodcock and snipe. Hor. Epod. II. 53. It is often alluded to by Aristophanes: Vesp. 257. Av. 247. also 297, 760. Fr. Dind. p. 148. ἀτταγᾶς, ἥδιστον ἕψειν ἐν ἐπινικίοις κρέας.

Ib. φαλαρίδας, *water-hens*. Av. 565. ἢν Ἀφροδίτῃ θύῃ, πυροὺς ὄρνιθι φαληρίδι θύειν.

784. τροχίλως (τρέχω). Translate, *trochili*. The name most commonly given to this bird by French writers is *roitelet;* with which Voss's *Künglein* seems to correspond. Had crocodiles the gift of speech, they ought to prove the best ornithologists on this occasion; for the services which they derived from the τροχίλος, were indeed considerable. See Herodot. II. 68. Oppian (Ixeutica, II. 3.) describes it as a bird frequenting the sea-shore, very swift in running, and living upon the smaller water-birds, which it catches. The males and females live apart, and the latter are addicted to breaking their eggs. Whatever the bird was, it acts no unimportant part in the opening scene of the Aves of our author.

Ib. κολύμβως, *divers*. Schneid.

Ib. χειμὼν, *a storm*. Av. 597. νυνὶ μὴ πλεῖ, χειμὼν ἔσται. Thes. 872. κάμνοντας ἐν χειμῶνι καὶ ναυαγίαις. Il. Γ. 4. Od. Δ. 566. Herodot. I. 87. χειμῶνα καταρραγῆναι. VII. 188. ἐπέπεσέ σφι χειμὼν μέγας. Thucyd. III. 23. τοῦ χειμῶνος τὸ μέγεθος.

785. ὀρνιθίας. Passow and Schneider consider χειμὼν ὀρνιθίας as a storm-wind, which scares away the birds (Phrynichus, Bek. 55); hence put in opposition with the ἄνεμοι ὀρνιθίαι, or spring-winds, which bring with them the birds of passage. (Columella, XI. 2, 21.) But is not this to reverse the sense of the passage? Maltby in v. quotes Georg. IV. 473.

Quam multa in foliis avium se millia condunt,
Vesper ubi aut hybernus agit de montibus imber:

For names of winds, ending in ιας, see Blomf. Choeph. p. 201. and compare Eq. 434. ἄθρει, καὶ τοῦ ποδὸς παρίει, | ὡς οὗτος ἤδη Καικίας καὶ Συκοφαντίας πνεῖ.

787. σκάλοπας, *moles*. Ib. ἐχίνους, *hedgehogs*. (Pac. 1086, 1114. Lucian's Bis Acc. VII. 97.) In what light are some of these animals to be considered? as curiosities, or as the insertions of a prudent chapman, to set off to greater advantage the delicate morsel with which he is conscious he can conclude his catalogue? To consider them all as articles of food, would be to force from the reader exclamations more irreverent than even those of Pallet, when the doctor in Peregrine Pickle gives his dinner in imitation of the ancients.

ἰκτίδας, ἐνύδρους, ἐγχέλεις Κωπαΐδας.
ΔΙ. ὦ τερπνότατον σὺ τέμαχος ἀνθρώποις φέρων,
δός μοι προσειπεῖν, εἰ φέρεις τὰς ἐγχέλεις.

Ib. *αἰελούρως*, Ionice and Bœot. for *αἰλούρως*, (*αἰόλος* and *οὐρὰ*, or *ἄω* and *οὐρὰ*,) *cats, weasels*. See Passow in v. and Buttm. Lexil. II. 77.

> Σὺ μὲν αἰέλουρον ἢν τι κακὸν ἔχοντ' ἴδῃς,
> κλάεις. ἐγὼ δ' ἥδιστ' ἀποκτείνας δέρω.
> πῶς ἂν τιν' οὖν σώσειεν ἶβυς ἢ κύων ;
> ὅπου γὰρ εἰς θεοὺς τοὺς ὁμολογουμένους
> ἀσεβοῦντες οὐ διδόασιν εὐθέως δίκην,
> τίν' αἰελούρου βωμὸς ἐπιτρίψειεν ἄν ;

Compare Dawes' Misc. p. 479. (Kidd's edit.) and Porson's Adv. p. 97. See also Lucian de Imagin. VI. 14. For the dialect, see Mus. Crit. II. 236-40.

Ib. *πικτίδας*, *beavers*.

788. *ἰκτῖδας*: a species of weasel very fond of honey. (Aristot. H. A. IX. 6.) Hence in Sardinia it bears the name of *bocca mele, honey-mouth*.

Ib. *ἐνυδρίας*, Elms. *otters*. *ἰκτίδας ἐνύδρως*, Maltby, *otters*.

Ib. *Κωπαΐδας*. The nature of the Copaic lake has been described with great animation and intelligence by the Abbé Barthélemi (Le Jeune Anach. III. 338.) See also Mr. Walpole's observations in his Memoirs of Turkey, p. 305.

789. *τέμαχος* (*τέμνω*, *τόμος*). Eq. 283, 1177. Nub. 339. Ran. 517. Eccl. 607, 842. Pl. 894.

790. *δὸς—προσειπεῖν*. Ran. 755. Pac. 709. *καὶ δὸς κύσαι*. Lys. 923. *δός μοί νυν κύσαι*.

Ib. *τὰς ἐγχέλεις*. Among other extravagancies of ancient poets on this favourite article of food, the following may suffice:

> ὁ μὲν Μενέλαος ἐπολέμησ' ἔτη δέκα
> τοῖς Τρωσὶ διὰ γυναῖκα τὴν ὄψιν καλήν,
> Φοινικίδης δὲ Ταυρέᾳ δι' ἔγχελυν.
>
> Antiphanes, quoted Phil. Mus. I. p. 567.
>
> καὶ τἄλλα δεινούς φασι τοὺς Αἰγυπτίους
> εἶναι, τὸ νομίσαι τ' ἰσόθεον τὴν ἔγχελυν.
> πολὺ τῶν θεῶν γάρ ἐστι τιμιωτέρα.
> τῶν μὲν γὰρ εὐξαμένοισιν ἔσθ' ἡμῖν τυχεῖν,
> τούτων δὲ, δραχμὰς τοὐλάχιστον δώδεκα
> ἢ πλέον ἀναλώσασιν, ὀσφρᾶσθαι μόνον.
> οὕτως ἔσθ' ἅγιον παντελῶς τὸ θηρίον.
>
> Antiphanes in Athen. VII. 299, e.

Hence when the female revolutionists in the Lysistrata are for extirpating the Bœotians themselves, a saving clause is introduced in favour of their eels:

> Λυσιστ. Βοιωτίους τε πάντας ἐξολωλέναι.
> Καλ. μὴ δητὰ πάντας γ', ἀλλ' ἄφελε τὰς ἐγχέλεις. 36.

ΒΟ. "πρέσβειρα πεντήκοντα Κωπᾴδων κορᾶν,"
ἔκβαθι τῷδε κἠπιχαρίττα τῷ ξένῳ.
ΔΙ. ὦ φιλτάτη σὺ, καὶ πάλαι ποθουμένη,
ἦλθες ποθεινὴ μὲν τρυγῳδικοῖς χοροῖς,
φίλη δὲ Μορύχῳ. δμῶες, ἐξενέγκατε
τὴν ἐσχάραν μοι δεῦρο καὶ τὴν ῥιπίδα.
σκέψασθε, παῖδες, τὴν ἀρίστην ἔγχελυν,

These violent innovators and reformists might have derived a better lesson from a Bœotian practice in regard to this favourite morsel: *φησὶ γοῦν Ἀγαθαρχίδης ἐν ἕκτῃ Εὐρωπιακῶν, τὰς ὑπερφυεῖς τῶν Κωπαΐδων ἐγχέλεων, ἱερείων τρόπον στεφανοῦντας καὶ κατευχομένους, οὔλας τε ἐπιβάλλοντας, θύειν τοῖς θέοις τοὺς Βοιωτούς· καὶ πρὸς τὸν ξένον τὸν διαποροῦντα τὸ τοῦ ἔθους* (*γένους* vulgo) *παράδοξον, καὶ πυνθανόμενον, ἓν μόνον εἰδέναι, φῆσαι τὸν Βοιωτὸν,* [*φάσκειν τε*] *ὅτι δεῖ τηρεῖν τὰ προγονικὰ νόμιμα, καὶ ὅτι μὴ καθήκει τοῖς ἄλλοις ὑπὲρ αὐτῶν ἀπολογίζεσθαι.* Athen. 297. d.

791. *κορᾶν* for *κορῶν*. Hes. Op. 142. *Ζεὺς . . ἄλλο γένος μερόπων ἀνθρώπων | ποίησ᾽ . . ἐκ μελιᾶν.* Arist. Lys. 1269. *τᾶν αἱμυλᾶν ἀλωπέκων παυσαίμεθ᾽.* Sophr. Fr. 3. *λιχνοτέρα τᾶν πορφυρᾶν.* The dialect scarcely needs further illustration; but the great Doric poet cannot be too often brought before our eyes. Pyth. III. 13. *παντοδαπᾶν ἀλκτῆρα νούσων.* Nem. I. 61. *τοὶ μὲν οἰχθεισᾶν πυλᾶν | ἐς θαλάμου μυχὸν εὐρὺν ἔβαν.* III. 74. *μυριᾶν | δ᾽ ἀρετᾶν ἀτελεῖ νόῳ γεύεται.* Isth. IV. 47. *οὐδὲ παναγυρίων ξυνᾶν ἀπεῖχον καμπύλον δίφρον.*

ῥοαὶ δ᾽ ἄλλοτ᾽ ἄλλαι
εὐθυμιᾶν τε μετὰ καὶ
πόνων ἐς ἄνδρας ἔβαν. Ol. II. 62.

In Lysistr. 702. the eel is termed *παῖδα χρηστὴν κἀγαπητὴν ἐκ Βοιωτῶν ἔγχελυν.*

792. *κἠπιχαρίττα*, i. e. *καὶ ἐπιχαρίττα*: Bœot. for *ἐπιχαρίζου*, *make yourself acceptable.* E. H. van Eldik reads *κῆτι χαρίττευ.* Blomfield (Mus. Crit. II. 582.) suggests *κή τι χαρίδδω*, i. e. *καί τι χαρίζου.*

794. *ποθεινή.* Pac. 556. *ὦ ποθεινὴ τοῖς δικαίοις καὶ γεωργοῖς ἡμέρα.* Ran. 84. *ποθεινὸς τοῖς φίλοις.* Eurip. Hel. 540. *ὥς μοι ποθ᾽ ἥξεις; ὡς ποθεινὸς ἂν μόλοις.* It is a frequent termination of verses in the Orphic Hymns. See hymns 3, 29, 33, 56, 60, 64.

795. *Μορύχῳ.* This epicure is again noticed Vesp. 506, 1142. Pac. 1008. and also by Plato the comic poet:

ὦ θεῖε Μόρυχε, νῦν γὰρ εὐδαίμων ἔφυς,
καὶ Γλαυκέτης ἡ ψῆττα, καὶ Λεωγόρας,
οἳ ζῆτε τερπνὸν οὐδὲν ἐνθυμούμενοι. Schol. ad Nub. 109.

Ib. *δμῶες* (*δαμάω*). The word occurs rarely in the Iliad of Homer, but frequently in the Odyssey. It is not uncommon in Hesiod: Op. 457, 500, 764.

796. *ἐσχάραν*, *gridiron.* Passow.

ἤκουσαν ἕκτῳ μόλις ἔτει ποθουμένην·
προσείπατ' αὐτὴν, ὦ τέκν'· ἄνθρακας δ' ἐγὼ
ὑμῖν παρέξω τῆσδε τῆς ξένης χάριν.
ἀλλ' εἴσφερ' αὐτήν· "μηδὲ γὰρ θανών ποτε
σοῦ χωρὶς εἴην" ἐντετευτλανωμένης.
BO. ἐμοὶ δὲ τιμὰ τᾶσδε πᾶ γενήσεται;
ΔI. ἀγορᾶς τέλος ταύτην γέ που δώσεις ἐμοί·
ἀλλ' εἴ τι πωλεῖς τῶνδε τῶν ἄλλων, λέγε.
BO. ἰώγα ταῦτα πάντα. ΔI. φέρε, πόσου λέγεις;
ἢ φορτί' ἕτερ' ἐνθένδ' ἐκεῖσ' ἄξεις ἰών;
BO. ὅ τι γ' ἔστ' Ἀθάναις, ἐν Βοιωτοῖσιν δὲ μή.

801. *μηδὲ γὰρ, κ.τ.λ.* parodied from Eurip. Alcest. 378. *μηδὲ γὰρ θανών ποτε | σοῦ χωρὶς εἴην, τῆς μόνης πιστῆς ἐμοί.*

802. *ἐντετευτλανωμένης, dressed with red beet.* Though allusion is made to this favourite dish in the latter part of an address to Peace, in the poet's comedy of that name, it is for better purposes than that of referring to a mere gourmand's pleasures, that a translation of it has been inserted in the Appendix (note N). The poet's incessant endeavours to promote peace and good-will between his countrymen and the other states of Greece, form a far more pleasing part of that little chorus, than the picture which it gives of the humours of an Athenian market, and the habits of Athenian epicures.

803. *πᾶ*, Dor. for *πῆ*, *By what means? whence?*

804. *τέλος.* For duties levied in markets, see Boeckh. II. 36.

806. *ἰώγα.* Elms. Bek. Dind. Hesych. *ἰώνγα*, Brunck; who quotes in proof the Bœotian poetess, Corinna: *μέμφομαι δὲ καὶ λιγουρὰν Μυρτίδ' ἰώνγα, Ὅτι βανὰ φοῦσα ἔβα Πινδαρίοιο ποτ' ἔριν.* So also the same poetess, corrected by Blomfield, (Mus. Crit. II. 584.) *ἰὼν ἤειδον ἡρώων ἀρετὰς χἠρωΐδων.*

808. Bekker reads *ἐν Ἀθάναις.* Elmsley had previously complained of the omission of the preposition; but is it not to be understood from the *ἐν* in the other member of the sentence? In regard to the dialect, Blomfield (Mus. Crit. II. 584.) observes, that the word ought to be written *Ἀθάνης.* The learned writer quotes in proof the Bœotian poetess Corinna, ap. Apoll. Dysc. p. 396, c. *πῆδα Ϝεὸν θέλωσα φίλης ἀγκάλης ἑλέσθαι* (i. e. *παῖδα Ϝεὸν θέλοντα φίλαις ἀγκάλαις ἑλέσθαι*). Leake's Inscript. N°. II. *ᴾευεργετης* for *εὐεργέταις.* (Add N°. IV. *Δαμηνετος* for *Δαμαίνετος*); also the Bœotian

p This mutilated part of the fragment may easily be supplied from other sources: Orchom. Ins. II. *τῦς ἄλλυς προξένυς κὴ εὐεγέτης*, i. e. *τοῖς ἄλλοις προξένοις καὶ εὐεργέταις:* A common formula for inscriptions of this sort. See Tanagrean Inscriptions, I. II.

ΔΙ. ἀφύας ἄρ' ἄξεις πριάμενος Φαληρικὰς,
ἢ κέραμον. ΒΟ. ἀφύας ἢ κέραμον; ἀλλ' ἔντ' ἐκεῖ.
ἀλλ' ὅ τι παρ' ἁμὶν μή 'στι, τᾷδε δ' αὖ πολύ.
ΔΙ. ἐγᾦδα τοίνυν· συκοφάντην ἔξαγε,
ὥσπερ κέραμον ἐνδησάμενος. ΒΟ. νὴ τὼ σιὼ,

forms in Etym. M. p. 32, b. παλὴός, ἀρχηός, 'Αχηός. Undoubtedly all this is correct in theory, and the examples might be extended much [q]further; but does not the objection to admit χοίρως into the text at v. 673. apply still more forcibly to the admission of 'Αθάνης in the present instance? All deviations from a nation's recognised purity of language give, when heard, a temporary sense of superiority to auditors who consider themselves as the referees and arbiters of that standard purity; and Aristophanes was much more likely to indulge his hearers in this little piece of vanity at the expense of the hated Megarian, than at that of the comparatively favoured Bœotian. In both cases, however, a man of good taste was rather likely to fall below, than to go beyond the mark.

810. ἔντ', i. e. ἐντὶ, Doric for εἰσί. Thucyd. V. 77. ὅσοι . . τῶν Λακεδαιμονίων ξύμμαχοί ἐντι. Epicharm. (Kidd, p. 182). πωλατέαι γάρ ἐντι μετὰ τᾶς ματέρος. Sophron. Fr. 12. τίνες δ' ἐντί ποκα, φίλα, ταίδε τοι μακραὶ κόγχαι; 14. θᾶσαι | μὰν, ὡς ἐρυθραί τ' ἐντὶ καὶ λειοτριχιῶσαι. Pindar, Pyth. V. 132. Nem. I. 34. VI. 76. IX. 75. Isth. II. 44.

ἐντὶ γὰρ ἄλλαι
ὁδῶν ὁδοὶ περαίτεραι.
μία δ' οὐχ ἅπαντας ἄμμε θρέψει
μελέτα. Pind. Olymp. IX. 158.

ἐντὶ μὲν θνατῶν φρένες ὠκύτεραι
κέρδος αἰνῆσαι πρὸ δίκας δόλιον,
τραχεῖαν ἑρπόντων πρὸς ἐπίβδαν ὅμως. Pyth. IV. 247.

813. νὴ τὼ σιὼ, i. e. νὴ τὼ θεώ. Bergler observes, that when a Lacedæmonian of either sex uses this adjuration, Castor and Pollux are meant by it (Pac. 214. Lys. 86, 90, 142, 983, &c.); that an Athenian female implies by it Ceres and Proserpine; a Bœotian, Amphion and Zethus.

Ib. σιώ. Two forms, Laconic and Bœotian, are here involved; σ for θ, and ι for ε. Lysist. 94. μύσιδδε, i. e. μύθιζε. 105. ἔλση, i. e. ἔλθη. 118. ἔλσοιμι. 980. 'Ασανᾶν. 995. ὀρσὰ (ὀρθὴ) Λακεδαίμων πᾶα. 1004. σιγῆν (θιγεῖν). 1250. τώς τ' 'Ασαναίως. 1257. ἤνσει. 1262. σηροκτόνε. 1263. παρσένε σιά. 1301. ἀγασώς. 1272. κυναγὲ παρσένε. 1080. ἀλλ' ὅπα σελει | παντᾷ τις ἐλσὼν ἁμῖν εἰράναν σέτω. Instances of this Laconism are found in Alcman, as ἔσηκε, σάλλεν, σαλασσομέδοισιν. It is not observed (perhaps through the fault of the copyist)

[q] Orchom. Inscrip. I. 1. κὴ (καί). Χηρωνεῖα (Χαιρωνῆα). 3. κεκομίστη (κεκόμισται). ὀφείλετη (ὀφείλεται). διακατίης (διακοσίαις). ἀπογράφεσθη (ἀπογράφεσθαι). Insc. V. τῆς χαρίτεσσι.

λάβοιμι μέντἂν κέρδος ἀγαγὼν καὶ πολὺ,
ᾅπερ πίθακον ἀλιτρίας πολλᾶς πλέων.
ΔΙ. καὶ μὴν ὁδὶ Νίκαρχος ἔρχεται φανῶν.
ΒΟ. μικκός γα μᾶκος οὗτος. ΔΙ. ἀλλ' ἅπαν κακόν.
ΝΙ. ταυτὶ τίνος τὰ φορτί' ἐστί; ΒΟ. τῶδ' ἐμὰ
Θείβαθεν, ἴττω Δεύς. ΝΙ. ἐγὼ τοίνυν ὁδὶ
φαίνω πολέμια ταυταγί. ΒΟ. τί δαὶ παθὼν,

in the truly Laconic epistle of Lysander (Vit. in Plut. 14.) "ἁλώκαντι ταὶ 'Αθᾶναι." ι for ε: Lysist. 198. ἐπαινιῶ. 1002. μογίομες, i. e. μογέομεν. 1003. λυχνοφορίοντες. 1305. ὑμνιῶμες. 1311. ἀγκονιῶσαι. Pind. Pyth. V. 19. βασιλεὺς . . μεγάλαν πολίων. Leake's Bœotian Inscriptions, No. I. Δωροθίω. No. II. ευεργεταν τας πολιος. ιωσας for ἐούσας. No. III. θιος for θεός. No. IV. Σωκρατιος, Κλιωνος (Σωκράτεος, Κλέωνος). Orchom. Inscrip. I. 3. Ϝέτια (ἔτεα). VI. αὐλίοντος Κλεινίαο, αἴδοντος 'Αλκισθένιος. IX. πολεμαρχιόντων. For χρέος (which Boeckh and others substitute for χηος in Inscrip. I. 1.) Dobree and Rose suggest χριος.

814. μέντἂν. Isæus, 81, 2. δεινὰ μέντ' ἂν γίνοιτο. Lysias, 128, 11. ἐβουλόμην μέντ' ἂν αὐτοὺς οὕτω προθύμους εἶναι σώζειν τὴν πόλιν, ὥσπερ οὗτοι ἀπολλύναι. Dem. 96, 24. ἀμείνους μέντ' ἂν εἶεν τῶν ἄλλων ἢ τῆς πατρίδος κήδεσθαι. 384, 1. μαίνοιτο μέντ' ἄν.

815. *Tanquam simium flagitiis multis plenum.* Brunck.

816. καὶ μὴν, *but.* These particles, coupled with ὁδὶ (*here*), or a similar word, often occur upon the approach of a new personage. Eq. 691. καὶ μὴν ὁ Παφλαγὼν οὑτοσὶ προσέρχεται. Vesp. 899. καὶ μὴν ὁ φεύγων οὑτοσὶ Λάβης πάρα. Pl. 332. καὶ μὴν ὁρῶ καὶ Βλεψίδημον τουτονὶ | προσιόντα. 1038. καὶ μὴν τὸ μειράκιον τοδὶ προσέρχεται. Eccl. 41. Lys. 1073.

817. μικκὸς for μικρός. Theoc. Il. VIII. 64. μικκὸς ἐὼν πολλαῖσιν ὁμαρτέω. Epig. 18. ὁ μικκὸς τόδ' ἔτευξε τᾷ Θρείσσᾳ | Μήδειος τὸ μνᾶμ' ἐπὶ τᾷ ὁδῷ.

Ib. μᾶκος. Av. 1130. τὸ δὲ μῆκός ἐστι . . . ἑκατοντορόγυιον.

818. τίνος—ἐστί; Pac. 713. ἀπάγαγε τῇ βουλῇ . . . ᾗσπέρ ποτ' ἦν. Av. 703. ἐσμὲν Ἔρωτος.

819. Hesychius: Δεύς· Ζεύς. Plato in Phædon. 62, a. καὶ ὁ Κέβης, ἠρέμα ἐπιγελάσας, ἴττω Ζεὺς, ἔφη, τῇ αὑτοῦ φωνῇ εἰπών. 7 Epist. 345, a. ἴττω Ζεὺς, φησὶν ὁ Θηβαῖος. Kuster. "With the Æolians there was scarce any distinction between the harsh and the common Δ; as in Δεὺς for Ζεὺς, δυγὸς for ζυγὸς, &c.: in the same manner Ζεὺς in the Latin became *Deus,*" &c. Müller, II. 494.

Ib. ὁδὶ, *the person here.* Pl. 132. τίς οὖν ὁ παρέχων ἐστὶν αὐτῷ τοῦθ'; Καρ. ὁδί. Ran. 309. ὁδὶ δὲ δείσας ὑπερεπυρρίασέ μου. Pac. 1202. ὁδὶ δὲ τριδράχμους τοὺς κάδους εἰς τοὺς ἀγρούς.

820. This reading has been adopted by Dindorf from a suggestion

ὀρναπετίοισι πόλεμον ἦρα καὶ μάχαν;
ΝΙ. καὶ σέ γε φανῶ πρὸς τοῖσδε. ΒΟ. τί ἀδικειμένος;
ΝΙ. ἐγὼ φράσω σοι τῶν περιεστώτων χάριν.
ἐκ τῶν πολεμίων γ' εἰσάγεις θρυαλλίδα.
ΔΙ. ἔπειτα φαίνεις δῆτα καὶ θρυαλλίδα;
ΝΙ. αὕτη γὰρ ἐμπρήσειεν ἂν τὸ νεώριον.
ΔΙ. νεώριον θρυαλλίς; ΝΙ. οἶμαι. ΔΙ. τίνι τρόπῳ;

in Elmsley's notes. His own reading and that of the old editions was φαίνω πολέμια ταῦτα. Βο. τί δαὶ κακὸν παθών. The word κακὸν, as Elmsley remarked, savoured strongly of interpolation.

821. ὀρναπετίοισι, i. e. ὀρνίοις.

Ib. πόλεμον ἦρα, i. e. ἦρω. The verb αἴρω, as Blomfield observes, (Pers. 180.) is properly used of a war or expedition. Thucyd. I. 82. πόλεμον ἄρασθαι. also 83, 118, 125. Eurip. Hec. 1123. Φρυγῶν ἐς αἶαν αὖθις αἴροιεν στόλον.

Ib. πόλεμον καὶ μάχην. These words are often found together in the same way in Homer and, I believe, in Herodotus. In the single combat between Hector and Ajax, the latter observes to the former, (Il. Η. 232.) ἀλλ' ἄρχε μάχης ἠδὲ πτολέμοιο: and the herald to them both, (279.) μηκέτι, παῖδε φίλω, πολεμίζετε, μηδὲ μάχεσθον. (See Aul. Gell. lib. XIII. c. 23.) Æn. XI. 912. Ineant pugnas et prœlia tentent.

824. "But in addition to these restrictions, even the importation of some commodities was occasionally prohibited in time of war; as, for example, of Bœotian lamp-wicks; of which the real reason is not, as Casaubon concluded from the jokes of Aristophanes, that the Athenians were afraid of these lamp-wicks causing a conflagration; but that all commodities imported from Bœotia were excluded, for the purpose of harassing this country by a stoppage of all intercourse." Boeckh, I. 75.

826. ἐμπρήσειεν—νεώριον. That a people, however, like the Athenians, who depended so much on their navy, should be apprehensive about their docks, was natural; and hence such insinuations and declarations as the following in the Athenian orators: Dem. 271, 6. τίς γὰρ ὑμῶν οὐκ οἶδε τὸν ἀποψηφισθέντα Ἀντιφῶντα, ὃς ἐπαγγειλάμενος Φιλίππῳ τὰ νεώρια ἐμπρήσειν τὰ ὑμέτερα εἰς τὴν πόλιν ἦλθεν; Dein. 102, 16. ἐν δὲ τῇ ἐκκλησίᾳ ταύτῃ τῇ πρώην γεγενημένῃ προσάγων καὶ κατασκευάζων ψευδῆ μηνυτὴν ὡς ἐπιβουλευομένων τῶν νεωρίων, κ. τ. λ. When more definite sources of accusation failed the Athenian informers, this at least was always at hand. Alciph. lib. I. ep. 32. αἴτησόν τι παρ' αὐτοῦ, καὶ ὄψει σεαυτὴν ἢ τὰ νεώρια ἐμπεπρηκυῖαν ἢ τοὺς νόμους καταλύουσαν. See also Lucian, tom. I. 121. That the fears expressed by the informer in the text, were not altogether groundless, see a narrative in Thucydides, (II. 77.) too long for insertion here.

ΝΙ. ἐνθεὶς ἂν ἐς τίφην ἀνὴρ Βοιώτιος
ἅψας ἂν εἰσπέμψειεν ἐς τὸ νεώριον
δι᾽ ὑδρορροᾶς, βορέαν ἐπιτηρήσας μέγαν.
κεἴπερ λάβοιτο τῶν νεῶν τὸ πῦρ ἅπαξ,
σελαγοῖντ᾽ ἂν εὐθύς. ΔΙ. ὦ κάκιστ᾽ ἀπολούμενε,
σελαγοῖντ᾽ ἂν ὑπὸ τίφης τε καὶ θρυαλλίδος;
ΝΙ. μαρτύρομαι. ΔΙ. ξυλλάμβαν᾽ αὐτοῦ τὸ στόμα.
δός μοι φορυτὸν, ἵν᾽ αὐτὸν ἐνδήσας φέρω,
[ὥσπερ κέραμον, ἵνα μὴ καταγῇ φερόμενος.]

828. τίφην, sometimes written τίλφην and σίλφην, an insect running upon still waters, *a water-spider*. Elmsley is disposed to consider it as a species of corn growing in marshy places: "Quod autem dicit Nicarchus, hoc fere videtur: periculum esse ne ἐλλύχνιον accensum per cavum et fistulosum τίφης culmum spiritu oris in navale propellat Bœotus. Similia ex Anna Comnena Alex. p. 383. protulit Gibbonus, LII. 20. τοῦτο μετὰ θείου τριβόμενον, ἐμβάλλεται εἰς αὐλίσκου κάλαμον, καὶ ἐμφυσᾶται παρὰ τοῦ παίζοντος λαβρῷ καὶ συνέχει πνεύματι."

830. ὑδρορροᾶς. Vesp. 126. ὁ δ᾽ ἐξεδίδρασκε διά τε τῶν ὑδρορροῶν | καὶ τῶν ὀπῶν.

Ib. βορέαν ἐπιτήρησας. H. Hom. Cer. 245. The simple verb is more frequently found than the compound in this form of expression. Thucyd. III. 22. τηρήσαντες νύκτα χειμέριον. Dio Cass. LXXXI. 12. ἐτήρησε νύκτα ἀσέληνον.

831. λάβοιτο τῶν νεῶν. Dem. 779, 26. εἰ λάβοιτ᾽ ἐξουσίας; Lysias, 196, 14. ἑτέρων ἡγεμόνων λαβόμενος. See also note to v. 1114. in Elmsley's Review of Hermann's Supplices.

833. σελαγοῖντ᾽. Nub. 285. ὄμμα γὰρ αἰθέρος ἀκάματον σελαγεῖται. 603. Παρνασίαν θ᾽ ὃς κατέχων | πέτραν σὺν πεύκαις σελαγεῖ.

834. μαρτύρομαι. Dicæopolis having struck the sycophant, as he pronounced the last words, this true master of his trade instantly appeals to the bystanders, to be witnesses of what had taken place. Nub. 1223. μαρτύρομαι, | ὅτι ἐς δύ᾽ εἶπεν ἡμέρας. 1297. ταῦτ᾽ ἐγὼ μαρτύρομαι. Œd. Col. Soph. 847. μαρτύρομαι τούσδ᾽, οὐ σέ.

Ib. ξυλλάμβαν᾽, *stop*: more particularly applied to closing the eyes and mouth of the dead. Plat. in Phædon. §. 155. ἰδὼν δὲ ὁ Κρίτων ξυνέλαβε τὸ στόμα τε καὶ τοὺς ὀφθαλμούς. J. Chrysost. de Prov. II. 188, b. d. ὁρῶσα τὸν παῖδα παρεστῶτα καὶ δακρύοντα, καὶ καθαιροῦντα ὀφθαλμοὺς, καὶ συλλαμβάνοντα στόμα.

835. To the notice already taken of this word, add from Alciphron's pleasant account of an over-fed parasite, τίνα τρόπον ἐχώρησα τοσοῦτον βρωμάτων φορυτόν. lib. III. ep. 7.

836. Dindorf omits this verse as spurious.

ΧΟ. ἔνδησον, ὦ βέλτιστε, τῷ
ξένῳ καλῶς τὴν ἐμπολὴν
οὕτως ὅπως
ἂν μὴ φέρων κατάξῃ.
ΔΙ. ἐμοὶ μελήσει ταῦτ', ἐπεί
τοι καὶ ψοφεῖ λάλον τι καὶ
πυρορραγὲς
κἄλλως θεοῖσιν ἐχθρόν.
ΧΟ. τί χρήσεταί ποτ' αὐτῷ;
ΔΙ. πάγχρηστον ἄγγος ἔσται,
κρατὴρ κακῶν, τριπτὴρ δικῶν,

837—850. Antistrophic verses. The first verse of the antistrophe commences at 851. Elms.

838. *ἐμπολήν.*

> *οἱ πουτοναῦται τῶν ταλαιπώρων βροτῶν,*
> *οἷς οὔτε δαίμων οὔτε τις θεῶν νέμων*
> *πλούτου ποτ' ἂν νείμειεν ἀξίαν χάριν.*
> *λεπταῖς ἐπὶ ῥοπαῖσιν ἐμπολὰς μακρὰς*
> *ἀεὶ παραρρίπτοντες οἱ πολύφθοροι*
> *ἢ 'σωσαν, ἢ 'κέρδαναν, ἢ διώλεσαν.*
>
> Fragm. Soph. (Dind. p. 54.)

842. *ἐπεί τοι καί.* Ran. 509. *ἐπεί τοι καὶ κρέα | ἀνέβραττεν.* Eurip. Herac. 508. *ἐπεί τοι καὶ γέλωτος ἀξία.* 747. *ἐπεί τοι καὶ κακὸς μένειν δόρυ.* See Pors. Advers. 241. and Medea, p. 53.

843. *ψοφεῖ λάλον τι.* Infr. 855. *τοσόνδε ψοφοῦντι.* More commonly without an acc.: Vesp. 143. Pac. 612, 1152. Frag. Arist. (Dind. p. 134.) *γύναι, τί τὸ ψηφῆσαν ἔσθ';*

844. *πυρορραγὲς,* (*ῥήγνυμι*), *which has burst in the fire.* Compare Etym. Mag. p. 697. Jul. Poll. VII. 164.

845. The same question is asked by a purchaser in Lucian's 'Vitarum Auctio,' when the soul of Diogenes, as it eventually proves to be, is put up for sale: *τί δ' ἄν τις αὐτῷ χρήσαιτο;* (III. 88.) *What use will any one put him to?*

846. *ἄγγος.* See Elms. in Bacchas, p. 139.

847. *κρατὴρ* (*κεράννυμι*) *κακῶν.* Bergler observes, that this title is given to the sycophant in allusion to its etymological derivation. Æschyl. Ag. 1406. (1368, B.) *τοσῶνδε κρατῆρ' ἐν δόμοις κακῶν ὅδε | πλήσας.* Pind. Ol. VI. 155. *γλυκὺς | κρητὴρ ἀγαφθέγκτων ἀοιδᾶν.*

Ib. *τριπτήρ.* Schutz, quoting Suidas and Harpocration (*τριπτήρ· πιθάκη ἐκπέταλος, οἷα τὰ ἐπιλήνια*), observes that *τριπτὴρ* in this place is not a pestle, but a vessel in which something is bruised and pounded, as the mortar in an oil-press. Passow considers it as the vessel into which the oil flows, when pressed out.

φαίνειν ὑπευθύνους λυχνοῦ-
χος, καὶ κύλιξ
τὰ–πράγματ' ἐγκυκᾶσθαι.
ΧΟ. πῶς δ' ἂν πεποιθοίη τις ἀγ-
γείῳ τοιούτῳ χρώμενος
κατ' οἰκίαν,
τοσόνδ' ἀεὶ ψοφοῦντι;
ΔΙ. ἰσχυρόν ἐστιν, ὦγάθ', ὥστ'
οὐκ ἂν καταγείη ποτ', εἴ-
περ ἐκ ποδῶν
κατωκάρα κρέμαιτο.
ΧΟ. ἤδη καλῶς ἔχει σοι.
ΒΟ. μέλλω γέ τοι θερίδδεν.

848. ὑπευθύνους. The εὔθυναι were those accounts which every magistrate in Athens was obliged to give, when he laid down his office; hence ὑπεύθυνοι, *accountable*. See Blomfield in Prom. Vinct. p. 143. see also his Gloss. in Pers. 184. To the instances there given, add Vesp. 102. παρὰ τῶν ὑπευθύνων ἔχοντα χρήματα. Eq. 259. κἀποσυκάζεις πιέζων τοὺς ὑπευθύνους σκοπῶν | ὅστις αὐτῶν ὠμός ἐστιν ἢ πέπων ἢ μὴ πέπων.

Ib. λυχνοῦχος, *candlestick* or *lantern*. Elmsley quotes from Athenæus, Pherecrates:

> ἄνυσόν ποτ' ἐξελθών, σκότος γὰρ γίγνεται,
> καὶ τὸν λυχνοῦχον ἔκφερ', ἐνθεὶς τὸν λύχνον.

Alexis:

> ὥστ' ἐξελὼν ἐκ τοῦ λυχνούχου τὸν λύχνον,
> μικροῦ κατακαύσας ἔλαθον αὐτόν.

850. πράγματα (*troubles of any kind*) substituted unexpectedly for φάρμακα.

851. πεποιθοίη. Porson (Advers. 98.) quotes as Attic forms, ἐκπεφευγοίην, Soph. Œd. T. 840. ἐδηδοκοίη, Cratin. ap. Athen. VII. p. 305, B. πεποιθοίη, Arist. Ach. 940. πεποιθοίη χρώμενος, *secure utatur*, Brunck.

856. κατᾱγείη: aor. 2. pass. of κατάγνυμι.

857. ἐκ ποδῶν. Pl. 650. ἐγὼ τὰ πράγματα | ἐκ τῶν ποδῶν εἰς τὴν κεφαλήν σοι πάντ' ἐρῶ.

858. κατωκάρα, *with the head downwards*. Pac. 153. ὡς εἰ μετέωρος οὗτος ὢν ὀσφρήσεται, | κάτω κάρα (sic Dind.) ῥίψας με βουκολήσεται.

859. Lysias, 93, 47. 95, 23. ἐπειδὴ δὲ καλῶς αὐτῷ εἶχεν.

860. θερίδδεν, i. e. θερίζειν: prop. *to cut and gather in the spring-corn*, i. e. *corn sown in the spring*. But as the time of year, at

ΧΟ. ἀλλ', ὦ ξένων βέλτιστε, [συνθέριζε,] καὶ
τοῦτον λαβὼν, πρόσβαλλ' ὅπου
βούλει, φέρων
πρὸς πάντα συκοφάντην.

which this play was acted, forbids us to take the word in its primitive sense, we must have recourse to some metaphorical meaning. Suidas, from the Scholiast: θερίζειν· ἀντὶ τοῦ καταβάλλειν. ἀπὸ μεταφορᾶς τῶν θεριζόντων, ὅτι τὰ δράγματα κατατιθέασιν. Voss's explanation appears still better: "Having rolled up the sycophant in straw, he ties him, as men tie a sheaf with the band." Translate, *I must do some harvest-work first;* i. e. before all is well with me (καλῶς ἔχει μοι).

862. ὅπου βούλει. Dem. 751, 10. ὅπου βούλεσθε. See also a passage in Lucian's 'Cynic,' where, in the powerful contrast drawn between the rough, manly mode of life of the Cynics, and the soft, effeminate life of others, the otherwise unimportant word ὅπου assumes a wonderful force and energy. Lucian, IX. 212, 213.

864. πρὸς πάντα. Ran. 968. σοφός γ' ἀνὴρ καὶ δεινὸς ἐς τὰ πάντα. The following translation of this chorus, which breathes all the spirit of the original, appeared in one of the periodical journals, and is generally understood to have proceeded from the pen of the Rt. Hon. J. H. Frere:

Chor. To preserve him safe and sound,
You must have him fairly bound
With a cordage nicely wound
Up and down, and round and round;
Securely pack'd.
Dicæ. I shall have a special care,
For he's a piece of paltry ware;
And as you strike him here—or there— [*striking him.*]
The noises he returns declare— [*the informer screaming.*]
He's partly crack'd.
Chor. How then is he fit for use?
Dicæ. As a store-jar of abuse,
Fit for slander and traduce;
Plots and lies he cooks and brews,
Or any thing.
Chor. Have you stow'd him safe enough?
Dicæ. Never fear, he's hearty stuff,
Fit for usage hard and rough,
Fit to beat and fit to cuff,
To toss and fling.

[*The informer being by this time reduced to a chrysalis state, by successive involutions of cordage, is flung about, and hung up and down, in illustration and confirmation of Dicæopolis's warranty of him.*]

ΔΙ. μόλις γ' ἐνέδησα τὸν κακῶς ἀπολούμενον.
αἶρου λαβὼν τὸν κέραμον, ὦ Βοιώτιε.
ΒΟ. ὑπόκυπτε τὰν τύλαν ἰὼν, Ἰσμήνιχε.

You can hang him up or down,
By the heels or by the crown.
Theb. I'm for harvest business bown'.
Chor. Fare ye well, my jolly clown,
We wish ye joy.
You're a purchase tight and neat,
A rogue, a sycophant complete—
Fit to bang about and beat,
Fit to bear the cold and heat—
And all employ.

867. ὑπόκυπτε τ. τ. *Bend your shoulders, that the burden may be laid upon them.* Lucian, III. 231. Metaph. I. 45. It is told of Protagoras, by Aristotle in Diogenes Laertius, that to carry wood more conveniently, τὴν καλουμένην τύλην εὗρεν, ἐφ' ἧς τὰ φορτία βαστάζουσιν, which at first sight appears as if he had invented some instrument for that purpose. But on comparing the passage with A. Gell. V. 3. it seems that the invention was nothing more than a mode of lightening the burden by the manner of laying and binding the wood together. SCHNEIDER in v. τύλη.

Ib. τὰν τύλαν. The student may take leave of this commonest form of the Doric and Æolic dialect with one or two fragments, which, besides some additional information on dialect, will serve to illustrate two specimens of Aristophanic metre, which do not come within the scope of this publication. The latter fragment being somewhat difficult, a translation has been added. From the sarcastic tone of the original, it is evident that the Lesbian poetess was as much alive to the 'spretæ injuria musæ,' as the 'spretæ injuria formæ.'

(Æolic metre.)

ἔρος δ' αὖτέ μ' ὁ λυσιμελὴς δονεῖ
γλυκύπικρον ἀμάχανον ὄρπετον.
Ἀτθὶ, σοὶ δ' ἐμέθεν μὲν ἀπήχθετο
[r]φροντίσδην, ἐπὶ δ' Ἀνδρομέδαν ποτῇ.

Gaisford's Hephæst. 275. and compare Vesp. 1234.

(Antispastic Tetram. Acatal.)

[s]κατθανοῖσα δὲ κεῖσ'· οὐδέποτα μναμοσύνα σέθεν

[r] φροντίσδην, i. e. φροντίζειν: σδ for ζ. Sapph. Fr. I. 9. ὑποσδεύκσασα (ὑποζεύξασα). 2. ἰσδάνει. 4. ὕσδων (ὕζων, i. e. ὄζων). 42. εἰκάσδω. Alcæi Fr. 29. παρίσδων. 41. κωμάσδοντα. 67. Σδεύς. Sophr. Fr. 39. ἀκρατισδόμεθα. Theoc. Id. XV. 16, 28, 49, 88, 93, 101. Plut. Lycurg. 21. ἕρπει γὰρ ἄντα τῶ σιδαρῶ τὸ καλῶς κιθαρίσδειν. ην for ειν: Sapp. Fr. II. 15. τεθνάκην δ' ὀλίγω 'πιδεύσην | φαίνομαι. (τεθνήκειν, ἐπιδεύσειν.) Alc. Fr. 4. νῦν χρὴ μεθύσκην καὶ χθόνα πρὸς βίαν | παίην.

[s] κατθανοῖσα: οι for ου. Sapph. Ff. λιποῖσα. ἐθελοῖσαν. φωνοίσας. Μοῖσ'. οἰνοχοοῖσα. Theoc. Id. XV. 25, 42, 87, 88, 101, 105, 116, 131.

ΔΙ. *χὤπως κατοίσεις αὐτὸν εὐλαβούμενος.*
πάντως μὲν οἴσεις οὐδὲν ὑγιὲς, ἀλλ' ὅμως·
κἂν τοῦτο κερδάνῃς ἄγων τὸ φορτίον,
εὐδαιμονήσεις συκοφαντῶν γ' οὕνεκα.

> *ἔσσετ' οὐδέποτ' εἰς ὕστερον. οὐ γὰρ* [t]*πεδέχεις* [u]*βροδῶν*
> *τῶν ἐκ Πιερίας. ἀλλ' ἀφανὴς κἠν 'Αΐδα δόμοις*
> *φοιτάσεις* [t]*πέδ' ἀμαυρῶν νεκύων ἐκπεποταμένα.*
>
> Sapphonis Fragm. 11. Compare Vesp. 1239.
>
> Die, and become forgotten dust,
> As all of bards unhonour'd must!
> The roses of immortal blow,
> Which with the Muses ever grow,
> On thee and thy rejected head
> Their sweets and flowers shall never shed;
> And none but they who own their breath
> Quicken and live again in death:—
> Die, and forgotten be!

Ib. *'Ισμήνιχε*: diminutive of *'Ισμηνίας*, v. 770. So, Blomfield observes, *'Αμύντας* (Theoc. VII. 2.) becomes *'Αμύντιχος*, v. 132.

869. *ἀλλ' ὅμως*. Are not these words introduced to revive the former laugh against Euripides?

870. May so common a word as *φορτίον* form an excuse for inserting two valuable fragments of ancient poetry; the one by the comic poet Antiphanes, the other by Anaxandrides?

> *οὐκ ἔστιν οὐδὲν βαρύτερον τῶν φορτίων*
> *ὄντως, γυναικὸς προῖκα πολλὴν φερομένης.*
>
> Brunck's Gnom. Poet. p. 185.
>
> *οὔ τοι τὸ γῆράς ἐστιν, οὐκ οἴει, πάτερ,*
> *τῶν φορτίων μέγιστον. ἀλλ' ὃς ἂν φέρῃ*
> *ἀγνωμόνως αὔθ', οὗτός ἐστιν αἴτιος·*
> *ὁ δ' εὐκόλως, ἐνίοτε κοιμίζειν ποιεῖ,*
> *μεταλαμβάνων ἐπιδέξι' αὐτοῦ τὸν τρόπον,*
> *λύπην ἀφαιρῶν, ἡδονήν τε προστιθείς.*
> *λύπην δ' ἐποίησ', ὅστις εἶχε δυσκόλως.* Id. p. 184.

871. *συκοφαντῶν γ' οὕνεκα, as far as informers are concerned.* Examples of this construction from Aristophanes have been given above; and the necessity of contracting his limits prevents the editor from entering upon illustrations from other sources.

t *πεδέχεις* and *πέδ'*, i. e. *μετέχεις* and *μετά*. Alc. Fr. (Hephæst. 67.) *ἔμε πᾶσαν κακοτάτων πεδέχοισαν*. Sapph. Fr. 94. *ὡς δὲ πάϊς πέδα ματέρα πεπτερύγωμαι.* Pind. Ol. XII. 18. *πεδάμειψαν* (*μετάμειψαν*.) Nem. VII. 109. *πεδέρχεται*. X. 115. *πεδαυγάζων*. Æsch. Choeph. 581. *πεδαίχμιοι*. 582. *πεδάοροι* (*μετέωροι*). Pind. Pyth. V. 62. *πέδα μέγαν κάματον*. VIII. 105. *πέδ' ἀφρόνων*.

u *βρόδων* for *ῥόδων*. On the difference of opinion between Apollon. Dyscolus and Philemon on the Æolic custom of prefixing the letter *ρ*, see Blomfield's note to Fr. 35. (Sappho); and to the references add Theoc. Id. XXVIII. 11. The great object of prefixing the *ρ* was to avoid the aspirate. It took place for the same reason before vowels, as *βέδος* for *ἔδος*.

ΘΕ. Δικαιόπολι. ΔΙ. τί ἐστι; τί με βωστρεῖς; ΘΕ. ὅ τι;
ἐκέλευε Λάμαχός σε ταύτης τῆς δραχμῆς
εἰς τοὺς Χόας αὐτῷ μεταδοῦναι τῶν κιχλῶν,
τριῶν δραχμῶν δ' ἐκέλευε Κωπᾷδ' ἔγχελυν.
ΔΙ. ὁ ποῖος οὗτος Λάμαχος τὴν ἐγχέλυν;

872. *τί—ὅτι;* When the person interrogated repeats the question before his answer, *ὅστις* is substituted for *τίς*. Pl. 462. *τί δ' ἂν ὑμεῖς ἀγαθὸν ἐξεύροιθ';* Χρεμ. *ὅ τι;* Thes. 252. *τί οὖν λάβω;* Αγ. *ὅ τι;* Pac. 701. *τί παθών;* Τρυ. *ὅ τι;* Pac. 883. *ἐκεινοσὶ νεύει.* Τρυ. *τίς;* Οικ. *ὅστις;* Av. 960. *σὺ δ' εἶ τίς;* Χρ. *ὅστις;* 997. *σὺ δ' εἶ τίς ἀνδρῶν;* Μετ. *ὅστις εἴμ' ἐγώ;* So also *πῶς* and *ὅπως*, *ποῖ* and *ὅποι*, *που* and *ὅπου*, *ποῖος* and *ὁποῖος*, &c.

Ib. *βωστρεῖν, to call loudly for.* Lys. 684. *καὶ ποιήσω | τήμερον τοὺς δημότας βωστρεῖν σ' ἐγὼ πεκτούμενον.* Av. 274. *τί βωστρεῖς;* Pac. 1146. *τόν τε Μανῆν ἡ Σύρα βωστρησάτω 'κ τοῦ χωρίου.* Od. M. 124. *βωστρεῖν δὲ Κραταιΐν.* Theoc. Idyl. V. 63. *τὸν δρυτόμον βωστρήσομες.* 66. *βωστρέωμες.*

874. *τοὺς Χόας, the feast of Pitchers.* Two or three versions are given by Suidas of the legend which attached this name to the second of the three days comprising the festival Anthesteria. Orestes, after the murder of his mother, fled to Athens, the king of which (Pandion or Demophon) he found celebrating the feast of the Lenæan Bacchus, and giving, apparently in consequence, a public entertainment. The occurrence was somewhat awkward. To dismiss the fugitive without shewing him the rites of hospitality, was contrary to the manners of the age; and to share their cup with a man who had yet the unpurged pollution of a mother's blood upon him, was equally revolting. The delicacy and ingenuity of the monarch found a means of going between the two extremes. Instead of passing the goblet round, as was the usual mode, a separate drinking-vessel was assigned to each of the guests; and thus the feelings of the company and their unwelcome visitor were equally consulted. The desire to avoid as quickly as possible the fearful presence of a matricide would naturally hurry the guests in their potations; and in this precipitancy most probably originated the singular custom explained at v. 910. which finally enables our poet to remove the hero of his piece from the stage with so much dramatic effect.

876. *ὁ ποῖος.* Schutz, after the manner of the old editions, writes, without a division, *ὁποῖος.* See on the subject, Porson ad Phœniss. 892. and Elmsley ad Bacch. 662. The latter quotes, as a parallel passage, the following verses of Timocles, the comic poet, on the great orator Demosthenes:

> οὐκ οὖν κελεύεις νῦν με πάντα μᾶλλον ἢ
> τὰ προσόντα φράζειν; πάνυ γε. δράσω τοῦτό σοι.
> καὶ πρῶτα μέντοι παύσεταί σοι Βριάρεως

ΘΕ. ὁ δεινὸς, ὁ ταλαύρινος, ὃς τὴν Γοργόνα
πάλλει, κραδαίνων "τρεῖς κατασκίους λόφους."
ΔΙ. οὐκ ἂν, μὰ Δί', εἰ δοίη γέ μοι τὴν ἀσπίδα·
ἀλλ' ἐπὶ ταρίχῃ τοὺς λόφους κραδαινέτω.
ἢν δ' ἀπολιγαίνῃ, τοὺς ἀγορανόμους καλῶ.
ἐγὼ δ' ἐμαυτῷ τόδε λαβὼν τὸ φορτίον,
εἴσειμ' "ὑπαὶ πτερύγων κιχλᾶν καὶ κοψίχων."

ὀργιζόμενος. ὁ ποῖος οὗτος Βριάρεως;
ὁ τοὺς καταπέλτας τάς τε λόγχας ἐσθίων,
μισῶν λόγους τ' ἄνθρωπος, οὐδὲ πώποτε
ἀντίθετον εἰπὼν οὐδὲν, ἀλλ' Ἄρη βλέπων. Athen. 224, a.

877. τᾰλαύρῑνος (τλάω, ῥινός): properly, *supporting the fight with a shield of bulls'-hides*, or, *notwithstanding the press of leather-covered shields*. The epithet is more particularly applied to Mars. Il. Ε. 289. Υ. 78. Χ. 267. αἵματος ἆσαι Ἄρηα ταλαύρινον πολεμιστήν. Arist. Pac. 241. ὁ δεινὸς, ὁ ταλαύρινος, ὁ κατὰ τοῖν σκελοῖν.

878. κραδαίνων. Il. Ν. 504. αἰχμὴ κραδαινομένη. Simonid. Fr. XLVII. 4. μελία κραδαινομένη.

Ib. κατάσκιος with dat. *shaded with*. Hes. Op. 511. λάχνῃ δέρμα κατάσκιον. Stesich. Geryoneis, Fr. 1. ἄλσος—δάφναισι κατάσκιον. In the present instance: *casting a downward shade*. Compare Æschyl. l. c. Theb. 380.

Ib. τρεῖς—λόφους. For a helmet of this nature, see Hope's 'Costume of the Ancients,' vol. II. pl. 177. See also Av. 94. Alciph. tom. II. p. 61. If the reader begins to tire of the ridicule so plentifully thrown upon the word λόφος in the course of this play, let him recover his feelings in one of those noble pieces of poetry, which had so much effect upon the manly minds of the Spartans:

ἀλλά τις ἐγγὺς ἰὼν, αὐτοσχεδὸν ἔγχεϊ μακρῷ
ἢ ξίφει οὐτάζων, δήϊον ἄνδρ' ἑλέτω·
καὶ πόδα πὰρ ποδὶ θεὶς, καὶ ἐπ' ἀσπίδος ἀσπίδ' ἐρείσας,
ἐν δὲ λόφον τε λόφῳ, καὶ κυνέην κυνέῃ,
καὶ στέρνον στέρνῳ, πεπλημένος ἀνδρὶ μαχέσθω,
ἢ ξίφεος κώπην, ἢ δόρυ μακρὸν ἑλών.
Tyrtæi Fragm. Poet. Min. I. 435.

881. ἀπολιγαίνῃ. Il. Λ. 684. κήρυκες δ' ἐλίγαινον. *To make much noise* or *outcry; to huff and hector; to create a disturbance*. Compare Passow and Schneid.

883. ὑπαὶ, poetic and epic dialect for ὑπό. Od. Θ. 192. λᾶος ὑπαὶ ῥιπῆς. Hes. Scut. Herc. 278. τοὶ μὲν ὑπαὶ λιγυρῶν συρίγγων ἵεσαν αὐδὴν | ἐξ ἁπαλῶν στομάτων.

Ib. ὑπαὶ πτερύγων, *to the flutter of wings*. Hesiod, Op. 580. ἦμος . . . ἠχέτα τέττιξ | δενδρέῳ ἐφεζόμενος λιγυρὴν καταχεύετ' ἀοιδὴν | πυκνὸν ὑπὸ πτερύγων. (Compare Blomfield's skilful emendation of Sappho's 55th Fr.)

ΧΟ. *εἶδες ὦ εἶδες ὦ πᾶσα πόλι, τὸν φρόνιμον ἄνδρα,*
τὸν ὑπέρσοφον,
οἷ᾽ ἔχει σπεισάμενος ἐμπορικα χρήματα διεμπολᾶν,
ὧν τὰ μὲν ἐν οἰκίᾳ χρήσιμα, τὰ δ᾽ αὖ πρέπει χλιαρὰ κατ-
εσθίειν.
αὐτόματα πάντ᾽ ἀγαθὰ τῷδέ γε πορίζεται.
οὐδέποτ᾽ ἐγὼ Πόλεμον οἴκαδ᾽ ὑποδέξομαι·

Ib. κόψικος, Attic dial. for κόσσυφος (see Hemsterhuis in Luc. I. 314). Dicæopolis, loaded with his purchases of poultry, appears to be singing a fragment of some old Doric song. Comparing the above quotations from Hesiod with the examples below, at v. 911, we may perhaps venture to translate as follows:

[*sings*] To the sound of wings of sweetest things,
The blackbird and the thrush,
To house and home—no more to roam—
My jolly way I brush.

884—909 strophic and antistrophic.

885. διεμπολᾶν. Soph. Frag. (Dindorf, p. 55.) ὅταν δ᾽ ἐς ἥβην ἐξικώμεθ᾽ εὔφρονες, | ὠθούμεθ᾽ ἔξω καὶ διεμπολώμεθα.

886. χλιαρὰ, *made warm*. Nicander quoted Athen. III. 126, c. ἠρέμα δὲ χλιαρὸν κοιλοῖς ἐκδαίνεο μύστροις. Magnes quoted XIV. 646, e. ταγηνίας . . χλιαροὺς σίζοντας. A verb corresponding with this adjective, occurs Lysistr. 386. οὐκοῦν ἐπειδὴ πῦρ ἔχεις, σὺ χλιανεῖς σεαυτόν. Ecc. 64. ἐχλιαινόμην ἑστῶσα πρὸς τὸν ἥλιον.

887. αὐτόματα (αὐτὸς, μάομαι), *spontaneous*. Pac. 665. ἐλθοῦσα—αὐτομάτη. Lys. 431. Vesp. 1282. Pl. 1190. Il. B. 408. The word occurs also in two descriptions of Hesiod, in which the dullest sense cannot fail to discern an account of his own race, prior and subsequent to that event, which "brought death into the world with all our woe." Compare Op. et Dies, 112—119, and 94—104.

888. Πόλεμον. Bergler properly compares the personal character here given to WAR, with that in our poet's comedy of "Peace," 235.

Ib. οὐδέποτ᾽—οἴκαδ᾽ ὑποδέξομαι. GOOD-FORTUNE (τὸ εὖ πράσσειν) meets with a better reception from the chorus in the Agamemnon of Æschylus, than WAR does in the present one:

τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφυ
πᾶσι βροτοῖσιν. δακτυλόδεικτον δ᾽
οὔτις ἀπειπὼν εἴργει μελάθρων,
"Μηκέτ᾽ ἐσέλθῃς," τάδε φωνῶν. Ag. 1302.

Ib. ὑποδέξομαι. Il. Σ. 59, 89. τὸν δ᾽ οὐχ ὑποδέξομαι αὖτις | οἴκαδε νοστήσαντα. Od. Π. 70. πῶς γὰρ δὴ τὸν ξεῖνον ἐγὼν ὑποδέξομαι οἴκῳ; Herodot. I. 44. οἰκίοισι ὑποδεξάμενος τὸν ξεῖνον. Compare Alciph. lib. I. ep. 34. lib. II. ep. 1. so also ὑποδοχὴ, as a term of *hospitable reception*, Pac. 530.

οὐδὲ παρ' ἐμοί ποτε τὸν Ἁρμόδιον ᾄσεται
ξυγκατακλινεὶς, ὅτι παροίνιος ἀνὴρ ἔφυ,
ὅστις ἐπὶ πάντ' ἀγάθ' ἔχοντας ἐπικωμάσας,
εἰργάσατο πάντα κακὰ κἀνέτρεπε, κἀξέχει,

889. τὸν Ἁρμόδιον ᾄσεται. Ἁρμόδιος here signifies one of those drinking-songs, which were usual at the banquets of the ancients. Antiph. apud Athen. XV. p. 692, F. Ἁρμόδιος ἐπεκαλεῖτο, παιὰν ᾔδετο, | μεγάλην Διὸς Σωτῆρος ἄκατον ᾖρέ τις. Athen. XI. p. 503. E. ἔπειτα μηδὲν τῶν ἀπηρχαιωμένων | τούτων περάνῃς, τὸν Τελαμῶνα, μηδὲ τὸν | Παιῶνα, μήδ' Ἁρμόδιον. As specimens of the songs themselves, the two following from many others (Kidd's Dawes, p. 665.) may suffice:

Ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω,
Ὥσπερ Ἁρμόδιος κ' Ἀριστογείτων,
Ὅτ' Ἀθηναίης ἐν θυσίαις
Ἄνδρα τύραννον Ἵππαρχον ἐκαινέτην.
Ἄλλο
Ἀεὶ σφῶν κλέος ἔσσεται κατ' αἶαν,
Φίλταθ' Ἁρμόδιε κ' Ἀριστόγειτον,
Ὅτι τὸν τύραννον κτάνετον
Ἰσονόμους τ' Ἀθήνας ἐποιήσατον.

For an act, which originated in any motive but that of patriotism, it must be owned that these two persons, Harmodius and Aristogeiton, have had their portion of applause. But

"the songs
Of Grecian bards and records writ by Fame
Of Grecian *heroes!*—"

have not been able entirely to drown the sober voices of Truth and History. The masterly pages of Mitford (I. 446. II. 103, 260.) have long taught the student in what light to view these two assassins, for such they unquestionably were, and perhaps profligates to boot, in spite of all the fine poetry which has been expended upon them.

890. ξυγκατακλινεὶς. Nub. 49. ταύτην ὅτ' ἐγάμουν, συγκατεκλινόμην ἐγὼ | ὄζων τρυγός.

Ib. παροίνιος, *drunk and insolent, mad-drunk,*=πάροινος. Vesp. 1300. παροινικώτατος. Elmsley observes that Cicero, ad Att. X. 10. uses the word παροινικῶς. For drunken brawls at Athens, read Speeches III. and IV. of Lysias.

891. πάντ' ἀγάθ' ἔχοντας. An expression used for delicate feasts. Vesp. 1304. εὐθὺς γὰρ ὡς ἐνέπλητο πολλῶν κἀγαθῶν, | ἐνήλατ', ἐσκίρτα. Amphis in Athenæus, III. —. εἰς τὴν ἑσπέραν χορταζόμενα πᾶσιν ἀγαθοῖς.

Ib. ἐπικωμάσας. Lysias, 98, 24. ὑβρίζων δὲ καὶ τύπτων ἀμφοτέρους ἡμᾶς καὶ κωμάζων καὶ τὰς θύρας ἐκβάλλων. Plutarch. Pyrrh. 13, δῆμος ἐπικωμαζόμενος ἀσελγῶς καὶ παροινούμενος. See also Alciph. lib. I. epp. 6, 12, 37, 39.

κἀμάχετο· καὶ προσέτι πολλὰ προκαλουμένου,
"πῖνε, κατάκεισο, λαβὲ τήνδε φιλοτησίαν,"
τὰς χάρακας ἧπτε πολὺ μᾶλλον ἔτι τῷ πυρὶ,
ἐξέχει θ' ἡμῶν βίᾳ τὸν οἶνον ἐκ τῶν–ἀμπέλων.
* * * ταί τ' ἐπὶ τὸ δεῖπνον· ἅμα καὶ μεγάλα δὴ φρονεῖ,
τοῦ βίου δ' ἐξέβαλε δεῖγμα τάδε τὰ πτερὰ πρὸ τῶν θυρῶν.

894. *φιλοτησίαν, a loving-cup.* Lysistr. 203. *δέσποινα Πειθοῖ, καὶ κύλιξ φιλοτησία, | τὰ σφάγια δέξαι ταῖς γυναιξὶν εὐμενής.* Dem. 380, 27. *καὶ συνεστεφανοῦτο, καὶ συνεπαιώνιζε Φιλίππῳ καὶ φιλοτησίας προὔπινεν.* Lucian. III. 235. IV. 15. IX. 39. *προπινόντων φιλοτησίας.* Alciph. lib. III. ep. 55. *τῆς φιλοτησίας συνεχῶς περισοβουμένης.*

895. *τὰς χάρακας, stakes,* particularly those which supported vines. Vesp. 1291. *εἶτα νῦν ἐξηπάτηκεν ἡ χάραξ τὴν ἄμπελον.* Pac. 1262. *εἰ διαπρισθεῖεν δίχα, | λάβοιμ' ἂν αὔτ' ἐς χάρακας.*

896. Brunck observes, that two systems of Pæonic verse concluded by a trochaic tetrameter, occur also in Vesp. 1275—1284.

Ib. *ἡμῶν βίᾳ.* Lysias, 196, 36. *βίᾳ παρόντων Πελοποννησίων.*

Ib. *τῶν ἀμπέλων* unexpectedly for *τῶν ἀμφορέων.*

897. ... *ταί τ'.* Rav. Dind. *τῷδ'.* Elms. Bek. *οὐκ ἂν οὗτός γ' ἴοι τῷδ'.* Schutz from an attempt of Hermann to fill up the lacuna.

Ib. *μεγάλα φρονεῖ.* The formula *μέγα φρονεῖν* might be illustrated by endless examples. It is not merely for the continued repetition that the following example has been selected: *Μάλιστα δὲ ἐπ' ἐκείνοις ἐπῄει μοι γελᾶν τοῖς περὶ γῆς ὅρων ἐρίζουσι, καὶ τοῖς μέγα φρονοῦσιν ἐπὶ τῷ τὸ Σικυώνιον πεδίον γεωργεῖν, ἢ Μαραθῶνος ἔχειν τὰ περὶ τὴν Οἰνόην, ἢ Ἀχαρνῆσι πλέθρα κεκτῆσθαι χίλια. τῆς γοῦν Ἑλλάδος ὅλης, ὡς τότε μοι ἄνωθεν ἐφαίνετο, δακτύλων οὔσης τὸ μέγεθος τεττάρων, κατὰ λόγον, οἶμαι, ἡ Ἀττικὴ πολλοστημόριον ἦν. ὥστε ἐνενόουν ἐφ' ὁπόσῳ τοῖς πλουσίοις τούτοις μέγα φρονεῖν κατελείπετο. σχεδὸν γὰρ ὁ πολυπλεθρότατος αὐτῶν, μίαν τῶν Ἐπικουρείων ἀτόμων ἐδόκει μοι γεωργεῖν. ἀποβλέψας δὲ δὴ καὶ ἐς τὴν Πελοπόννησον, εἶτα τὴν Κυνουρίαν γῆν ἰδὼν, ἀνεμνήσθην περὶ ὅσου χωρίου, κατ' οὐδὲν φακοῦ Αἰγυπτίου πλατυτέρου, τοσοῦτοι ἔπεσον Ἀργείων καὶ Λακεδαιμονίων μιᾶς ἡμέρας. καὶ μὴν εἴ τινα ἴδοιμι ἐπὶ χρυσῷ μέγα φρονοῦντα, ὅτι δακτυλίους τε εἶχεν ὀκτὼ, καὶ φιάλας τέτταρας, πάνυ καὶ ἐπὶ τούτῳ ἂν ἐγέλων. τὸ γὰρ Πάγγαιον ὅλον, αὐτοῖς μετάλλοις, κεγχριαῖον ἦν τὸ μέγεθος.* Luciani Icaromenipp. VII. p. 27, 8. Is it incorrect in taste to add one from a far higher authority? *λέγω . . . μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.* Epist. ad Rom. xii. 3.

898. It was usual for the vainer citizens of Athens, when they gave an entertainment, to hang up the feathers of hens or other birds before the door, that passers-by might know what was going on within. The 'ostentatious man' in Theophrastus adorns the forehead of the bull, which he has sacrificed, with garlands, and hangs it up before his door. Küster.

ὦ Κύπριδι τῇ καλῇ καὶ Χάρισι ταῖς φίλαις ξύντροφε
Διαλλαγὴ,
ὡς καλὸν ἔχουσα τὸ πρόσωπον ἄρ' ἐλάνθανες.
πῶς ἂν ἐμὲ καὶ σέ τις Ἔρως ξυναγάγοι λαβὼν,
ὥσπερ ὁ γεγραμμένος, ἔχων στέφανον ἀνθέμων ;
ἢ πάνυ γερόντιον ἴσως νενόμικάς με σύ ;
ἀλλά σε λαβὼν, τρία δοκῶ γ' ἂν ἔτι προσβαλεῖν·
πρῶτα μὲν ἂν ἀμπελίδος ὄρχον ἐλάσαι μακρόν·

899. *ξύντροφε.* Herodot. VII. 102. *τῇ Ἑλλάδι πενίη . . σύντροφος.* Lucian. I. 37. *φιλοσοφίᾳ . . . σύντροφοι.* 40. *κολακείᾳ . . . σύντροφος.*

901. *πῶς ἄν.* Pac. 68. *πῶς ἄν ποτ' ἀφικοίμην ἂν εὐθὺ τοῦ Διός ;* Eq. 16. *πῶς ἂν σύ μοι λέξειας ἁμὲ χρὴ λέγειν ;* are not the words *πῶς ἂν* to be used here in the same sense as they occur in the plays of Euripides (see Monk's Hippolytus, p. 28.) and to be rendered *O that!*

Ib. *τις Ἔρως, some Cupid.* The word gives the poet an opportunity of complimenting in the next line the beautiful Cupid of Zeuxis, which stood in the temple of Venus.

Ib. *ξυναγάγοι, bring together.* Lysist. 584. *λαβόντας . . . ξυνάγειν.*

902. *ὁ γεγραμμένος, in tabula depictus.*

Ib. *στέφανον ἀνθέμων.* See Matthiæ, §. 375.

904. *δοκῶ—προσβαλεῖν.* *δοκῶ* thus followed by an infinitive, and more particularly when accompanied by the pronoun *μοι*, denotes not that doubtful state of mind, to which the present course of language attaches the word *to think*, but more frequently a [x] full assurance, conviction, and determination of purpose. Pac. 13. *ἑνὸς μὲν ὦνδρες, ἀπολελύσθαι μοι δοκῶ.* 177. *ἀτὰρ ἐγγὺς εἶναι τῶν θεῶν ἐμοὶ δοκῶ.* 306. *οὐ γὰρ ἔσθ' ὅπως ἀπειπεῖν ἂν δοκῶ μοι τήμερον,* (*my full persuasion is that nothing will induce me to give over to-day, till* so and so.) Ran. 1420. *ὁπότερος οὖν ἂν τῇ πόλει παραινέσειν·| μέλλῃ τι χρηστὸν, τοῦτον ἄξειν μοι δοκῶ.* Pl. 1186. *τὸν οὖν Δία τὸν σωτῆρα καὐτός μοι δοκῶ | χαίρειν ἐάσας ἐνθάδ' αὐτοῦ καταμενεῖν.* See also Pac. 61. Lys. 319. Th. 508. Vesp. 640.

Ib. *προσβαλεῖν.* Voss translates: *leisten, to accomplish.* Reiske proposes to read *προσλαβεῖν.*

905. *ὄρχον.* The lexicographers are divided in their opinions of the meaning and derivation of this word. Reiske prefers the sense, *a line, a row of trees* (derived like *ὄρχαμος* from *ἄρχομαι, ἔρχομαι,* or *ὀρθός.*) Passow leans to *an enclosed place hedged round* (*εἴργω, ἐρ-*

[x] That our ancestors used the word *think* in this sense, seems clear from the answer made by admiral Wood, when questioned as to the unfortunate James III. being on board his fleet after the battle of Flodden; "I would to God," replied the brave seaman, "that my king was there safely, for I would defend and keep him there scaithless, from all the traitors who have cruelly murdered him: and *I think to behold* the day when they shall be hanged and drawn for their demerits."

εἶτα παρὰ τόνδε νέα μοσχίδια συκίδων,
καὶ τὸ τρίτον ἡμερίδος ὄσχον, ὁ γέρων ὁδὶ,
καὶ περὶ τὸ χωρίον ἐλᾴδας ἅπαν ἐν κύκλῳ,
ὥστ' ἀλείφεσθαι σ' ἀπ' αὐτῶν κἀμὲ ταῖς νουμηνίαις.

κος), particularly such places as gardens and vineyards. In the Homeric description of the beautiful gardens of Alcinous, the word thus occurs:

πάροιθε δέ τ' ὄμφακές εἰσιν,
ἄνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν.
ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον
παντοῖαι πεφύασιν, ἐπηετανὸν γανόωσαι. Od. H. 125.

In the passage where Ulysses recalls to his father's mind the presents which the latter had made him in earlier times, it is thus found:

ὄγχνας μοι δῶκας τρεισκαίδεκα, καὶ δέκα μηλέας,
συκέας τεσσαράκοντ'· ὄρχους δέ μοι ὧδ' ὀνόμηνας
δώσειν πεντήκοντα. Od. Ω. 339.

Ib. ἐλάσαι. ἐλαύνειν, *to draw in a right line, to place.* Il. Σ. 564. Od. H. 113. περὶ δ' ἕρκος ἔλασσε | κασσιτέρου. Od. Z. 9. ἀμφὶ δὲ τεῖχος ἔλασσε πόλει. Il. H. 449. I. 349. τάφρον. Od. Ξ. 11. σταυρούς. Il. Λ. 68. ὄγμόν. Hes. Op. 441. αὔλακα. Pind. Pyth. IV. 406. αὔλακας. Herodot. VII. 139. εἰ καὶ πολλοὶ τειχέων κιθῶνες ἦσαν ἐληλαμένοι διὰ τοῦ Ἰσθμοῦ Πελοποννησίοισι. Passow in v.

906. μοσχίδια, dim. of μόσχος, the young shoot, or sucker of a plant. Il. Λ. 104. ὥ ποτ' Ἀχιλλεὺς | Ἴδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισι.

907. ἡμερίδος. Schneider considers the ἡμερὶς as the *vitis arbustiva, the high-climbing vine.* Od. E. 68. ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο | ἡμερὶς ἡβώωσα, τεθήλει σταφυλῇσι. Passow rather considers it as any fruit-tree, reclaimed from a wild state.

908. ἅπαν. On the quantity of this word see Blomf. Append. ad Pers. 201. ἅπαν γ' ἐλᾴδας κύκλῳ. Elms. The description again reminds us of the gardens of Alcinous:

ἔνθα δὲ δένδρεα μακρὰ πεφύκει τηλεθόωντα,
ὄγχναι, καὶ ῥοιαὶ, καὶ μηλέαι ἀγλαόκαρποι,
συκαῖ τε γλυκεραὶ, καὶ ἐλαῖαι τηλεθόωσαι. Od. H. 114.

The four verses, which have required so much illustration, have been imitated by Ælian Epist. 4.

Ib. ἐν κύκλῳ, *circularly.* Pl. 679. Ib. 708. Lys. 267. Vesp. 132, 924. Av. 118. Eq. 170. Vesp. 1439. ἐν τάχει (*quickly*). Av. 1070. ἐν φοναῖς (*murderously*). Eccl. 395. ἐν ὥρᾳ (*early, suitably as to time*). 541. ἐν ἀλέᾳ (*warmly*). Thes. 830. Nub. 1332. Vesp. 421, 508. Eq. 258. Pac. 628. ἐν δίκῃ (*justly*). Pac. 439. ἐν εἰρήνῃ (*peaceably*). So also Thes. 177. ἐν βραχεῖ (*shortly*). 292. Ecc. 321. ἐν καλῷ (*conveniently*). 320. ἐν καθαρῷ, sub. τόπῳ, *an open, unoccupied place.* Cf. Pind. Ol. X. 55.

909. ταῖς νουμηνίαις. The new moon seems to have been the ge-

ΚΗ. ἀκούετε λεῴ· κατὰ τὰ πάτρια τοὺς χόας

neral season for embellishment and relaxation. Hence the clown's inquiry in Theophrastus which has been already noticed.

910. A previous note (v. 874.) will have prepared the reader for the ensuing proclamation. To commemorate the haste, with which the guests got rid of their wine, that they might avoid a murderer's presence, a singular custom appears to have been devised; this was the establishment of a prize for the person who, on the anniversary of this event, should at a given signal first swallow a certain quantity of wine. As the vessel adopted for this purpose (χόος) contained three of our quarts (Perizonius ad Æl. I. c. 26.) it is obvious that none but those who could depend upon a large capacity for swallowing, like the Athenian Diotimus, (who in consequence went by the name of the Funnel,) would be candidates for such a distinction. The feat was performed to the sound of trumpet (ὑπὸ τῆς σάλπιγγος), and the prize was a skin of wine. That the victor was further rewarded with a crown of gold, as archbishop Potter intimates from Ælian, is not improbable, though not perhaps exactly in the sense in which the learned archæologist appears to understand the passage. As this triumph of the throat would be to the populace of Athens somewhat like what the triumphs of their betters were in the scenic contests and the Olympic games, the spirit of parody would prepare for the victor a similar reward; and how much further the parody might be carried, it is not for us to decide. A triumphal procession would perhaps be got up by the admirers and fellow-burghers of the conqueror, and if a set of mock-Pindarics were furnished by some congenial wag, the [y] κῶμος would have been complete. But to leave these conjectures for one of which there cannot be much doubt. While the populace were enjoying their own peculiar share of this great national rite abroad, we must naturally suppose that its celebration was also taking place in private families and different parties within: and as human nature is at all times and in all places essentially the same, we have only to conceive the celebration of some festive rite among ourselves, as that of 'Twelfth Night' for instance, to imagine the different gradations of mirth which prevailed according to the refinement or rudeness of the society which partook of it. The greatest display on the occasion was evidently at the house of the high priest of Bacchus. It is gratifying to reflect, that considerable relaxation was allowed on this joyous festivity to that most numerous and unfortunate body of men, who abounded so much in every Greek city;—viz. the slaves. The respite was indeed short, as the unwelcome sounds were soon pealed again in their ears:

[y] κῶμος, in the Pindaric writings, the procession and triumphant song, which celebrated the victor in the Olympic games on the immediate day of triumph, or its returning anniversary. Ol. IV. 15. VI. 30, 166. VIII. 13. IX. 6. XIV. 23. Pyth. III. 130. IV. 3. VIII. 29. Nem. III. 8. XI. 36, &c. See further Passow in v. *Kuithan* über Pindars Siegeshymnen als Urkomödien, 1808. particularly p. 42. *Thiersch*, Pindarus Werke, Th. I. p. 114. Welcker in Iacobs Philostr. Im. I. 2. p. 202.

πίνειν ὑπὸ τῆς σάλπιγγος· ὃς δ' ἂν ἐκπίῃ

Θύραζε, Κᾶρες, οὐκ ἔτ' Ἀνθεστήρια.
Away, away, the Festival is done!

Ib. Pac. 551. ἀκούετε λεῴ· τοὺς γεωργοὺς ἀπιέναι. Av. 448. ἀκούετε λεῴ· τοὺς ὁπλίτας . . . ἀπιέναι πάλιν οἴκαδε. Susarion apud Diomed. ad Dionys. Thrac. p. 748. Bekker. ἀκούετε λεῴ· Σουσαρίων λέγει τάδε. The sixth Pythian ode begins with a similar formula, Ἀκούσατ'. See also Plut. Vit. Thes. §. 13. It need scarcely be added, that it is preserved in our own *Oyez*, or, as it is vulgarly pronounced, *O yes*.

911. πίνειν. Examples of an infinitive for an imperative have already been supplied from the writings of Aristophanes. In no author are more instances of this construction to be found, than the old Ascræan poet, who has been so often quoted in these pages. How the following joyous picture came to find a place among the many prudential maxims of this precursor of 'Poor Richard's Almanack,' is hard to say; but there it is; and as it is in keeping with our present subject, I venture to quote it:

ἐπὶ δ' αἴθοπα πινέμεν οἶνον
ἐν σκιῇ ἑζόμενον, κεκορημένον ἦτορ ἐδωδῆς,
ἀντίον ἀκραέος Ζεφύρου τρέψαντα πρόσωπον,
κρήνης τ' ἀενάου καὶ ἀπορρύτου, ἥ τ' ἀθόλωτος.
τρὶς δ' ὕδατος προχέειν, τὸ δὲ τέτρατον ἱέμεν οἴνου.
Op. 590—594.

In these and similar verses (see more particularly the fine passage, 334—338.) it is evident that some such verb as ἄνωγα, or κέλομαι, is to be understood: and the poet, who has afforded the above instances of the elliptic form, furnishes also specimens of the complete form. Thus in the following cold-blooded recommendation, which no doubt was intended to reconcile the Inkles of the day to his former piece of joviality:

αὐτὰρ ἐπὴν δὴ
πάντα βίον κατάθηαι ἐπάρμενον ἔνδοθεν οἴκου,
θῆτά τ' ἄοικον ποιεῖσθαι, καὶ ἄτεκνον ἔριθον
δίζεσθαι κέλομαι· χαλεπὴ δ' ὑπόπορτις ἔριθος. Ib. 598—601.

The prose-writer, who comes nearest to Hesiod in the use of this construction, is the author of the Jewish Antiquities. Merely referring to more common examples, some of which, however, will be found worthy of deep attention, (IV. 8. 9, 21, 42. XVII. 13. 2. XVIII. 6. 7.) I quote one at full length: καὶ τῷ ἐλαίῳ χρίσας Ἰώδαος, ἀπέδειξε βασιλέα. τὸ δὲ πλῆθος, χαῖρον καὶ κροταλίζον, ἐβόα, ΣΩΖΕΣΘΑΙ ΤΟΝ ΒΑΣΙΛΕΑ, IX. 7. 2, God save the king!

Ib. ὑπὸ τῆς σάλπιγγος, *to the trumpet*. To the numerous examples of this construction to be found in Matthiæ, §. 592, b. Quarterly Review, IX. p. 361, Mus. Crit. I. 78. Blomfield's Gloss. in Choeph. p. 198. add Xenoph. Anab. III. 4, 26. ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων. Thucyd. V. §. 70. Λακεδαιμόνιοι δὲ βραδέως καὶ ὑπὸ αὐ-

πρώτιστος, ἀσκὸν-Κτησιφῶντος λήψεται.
ΔΙ. ὦ παῖδες, ὦ γυναῖκες, οὐκ ἠκούσατε;
τί δρᾶτε; τοῦ κήρυκος οὐκ ἀκούετε;
ἀναβράττετ', ἐξοπτᾶτε, τρέπετ', ἀφέλκετε

ληττῶν [1] πολλῶν νόμῳ ἐγκαθεστώτων. Plut. Lycurg. 22. πρᾴως καὶ ἱλαρῶς ὑπὸ τοῦ μέλους ἀγομένων ἐπὶ τὸν κίνδυνον. In later writers this formula occurs with a dative case. Lucian, V. 164. ὑπ' αὐλοῖς, καὶ κυμβάλοις. II. 51. III. 245. Herodian, V. c. 3. §. 16. χορεύοντα νόμῳ βαρβάρων, ὑπό τε αὐλοῖς καὶ σύριγξι. Ibid. c. 5, 9.

912. ἀσκὸν-Κτησιφῶντος: i. e. a skin of the largest size. Who this ton of man was, is not further known. According to the Scholiast, the competitors for the prize were bound to stand upon a blown skin, while performing their drinking feat.

915. The large preparations made in the cuisine of Dicæopolis, appear to indicate that a party was expected to celebrate the rite with him. The vigorous orders for the various processes of boiling, roasting, turning, and unspitting, seem to imply a fear that the trumpet may give the expected signal before the preparations are completed.

Ib. ἀναβράττω, Att. for ἀναβράσσω (βράω, βράζω, βράττω). To cause boiling water to come to its height; to throw about with a sputtering, as the foam thrown up by a raging sea. Hence Apollon. Rhod. II. 566. ὦρτο δὲ πολλὴ | ἅλμη ἀναβρασθεῖσα, νέφος ὥς. Here, to boil again, to warm up by laying fire beneath. Pac. 1197. ἀναβράττω κίχλας. Ran. 510. κρέα | ἀνέβραττεν ὀρνίθεια.

Ib. ἐξοπτᾶτε. Eq. 954. θρῖον ἐξωπτημένον.

οἱ δ' ἰχθύες, οἴκαδ' ἰόντες,
ἐξοπτῶντες σφᾶς αὐτοὺς ἂν παρέκειντ' ἐπὶ ταῖσι τραπέζαις.

Teleclides ap. Athen. 268, c.

Under what dynasty this latter remarkable event took place will presently appear.

Ib. τρέπετε. Bergler compares Horace's *macros dum turdos versat in igne.* But the ancient poets, without any knowledge of the powers of steam, had their ideas of a state of perfectibility, when these operations took place of themselves, without any subordinate agency. Hence the colloquy, in the "Pluti" of Cratinus, between the fish-eater and the fish to be eaten:

[1] The trumpeter and herald, it may be added, were no unimportant functionaries in antiquity. Hence in inscriptions where festal contests and victories are recorded, their names generally head the list. Thus in Boeckh's inscriptions (Staatsh. II. 357. 9.) we find,

Οἵδε ἐνίκων τὸν ἀγῶνα τῶν Χαριτησίων.
Σαλπιστής.
Μῆνις Ἀπολλωνίου Ἀντιοχεὺς ἀπὸ Μαιάνδρου.
Κήρυξ.
Ζώϊλος Ζωΐλου Πάφιος.

Then follow the rhapsodist, the epic poet, the flute-player, &c. See also Inscript. Orchom. III.

τὰ λαγῷα, ταχέως τοὺς στεφάνους ἀνείρετε.
φέρε τοὺς ὀβελίσκους, ἵν' ἀναπείρω τὰς κίχλας.
ΧΟ. ζηλῶ σε τῆς εὐβουλίας,
μᾶλλον δὲ τῆς εὐωχίας,
ἄνθρωπε, τῆς παρούσης.
ΔΙ. τί δῆτ', ἐπειδὰν τὰς κίχλας

> "'Ιχθὺ βάδιζ'." "'Αλλ' οὐδέπω τἀπὶ θάτερ' ὀπτός εἰμι."
> "Οὐκοῦν μεταστρέψας σεαυτὸν ἅλειφας εἰσάλειψον."
>
> Athen. VI. 267, e.

Ib. ἀφέλκετε, *withdraw* (from the spit). Compare infr. v. 1018.

916. τὰ λαγῷα, sc. κρέατα. Eq. 1192. ἀλλ' οὐ λαγῷ' ἕξεις ὁπόθεν δῷς. 1199. ὁρᾷς τὰ λαγῷ' ἅ σοι φέρω. Pac. 1312. ἐμβάλλεσθε τῶν λαγῴων. 1150. λαγῷα τέτταρα. 1196. τῶν λαγῴων πολλά. Ecc. 842. Vesp. 709. ἔζων ἐν πᾶσι λαγῴοις. 1203.

Ib. στεφάνους ἀνείρετε—in anticipation of a feast. Herodot. III. 118. ἀνείρας περὶ τὸν χαλινὸν τοῦ ἵππου.

917. ἀναπείρω. Il. B. 426. σπλάγχνα δ' ἄρ' ἀμπείραντες. Herodot. IV. 94. ἢν μὲν δὴ ἀποθάνῃ ἀναπαρείς. 103. ἔπειτα ἐπὶ ξύλου μεγάλου ἀναπείρας. Lucian, III. 245. διαπαρείς.

918. Eq. 837. ζηλῶ σε τῆς εὐγλωττίας. Vesp. 1450. ζηλῶ γε τῆς εὐτυχίας | τὸν πρέσβυν. Thes. 175. For examples from other authors, see Blomfield's Prom. Vinct. p. 144.

921. Elmsley compares Nub. 154. τί δῆτ' ἂν, ἕτερον εἰ πύθοιο Σωκράτους φρόντισμα; 769. τί δῆτ' ἂν, εἰ ταύτην λαβών; Pac. 859. τί δῆτ', ἐπειδὰν νυμφίον μ' ὁρᾶτε λαμπρὸν ὄντα; 863, 916. Lys. 399.

Ib. τὰς κίχλας ὀπτημένας. Whether roasted, boiled, or stewed, the thrush seems to have been a particularly favourite article of food among the epicures of antiquity. Hence in those visions of Lubberland, which the comic poets were wont to put forth, as *their* conception of the golden age, this bird never fails to make a conspicuous figure, both in their senarii and their anapæsts:

> ὀπταὶ κίχλαι δ' ἐπὶ τοῖσδ' ἀνάβραστ' ἠρτυμέναι
> περὶ τὸ στόμ' ἐπέτοντ', ἀντιβολοῦσαι καταπιεῖν,
> ὑπὸ μυρρίναισι κἀνεμώναις κεχυμέναι.
>
> Pherecrates, ap. Athen. VI. 269, b. and Pors. Adv. p. 90.

> ὀπταί τε κίχλαι μετ' ἀμητίσκων εἰς τὸν φάρυγ' εἰσεπέτοντο.
>
> Teleclides ap. Athen. VI. 268, d.

> τὰ δὲ δένδρη τὰ 'ν τοῖς ὄρεσιν δὴ χορδαῖς ὀπταῖς ἐριφείοις
> φυλλοροήσει, καὶ τευθιδίοις ἁπαλοῖς, [a] κίχλαις τ' ἀναβράστοις.
>
> Pherec. ib. VI. 269, d.

[a] From this partiality of the Athenians for the thrush arises, I think, a peculiarity of phraseology in our author's comedy of Peace, which has not yet been noticed. The Chorus of the play, while eulogizing those delights of the Dionysiac festivals (of which a translation has been given at v. 181), specifies, among others, αὐλῶν, τραγῳδῶν, Σοφοκλέους μελῶν, κιχλῶν. In this passage the word κιχλῶν

ὀπτωμένας ἴδητε ;
ΧΟ. οἶμαί σε καὶ τοῦτ' εὖ λέγειν.
ΔΙ. τὸ πῦρ ὑποσκάλευε.
ΧΟ. ἤκουσας ὡς μαγειρικῶς,
κομψῶς τε, καὶ δειπνητικῶς

925. *μαγειρικῶς*. The refinement of the times does not appear to have exploded the word *cook*, as vulgar, and substituted, like our polite neighbours, the term *artiste*. Pac. 1017. εἶθ' ὅπως μαγειρικῶς σφάξεις τὸν οἶν.

926. *κομψῶς*, *cleverly*, *neatly*, *like a gentleman*. In the Platonic and Aristophanic writings the word κομψὸς implies, in mental operations, all that is fine, subtle, and sophistic (Eq. 18. (κομψευριπικῶς.) Nub. 1030. Th. 93, 460. Ran. 967. Av. 195. Gorg. 486, c. 493, a. 521, e. 6 Rep. 499, a. 505, b. 1 Leg. 634, a. Phileb. 53, c. Cratyl. 399, a. 426, a. 429, d. Sophist. 236, d. 259, c. Phædo, 105, c. Phædr. 266, d.): in manners, all the observances of polished society, in opposition to the practices of the rude and uncultivated classes (Nub. 649. Vesp. 1317. 9 Rep. 572, c. Conviv. 222, c. Lysis, 216, a. Hip. Maj. 288, d. 3 Epist. 318, b. add Lucian, III. 140). The union of these endowments and accomplishments with high moral qualities constituted the καλοκἀγαθὸς, or complete gentleman of antiquity.

Ib. *δειπνητικῶς*, *in a banquet-like fashion*. Though the acts of carving and dissection are not expressly named in this catalogue of excellencies, they are obviously implied; and as 'the feast of reason' is pretty well concluded in this drama, and that of the senses about to commence, an idle moment may be allowed to an operation which, from the days of Homer to Parini, has occasionally come under the favourable notice of poetry; but the obvious place for

appears to me to be used as synonymous with μελῶν; in other words, an intellectual pleasure is expressed by a corporeal one: (the smack of the lips, the indrawn breath, and all the usual artifices of intonation by a clever actor, will easily occur to the reader). Then follow the words ἐπυλλίων Εὐριπίδου: here the Chorus is interrupted by Trygæus, who indignantly expresses his contempt for a poet, whose writings smelt more of a pleader than a bard. The Chorus waits patiently till this fit of indignation is over, and then puts its own, i. e. the popular, sense upon these *lays* of Euripides by another synonym, viz. by pronouncing the word κιττοῦ; as much as to say, whatever may be the merit of the melodies of Sophocles, these delicate lays are the only productions deserving that ivied crown which is assigned to triumphant bards at the Dionysiac festivals. In this sense it appears to me that the passage may be understood, without destroying that medley of incongruous images, in which the general humour of the passage undoubtedly consists. Considering how much the ivy was employed in the festivals of Bacchus, in binding the brows of the god himself, in ornamenting the persons or thyrsi of those who figured in his processions, and, above all, in circling the head of the bards who had triumphed at his festivals, it is remarkable how rarely the word is found in the writings of Aristophanes. Besides the passage just illustrated, or rather attempted to be so, I am not aware of more than three other places where the word occurs, Thes. 988, 999. Av. 238.

αὑτῷ διακονεῖται;
ΓΕ. οἴμοι τάλας. ΔΙ. ὦ Ἡρακλεῖς, τίς οὑτοσί;
ΓΕ. ἀνὴρ κακοδαίμων. ΔΙ. κατὰ σεαυτόν νυν τρέπου.
ΓΕ. ὦ φίλτατε, σπονδαὶ γάρ εἰσι σοὶ μόνῳ,
μέτρησον εἰρήνης τί μοι, κἂν πέντ᾽ ἔτη.
ΔΙ. τί δ᾽ ἔπαθες; ΓΕ. ἐπετρίβην ἀπολέσας τὼ βόε.

such a notice, if indeed any notice whatever of the subject is justified, is in the Appendix. (See note O.)

927. διᾱκονεῖται. Soph. Phil. 287. κἄδει τι βαιῇ τῇδ᾽ ὑπὸ στέγῃ μόνον | διακονεῖσθαι, i. e. *minister to myself*. In Lucian's "True History" this word is used to describe certain ministering offices performed by the winds at a banquet, the full delights of which must be left to the readers of the original. The writer having described the manner in which the guests prepared themselves for the repast, viz. by drinking at two fountains, the nature of one of which was to impart a keen sense of pleasure, and the other, a disposition to unbounded mirth, proceeds to describe the entertainment itself as follows: τὸ δὲ συμπόσιον, ἔξω τῆς πόλεως πεποίηται, ἐν τῷ Ἠλυσίῳ καλουμένῳ πεδίῳ· λειμὼν δέ ἐστι κάλλιστος, καὶ περὶ αὐτὸν ὕλη παντοία, πυκνὴ, ἐπισκιάζουσα τοὺς κατακειμένους, καὶ στρωμνὴν μὲν ἐκ τῶν ἀνθέων ὑποβέβληνται. διακονοῦνται δὲ καὶ διαφέρουσιν ἕκαστα οἱ ἄνεμοι, πλήν γε τοῦ οἰνοχοεῖν. τούτου γὰρ .. IV. 274. But we must not trespass further. To those, however, who looked to the perfect æra of feasting, even this agency must have wanted correctness; *they* waited the times when all movements connected with cookery and good eating were to be spontaneous:

A. ἔπειτα δοῦλον οὐδὲ εἷς κεκτήσετ᾽, οὐδὲ δούλην·
ἀλλ᾽ αὐτὸς αὑτῷ δῆτ᾽ ἀνὴρ γέρων διακονήσει;
B. οὐ δῆτ᾽· ὁδοιποροῦντα γὰρ τάδε πάντ᾽ ἐγὼ ποιήσω.
A. τί δῆτα τοῦτ᾽ αὐτοῖς πλέον; B. πρόσεισιν αὐθέκαστον
τῶν σκευαρίων ὅταν καλῇ τις· "παρατίθου, τράπεζα·
αὐτὴ παρασκεύαζε σαυτήν." "Μάττε, θυλάκισκε."
"ἔγχει, κύαθε. ποῦσθ᾽ ἡ κύλιξ; διάνιζε σύ γε σεαυτήν;"
"ἀνάβαινε, μάζα." "τὴν χύτραν χρῆν ἐξερᾶν τὰ τεῦτλα."

Crates ap. Athen. 267, e.

928. τάλᾱς. Pl. 930. Ran. 307. Th. 241, 625, 1038. Av. 62, 1260. and many other places. See Bentley's Dissert. 97-8.

Ib. κατὰ σεαυτόν νυν τρέπου, *go your own way*. Nub. 1263. For the formula κατὰ σεαυτὸν, compare Plut. in Vit. Arist. §. 2. Ἀριστείδης δὲ καθ᾽ ἑαυτὸν ὥσπερ ὁδὸν ἰδίαν ἐβάδιζε διὰ τῆς πολιτείας. Vesp. 786. κατ᾽ ἐμαυτὸν κοὐ μεθ᾽ ἑτέρων λήψομαι. Aristot. Eth. 9. οὐδεὶς γὰρ ἕλοιτ᾽ ἂν καθ᾽ αὑτὸν πάντ᾽ ἔχειν. Elmsley ingeniously compares Av. 12. Euelp. οἴμοι. Pisth. σὺ μὲν, ὦ τᾶν, τὴν ὁδὸν ταύτην ἴθι. See also Wagner's Alciphron, I. p. 165. II. 10.

932. ἐπετρίβην. Pac. 246. ὦ Μέγαρα Μέγαρ᾽, ὡς ἐπιτετρίψεσθ᾽ αὐτίκα | ἀπαξάπαντα καταμεμυττωτευμένα. Nub. 243. νόσος μ᾽ ἐπέτριψεν ἱπ-

ΔΙ. *πόθεν;* ΓΕ. *ἀπὸ Φυλῆς ἔλαβον οἱ Βοιώτιοι.*
ΔΙ. *ὦ τρὶς κακοδαίμων, εἶτα λευκὸν ἀμπέχει;*
ΓΕ. *καὶ ταῦτα μέντοι, νὴ Δί', ὥπερ μ' ἐτρεφέτην*
ἐν πᾶσι-βολίτοις. ΔΙ. *εἶτα νυνὶ τοῦ δέει;*
ΓΕ. *ἀπόλωλα τὠφθαλμὼ δακρύων τὼ βόε.*
ἀλλ', εἴ τι κήδει Δερκέτου Φυλασίου,
ὑπάλειψον εἰρήνῃ με τὠφθαλμὼ ταχύ.
ΔΙ. *ἀλλ', ὦ πόνηρ', οὐ δημοσιεύων τυγχάνω.*
ΓΕ. *ἴθ', ἀντιβολῶ σ', ἤν πως κομίσωμαι τὼ βόε.*
ΔΙ. *οὐκ ἔστιν· ἀλλὰ κλᾶε πρὸς τοὺς Πιττάλου.*

πικῇ. 438. *τὸν γάμον, ὅς μ' ἐπέτριψεν.* 972. *ἐπετρίβετο τυπτόμενος πολλάς.* Th. 557. *ἐπιτριβείης.* Av. 1530. *ἐντεῦθεν ἆρα "τοὐπιτριβείης" ἐγένετο.*

934. *λευκὸν ἀμπέχει*: implying that he ought to have been in mourning. Eccl. 540. *τοῦτ' ἠμπισχόμην.* See further Plut. in Vit. Cim. §. 10. Pericl. 38.

936. *ἐν πᾶσι-βολίτοις.* Translate, *in all that oxen can furnish.* The allusion is to a well known expression, *ἐν πᾶσιν ἀγαθοῖς*:

> *Πλούτῳ δ' ἐκεῖν' ἦν πάντα συμπεφυρμένα,*
> *ἐν πᾶσιν ἀγαθοῖς πάντα τρόπον εἰργασμένα.*
>
> Pherecrates ap. Athen. 268, e.

Ib. *τοῦ* for *τίνος.* Also Vesp. 767. Ecc. 620, 672. Nub. 736. Eq. 1005.

938. *κήδει Δερκέτου.* Nub. 106. *ἀλλ' εἴ τι κήδει τῶν πατρῴων ἀλφίτων.* Eq. 1342. *καὶ κήδομαί σου.*

939. *ὑπάλειψον.* Pac. 897. *καὶ παγκράτιόν γ' ὑπαλειψαμένοις νεανικῶς | παίειν.*

940. *πόνηρε.* *Πόνηρος,* with the accent on the antepenultima, signifies, *wretched, unhappy.* See Buttmann's Gr. Gr. p. 55. who refers to Ammon, v. *πόνηρον.* Eust. ad Il. B. 764. p. 258. 14. seq. Basil. Reiz. de Accent. p. 108. See also Gesner's note, Luc. VII. 419.

Ib. *δημοσιεύων.* In Plato's Apol. 32, a. *δημοσιεύειν* is opposed to *ἰδιωτεύειν*, public life to private life. Here, and Plato's Gorg. 514, e. Polit. 259, a. it is applied to the physicians who were appointed at the public charge to attend more particularly to the poor. See Aristoph. Pl. 407. Bentley's Dissertation, 384. Wachsmuth, III. 124. IV. 50. Boeckh, I. 160. Compare Plato's description (De Leg. IV. 720, c. d.) of the slave deputed by the physician to do his work among the poorest classes, with Crabbe's "Parish Apothecary."

941. *κομίσωμαι, recover.* Th. 1166. *ἢν οὖν κομίσωμαι τοῦτον.* Av. 549. *εἰ μὴ κομιούμεθα παντὶ τρόπῳ τὴν ἡμετέραν βασιλείαν.*

942. *πρὸς τοὺς Πιττάλου.* Supply *οἴκους* or *μαθητάς.* Pittalus, one of the public physicians just alluded to.

ΓΕ. *σὺ δ' ἀλλά μοι σταλαγμὸν εἰρήνης ἕνα*
εἰς τὸν καλαμίσκον ἐνστάλαξον τουτονί.
ΔΙ. *οὐδ' ἂν στριβιλικίγξ· ἀλλ' ἀπιὼν οἴμωζέ που.*
ΓΕ. *οἴμοι κακοδαίμων τοῖν γεωργοῖν βοιδίοιν.*
ΧΟ. *ἁνὴρ ἀνηύρηκέν τι ταῖς*
σπονδαῖσιν ἡδὺ, κοὐκ ἔοι-
κεν οὐδενὶ μεταδώσειν.
ΔΙ. *κατάχει σὺ τῆς χορδῆς τὸ μέλι·*
τὰς σηπίας στάθευε·
ΧΟ. *ἤκουσας ὀρθιασμάτων ;*
ΔΙ. *ὀπτᾶτε τἀγχέλεια.*

943. *σὺ δ' ἀλλά.* Besides the illustrations of this expression given at v. 177. see Elmsley's Heracl. p. 102. and Heindorf's note in Platon. IV. p. 389. (Priestley's edition.)

944. *καλαμίσκον*, calamum. Brunck. Röhrchen, *little tube or pipe.* Voss.

Ib. *ἐνσταλάζω=ἐνστάζω*, (Od. B. 271. Herodot. IX. 3.) *drop into.*

945. *στριβιλικὶγξ*, *the smallest drop.* (*στρίβος*, the weak, fine tone of a bird.) The rough manner in which the present and a subsequent applicant are treated, is to be considered, not as the petulance of a man, disturbed in his preparations for what he considers an important rite, but as poetical justice dealt on the previous apathy and ignorance of the applicants. If Dicæopolis had a right to count for co-operation in any quarter, it should have been with the land-owner, whose fields were sure to be devastated by war, and the bridegroom *in prospectu*, to whom the quitting of his mansion with its new ornament must have been so particularly unacceptable. Neither, however, had been content to lend a helping hand to Dicæopolis, and both are punished accordingly; the one in his fears of military service, the other in the actual loss of his cattle. The full tide of vengeance is of course reserved for Lamachus, the head of the war-party.

947. *ἀνεύρηκεν.* Dobree prefers *ἐνεύρηκεν.* On the metre of these dimeter iambics, see Hermann de Metr. p. 100-1. Reisig. Conject. 37-9.

951. *στάθευε.* Passow considers this verb to be derived from *σταθερὸς* (*ἵστημι*). The strong heat implied by it is evinced in such expressions as *σταθερὰ μεσημβρία, σταθερὸν ἦμαρ, σταθερὸν θέρος,* all belonging to the time of day, or year, when the sun has the greatest power. Lysist. 376. *οὐκ οἶδά σ' εἰ τῇδ' ὡς ἔχω τῇ λαμπάδι σταθεύσω.*

952. *ὀρθίασμα* (*ὀρθιάζω, ὄρθιος*), *loud words* or *speech.* Æschyl. Choeph. 265. *κἀξορθιάζων πολλά.* See also Pers. 693, 1051.

ΧΟ. ἀποκτενεῖς λιμῷ με, καὶ
τοὺς γείτονας κνίσῃ τε καὶ
φωνῇ, τοιαῦτα λάσκων.
ΔΙ. ὀπτᾶτε ταυτὶ, καὶ καλῶς ξανθίζετε.
ΠΑ. Δικαιόπολι. ΔΙ. τίς οὑτοσί; τίς οὑτοσί;
ΠΑ. ἔπεμψέ τίς σοι νυμφίος ταυτὶ κρέα
ἐκ τῶν γάμων. ΔΙ. καλῶς γε ποιῶν, ὅστις ἦν.

954. Elmsley translates: *Me quidem fame enecabis, vicinos vero tuos nidore et clamore.*

955. *κνίσῃ.* See Blomf. Prometh. p. 47. Choeph. p. 153. As the travellers in Lucian's "True History" approach the place of future punishment, a *κνίση* of a less agreeable odour than that in the text salutes their nostrils: *ἐπεὶ δὲ τὸν εὐώδη ἀέρα προϊόντες παρεληλύθειμεν, αὐτίκα ἡμᾶς ὀδμή τε δεινὴ διεδέχετο, οἷον ἀσφάλτου, καὶ θείου, καὶ πίσσης, ἅμα καιομένων, καὶ κνίσσα δὲ πονηρὰ, καὶ ἀφόρητος, ὥσπερ ἀπ' ἀνθρώπων ὀπτωμένων· καὶ ὁ ἀὴρ ζοφερὸς, καὶ ὁμιχλώδης, καὶ κατέσταζεν ἐξ αὐτοῦ δρόσος πιττίνη.* IV. 289.

956. *λάσκων, clamans.* See Blomfield's Agamem. p. 238. Pac. 381. *λακήσομαι.* Nub. 410. *διαλακήσασα.*

957. *ξανθίζειν, to make brown by roasting.*

959. The meaning of the word *ταυτὶ* in this passage has been already explained. The more usual form occurs, Av. 1689. *βούλεσθε δῆτ' ἐγὼ τέως | ὀπτῶ τὰ κρέα ταυτὶ μένων;* Pac. 192. *τὰ κρέα ταυτί σοι φέρων.* In allusion to this ancient practice of abstracting part of the contents of a dinner-table, and sending it to a friend's or the guest's own house, see a fine piece of satire in Lucian, IV. 15.

960. *ἐκ τῶν γάμων.* The word *γάμοι* is often applied to a single wedding. Av. 132. *μέλλω γὰρ ἑστιᾶν γάμους.* 1740. *Ζηνὸς πάροχος γάμων.*

Ib. *καλῶς—ποιῶν.* This phrase occurs in various forms, expressing a sense of obligation, satisfaction, approbation, and gratitude in the person using it. Pl. 863. *καλῶς τοίνυν ποιῶν ἀπόλλυται.* And so the nearly similar expression, Pac. 271. *εὖ γε . . . ποιῶν | ἀπόλωλ' ἐκεῖνος.* Andoc. 6, 26. *εἰπεῖν οὖν τὸν Εὔφημον ὅτι καλῶς ποιήσειεν εἰπών.* Few writers are more fond of this phrase, than the great orator, in whose writings it sometimes occurs under forms which require some familiarity to give them their due effect. Dem. 17, 10. *ἵν' ὑπὲρ τῶν πολλῶν ὧν καλῶς ποιοῦντες* (*qu'ils possèdent par la faveur des dieux.* Auger. *Fortunately for them,* in more familiar English) *ἔχουσι, μικρὰ ἀναλίσκοντες τὰ λοιπὰ καρπῶνται ἀδεῶς.* 141, 14. *μετὰ ταῦτα ἡ τύχη, καλῶς ποιοῦσα, πολλὰ πεποίηκε τὰ κοινά.* 141, 19. *οἱ γὰρ εὔποροι πάντες ἔρχονται μεθέξοντες τούτου, καὶ καλῶς ποιοῦσιν.* 304, 25. *τῆς δὲ φιλανθρωπίας—ὑμεῖς καλῶς ποιοῦντες τοὺς καρποὺς κεκόμισθε.* 490, 16. *ὅτε δ' ὑμεῖς, καλῶς ποιοῦντες,—ἄμεινον ἐκείνων πράττετε.* 582, 20. *εἰσὶ μὲν εἰς τὰ μάλιστα αὐτοὶ πλούσιοι, καὶ καλῶς ποιοῦσι.* 1465, 4. *ἐπειδήπερ οἱ*

ΠΑ. ἐκέλευε δ' ἐγχέαι σε, τῶν κρεῶν χάριν,
ἵνα μὴ στρατεύοιτ', ...
ἐς τὸν ἀλάβαστον κύαθον εἰρήνης ἕνα.
ΔΙ. ἀπόφερ', ἀπόφερε τὰ κρέα, καὶ μή μοι δίδου,
ὡς οὐκ ἂν ἐγχέαιμι χιλίων δραχμῶν.
ἀπόφερε τὰς Σπονδάς. φέρε τὴν οἰνήρυσιν,
ἵν' οἶνον ἐγχέω λαβὼν ἐς τοὺς χόας.
ΧΟ. καὶ μὴν ὁδί τις τὰς ὀφρῦς ἀνεσπακὼς,
ὥσπερ τι δεινὸν ἀγγελῶν, ἐπείγεται.

θεοὶ, καλῶς ποιοῦντες, σώσαντες τὴν πόλιν ἀποδεδώκασιν ὑμῖν ὅ τι ἂν βούλησθε ἐξ ἀρχῆς βουλεύσασθαι. 1471, 6. ἐπειδὴ δὲ καλῶς ποιοῦντες πᾶσι τοῖς ἐν ταῖς αἰτίαις διήλλαχθε, καὶ ἐμοὶ διαλλάγητε, ὦ ἄνδρες Ἀθηναῖοι. Platon. Symp. 174, e. εἶπον οὖν, ὅτι καὶ αὐτὸς μετὰ Σωκράτους ἥκοιμι . . καλῶς, ἔφη, ποιῶν σύ.

962. ἵνα—στρατεύοιτ'. The past tense ἐκέλευε in the preceding sentence requires the optative mood in the following sentence. Pl. 90. ὁ δέ μ' ἐποίησεν τυφλὸν, | ἵνα μὴ διαγιγνώσκοιμι τούτων μηδένα. 721. κατέπλασεν αὐτοῦ τὰ βλέφαρ' ἐκστρέψας, ἵνα | ὀδυνῷτο μᾶλλον. Nub. 1189. ἐκεῖνος οὖν τὴν κλῆσιν εἰς δύ' ἡμέρας | ἔθηκεν . . . | ἵν' αἱ θέσεις γίγνοιντο τῇ νουμηνίᾳ. 1199. ἵν' ὡς τάχιστα τὰ πρυτανεῖ' ὑφελοίατο, | διὰ τοῦτο προὐτένθευσαν ἡμέρᾳ μιᾷ. To which examples add Pac. 208, 413, 745. Av. 340-1, 1544. Eccl. 66, 88, 347, 540, 544. Thes. 506, 587. Lys. 488, 490, 753. Vesp. 175, 391. Eq. 649, 880, 1393. Ran. 109, 280, 919, 1041, 1063, 1190, 1299. For the superior humanity of Jewish to Athenian institutions, on the subject of exemption from military service, see Horne's Introduction, III. 188.

963. ἀλάβαστον. A vessel of this sort, as Elmsley acutely observes, is very appropriately sent, as being much in use on nuptial occasions. Pl. 529. οὔτε μύροισιν μυρίσαι στακτοῖς, ὁπόταν νύμφην ἀγάγησθον.

966. ἀπόφερε τὰς Σπονδάς. The mutes, who had hitherto represented the allegorical truces, retire from the stage.

Ib. οἰνήρυσις (ἀρύω), instrument for drawing or bucketing out wine. Hesych. οἰνήρυσις· ἀγγεῖον, ὡς κοτύλη, μεθ' οὗ τὸν οἶνον ἀντλοῦσιν.

967. ἵν'—ἐγχέω—ἐς. Pac. 1242. μόλυβδον εἰς τουτὶ τὸ κοῖλον ἐγχέας. Ran. 620. ἐς τὰς ῥῖνας ὄξος ἐγχέων. Av. 1081. τοῖς τε κοψίκοισιν εἰς τὰς ῥῖνας ἐγχεῖ τὰ πτερά.

968. τὰς ὀφρῦς ἀνεσπακώς. Eq. 631. τὰ μέτωπ' ἀνέσπασεν. Dem. 442, 11. ἐπειδὴ δὲ μυρία εἴργασται κακὰ, τὰς ὀφρῦς ἀνέσπακε, κἂν "ὁ γεγραμματευκὼς Αἰσχίνης" εἴπῃ τις, κ. τ. λ. Alciph. lib. III. ep. 3. κατεσπακὼς τὰς ὀφρῦς. Lib. I. ep. 26. συνεσπακώς. (an admirable picture of a usurer, most probably borrowed from Menander.)

969. ἐπείγεται. Pac. 1078. ἀκαλανθὶς ἐπειγομένη. Eccl. 501. ἀλλ' ἐπείγου ἅπασα. 835. χωρεῖτ', ἐπείγεσθ' εὐθὺ τῆς στρατηγίδος. Il. B. 354. Z. 363. The word occurs in a specimen of Amphimachrian

ΚΗ. ἰὼ πόνοι τε, καὶ μάχαι, καὶ Λάμαχοι.
ΛΑ. τίς ἀμφιχαλκοφάλαρα δώματα κτυπεῖ;
ΚΗ. ἰέναι σ' ἐκέλευον οἱ στρατηγοὶ τήμερον,
ταχέως λαβόντα τοὺς λόχους καὶ τοὺς λόφους·
κἄπειτα τηρεῖν νιφόμενον τὰς εἰσβολάς.
ὑπὸ τοὺς Χόας γὰρ καὶ Χύτρους αὐτοῖσί τις

metre preserved by Dionysius Halic.: οἱ δ' ἐπείγοντο πλωταῖς ἀπήνησι χαλκεμβόλοις. A still nobler use of the word is to be found in the Pindaric writings, where the poet employs it to express the speed, with which the deeds of heavenly powers are accomplished:

ὠκεῖα δ' ἐπειγομένων ἤδη θεῶν
πρᾶξις, ὁδοί τε βραχεῖαι.
κεῖνο κεῖν' ἆμαρ διαίτα-
σεν. Pyth. IX. 119.

971. ἀμφὶ χαλκοφᾶλαρα δώματα. So Reiske, Brunck, Pors. Bek. Sch. Dind. ἀμφιχαλκοφάλαρα, Elms. Passow, Etym. Mag.; the latter resolving the word into ἀμφὶ, χαλκὸς, and φάλαρα, which latter term he explains by τὰ τῶν ἵππων μετωπίδια. But is this interpretation correct? At v. 1087. Lamachus is certainly addressed as Λαμαχίππιον, *my little equestrian:* but as the whole object of that scene is to put the representative of the war-party in the most ridiculous light possible, the appellation, I imagine, is addressed rather to the position in which he is carried or supported by his two servants, than applied to his actual condition in society, or to any particular delight which he took in his horse or its trappings. The great topic of ridicule pointed at Lamachus throughout this play, from his first appearance on the stage, till he comes before the spectators wounded and helpless, is his enormous crest. Compare therefore the quotation from Alcæus, v. 520. and translate, *A house filled with a great brazen-crested helmet;* (something like that in Lord Walpole's Castle of Otranto;) or else render generally, with Passow, *A house ornamented all about with brazen toys and trifles.* That the exact meaning of the word φάλαρα, in reference to the ancient helmet, is not very easy to catch, see, among other references, Il. Ε. 743. Λ. 41. Π. 106. Blomfield's Persæ, p. 172. and compare Passow and Schneider in vv. φάλος, φαλαρὸς, ἀμφίφαλος, τετράφαλος, τετραφάληρος, &c.

Ib. κτυπεῖ, transit. *makes to resound;* so κτυπεῖν χθόνα.

974. νιφόμενον, *licet ningat.* Brunck. But why not *snowed upon?* Herodot. IV. 31. τὰ κατύπερθε ταύτης τῆς χώρης αἰεὶ νίφεται. Xen. Hell. II. 4. 2.

Ib. τὰς εἰσβολὰς, *the passes.* Eq. 856. τὰς εἰσβολὰς τῶν ἀλφίτων, i. e. *of the corn-market.*

975. ὑπὸ τοὺς Χόας, at the time of the feast. Herodot. I. 51. ὑπὸ τὸν νηὸν κατακαέντα. II. 36. ὑπὸ τοὺς θανάτους. Thucyd. —. ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα ἀπέδρα. II. 27. ὑπὸ τὸν σεισμόν. Æsch. 30,

ἤγγειλε λῃστὰς ἐμβαλεῖν Βοιωτίους.
ΛΑ. ἰὼ στρατηγοὶ πλείονες ἢ βελτίονες.
οὐ δεινὰ μὴ 'ξεῖναί με μηδ' ἑορτάσαι;
ΔΙ. ἰὼ στράτευμα πολεμολαμαχαϊκόν.

9. Isoc. 78, a. Lysias, 195, 5. Alciph. lib. I. ep. 33. Damoxenus in Athen. III. 102, c.

> ποῖός τ' ἐπὶ δύσιν Πλειάδων συνειδέναι
> ἰχθῦς, ὑπὸ τροπάς τ' ἐστι χρησιμώτατος·
> αἱ μεταβολαὶ γὰρ αἵ τε κινήσεις κακὸν
> ἠλίβατον ἀνθρώποισιν, ἀλλοίωμά τε. Porson's Advers. p. 61.

Ib. Χύτρους: the third day of the festival; so called, says archbishop Potter, from χύτρα, a *pot*, which was brought forth full of all sorts of seeds, which the Athenians accounted sacred to Mercurius χθόνιος. The Scholiast quotes a passage from Theopompus, which refers the origin of the custom to those preserved from the great deluge.

976. ἐμβαλεῖν. Pac. 701. ἀπέθανεν, | ὅθ' οἱ Λάκωνες ἐνέβαλον. Lysias, 193, 7. εἰς τὴν ἀλλοτρίαν ἐμβαλόντων. 195, 18. εἰς ἔρημον τὴν χώραν ἐμβαλεῖν. Plut. Pericl. 18. 30. Aristid. 10.

977. πλείονες ἢ βελτίονες, *more conspicuous for their numbers than their merits or their services.* For the grammar, see Matthiæ, §. 456. For the fact, hear the orators: Dem. 47, 9. οὐχ ἐχειροτονεῖτε δὲ ἐξ ὑμῶν αὐτῶν δέκα ταξιάρχους καὶ στρατηγοὺς καὶ φυλάρχους καὶ ἱππάρχους δύο; τί οὖν οὗτοι ποιοῦσιν; πλὴν ἑνὸς ἀνδρὸς, ὃν ἂν ἐκπέμψητε ἐπὶ τὸν πόλεμον, οἱ λοιποὶ τὰς πομπὰς πέμπουσιν ὑμῖν μετὰ τῶν ἱεροποιῶν. Isoc. 31, d. ἔχοι δ' ἄν τις ἐπιδεῖξαι καὶ τὴν πόλιν τῶν 'Αθηναίων, τὴν μάλιστα τὰς τυραννίδας μισοῦσαν, ὅταν μὲν πολλοὺς ἐκπέμψῃ στρατηγοὺς, ἀτυχοῦσαν, ὅταν δὲ δι' ἑνὸς ποιήσηται τοὺς κινδύνους, κατορθοῦσαν.

978. ἑορτάσαι. The Ionic form ὀρτάζειν is frequently found in Herodotus. Alciph. lib. III. ep. 18. ἑορτάσομεν δὲ μάλ' ἡδέως. ep. 55. γενέσια ἑορτάζειν. Lucian, III. 234. οἴει γὰρ εἰσαεὶ Διονύσια ἑορτάσειν. For the delight with which these Lenæan festivals in particular were pursued by rich and poor, learned and simple, at Athens, see the same sophist, who, to the readers of the small remains of Menander, serves the same purpose as Lucian for the dramas of Aristophanes: τί δὴ οὖν παθοῦσα, ὦ γύναι, . . . ἄστυδε θαμίζεις, 'Ωσχοφόρια καὶ Λήναια ταῖς πλουσίαις 'Αθηναίων συνεορτάζουσα; lib. I. ep. 4. ἐγὼ δὲ καὶ τὰς Θηρικλείους, καὶ τὰ καρχήσια, καὶ τὰς χρυσίδας καὶ πάντα τὰ ἐν ταῖς αὐλαῖς ἐπίφθονα παρὰ τούτοις ἀγαθὰ φυόμενα, τῶν κατ' ἔτος Χοῶν καὶ τῶν ἐν τοῖς θέατροις Ληναίων . . . οὐκ ἀλλάττομαι. (Menander to Glycera, lib. II. ep. 3.)

979. πολεμολᾱμαχᾱϊκόν. The meaning I apprehend to be, *Alas for an expedition, where the war will be between Lamachus and Achæans;* or, *where Lamachus, brave as he is, will have to contend with Achæans as brave as himself:* or it may have reference to that epithet of Ceres, which has been explained at v. 709. and imply prophetically that sorrow which the war will occasion him.

ΛΑ. οἴμοι κακοδαίμων, καταγελᾷς ἤδη σύ μου;
ΔΙ. βούλει μάχεσθαι Γηρυόνῃ-τετραπτίλῳ;
ΛΑ. αἰ, αἰ.
οἵαν ὁ κῆρυξ ἀγγελίαν ἤγγειλέ μοι.
ΔΙ. αἰ, αἰ· τίνα δ' αὖ μοι προστρέχει τις ἀγγελῶν;
ΑΓ. Δικαιόπολι. ΔΙ. τί ἐστιν; ΑΓ. ἐπὶ δεῖπνον ταχὺ
βάδιζε, τὴν κίστην λαβὼν καὶ τὸν χόα·
ὁ τοῦ Διονύσου γάρ σ' ἱερεὺς μεταπέμπεται.
ἀλλ' ἐγκόνει· δειπνεῖν κατακωλύεις πάλαι.

980. καταγελᾷς—μου. So infr. καταγελῶν μου τῶν ὅπλων. Vesp. 1406. καὶ καταγελᾷς μου; Herodotus puts a dative after καταγελᾶν: III. 37, 38. VII. 9. Lamachus, while uttering these words, appears to prepare a blow for Dicæopolis; but the latter is presently on the defensive.

981. Γηρυόνῃ τετραπτίλῳ. The *four-feathered* Dicæopolis in opposition with the *three-crested* Lamachus. (v. 878.) To justify this epithet, we must suppose Dicæopolis placing one of the four-winged locusts on his head, or otherwise garnishing it with the feathers of his poultry. Still further to magnify his position as an opponent to Lamachus, he assumes to himself the title of Geryon, who, besides his three heads, had, according to the descriptions of Stesichorus, (see Voss's note,) six arms, six feet, and four wings. (In fables of this sort, we perhaps have the origin of that feature of the Old Comedy which tended to gratify an old popular feeling by substituting bodily presence for abstract idea. All the above adjuncts of Geryon evidently imply nothing more than a man who had three times the wit, strength, and activity of his neighbours. In a similar manner the attributes of strength and omniscience were assigned to Apollo by the old Lacedæmonians, by representing him with four hands and four ears. Müller, I. 376.)

985. κίστην. Od. Z. 76. μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν, | παντοίην, ἐν δ' ὄψα τίθει. For a representation of the ancient *cista*, see Hope's Costume of the Ancients, II. plate 203.

Ib. χόα. Eq. 95. ἀλλ' ἐξένεγκέ μοι ταχέως οἶνου χόα. 113, 355.

986. It must be understood, that in entertainments of this kind, "the host provided only the accessories of the feast: the more solid materials and the measure of wine each guest was expected to bring with him." Phil. Mus. I. 296. The cista spoken of in the preceding line was excellently adapted for this purpose.

987. ἐγκόνει, *said of those who cover themselves with dust while running*. Pl. 255. ἴτ' ἐγκονεῖτε, σπεύδεθ'. Vesp. 240. Ecc. 489. ἀλλ' ἐγκονῶμεν, ὦνδρες. Av. 1324. οὐ θᾶττον ἐγκονήσεις; Il. Ω. 648. Od. H. 340. Ψ. 291. See Blomf. Prom. Vinct. p. 199. Sept. c. Theb. 109. Pers. 117. Among the Epidaurians, the agricultural classes were usually termed κονίποδες, i. e. *dusty-feet*. Müller, II. 57.

τὰ δ' ἄλλα πάντ' ἐστὶν παρεσκευασμένα,
κλῖναι, τράπεζαι, προσκεφάλαια, στρώματα,
στέφανοι, μύρον, τραγήμαθ', . . .
ἄμυλοι, πλακοῦντες, σησαμοῦντες, ἴτρια.
ἀλλ' ὡς τάχιστα σπεῦδε. ΛΑ. κακοδαίμων ἐγώ.
ΔΙ. καὶ γὰρ σὺ μεγάλην ἐπεγράφου τὴν Γοργόνα.
σύγκλειε, καὶ δεῖπνόν τις ἐνσκευαζέτω.
ΛΑ. παῖ, παῖ, φέρ' ἔξω δεῦρο τὸν γύλιον ἐμοί.

989. προσκεφάλαια. Vesp. 676. Lys. 926. Pl. 542. To adjust his patron's *cushion* was a peculiar office of the flatterer. Theop. Ch. 2. καὶ τοῦ παιδὸς ἐν τῷ θεάτρῳ ἀφελόμενος τὰ προσκεφάλαια αὐτὸς ὑποστρῶσαι.

Ib. στρώματα (στρώννυμι), all that is spread, or underlaid, for the purpose of reposing, lying beneath, or sitting upon. Hence the rough Cynic in Lucian: εὔχομαι δέ μοι τοὺς μὲν πόδας ὁπλῶν ἱππείων οὐδὲν διαφέρειν, ὥσπερ φασὶ Χείρωνος· αὐτὸς δὲ μὴ δεῖσθαι στρωμάτων, ὥσπερ οἱ λέοντες· οὔτε τροφῆς δεῖσθαι πολυτελοῦς μᾶλλον ἢ οἱ κύνες. εἴη δέ μοι γῆν μὲν ἅπασαν εὐνὴν αὐτάρκη ἔχειν, οἶκον δὲ τὸν κόσμον νομίζειν, τροφὴν δὲ αἱρεῖσθαι τὴν ῥάστην πορισθῆναι. Lucian's Cynicus, IX. 209.

990. τραγήματα, *dessert*. Alciph. lib. I. ep. 22. μέλλησις δὲ ἦν πολλὴ περιστεφόντων τραγημάτων τὰ πέμματα· ἦν δὲ ὁ καρπὸς τῆς πιστάκης καὶ βάλανοι φοινίκων καὶ κάρυα. Ep. 39. οἷον ἡμῶν ἐγένετο τὸ συμπόσιον . . . ᾠδαί, σκώμματα, πότος εἰς ἀλεκτρυόνων ᾠδάς, μύροι, στέφανοι, τραγήματα.

991. ἄμυλοι, *cakes made of fine wheat-flour*. Pac. 1195. Theoc. IX. 21.

Ib. πλακοῦντες, *broad-cake*, so called from its appearance. See a pleasant letter in Alciphron on the subject of one, lib. I. ep. 22. In those visions of Lubberland, which have been alluded to above,

> τῶν δὲ πλακούντων ὠστιζομένων περὶ τὴν γνάθον ἦν ἀλαλητός.
> Athen. 268, d.

Ib. σησαμοῦντες, *sesame-cakes*. The first author who mentions the sesamus is Herodot. I. 193. III. 117. See further Alciph. lib. III. ep. 48. Lucian, III. 159.

Ib. ἴτρια. Small-cakes made of sesame and honey. Translate, *honey-cakes*. Sophocles in Eride (Dind. p. 38.) ἐγὼ δὲ πεινῶσ' αὖ πρὸς ἴτρια βλέπω. For a fuller account of Athenian confectionary, see Mitchell's Aristophanes, vol. I. p. 120.

993. ἐπιγράφεσθαι, *to select a patron and security*, as the metics at Athens were obliged to do. Compare Pac. 684. The sense of the passage, as Elmsley observes, appears to be this: Lamachus having complained of his evil genius or demon (κακοδαίμων ἐγώ); Dicæopolis taunts him with the justice of his fate for having selected the Gorgon as his δαίμων. Compare Lucian, IV. 18, 30, 54.

994. σύγκλειε, more commonly with acc. Eq. 1317. τὰ δικαστήρια συγκλείειν. Thes. 40. στόμα συγκλείσας.

995. γύλιον, *knapsack*. Pac. 527. γυλίου στρατιωτικοῦ.

ΔΙ. παῖ, παῖ, φέρ' ἔξω δεῦρο τὴν κίστην ἐμοί.
ΛΑ. ἅλας θυμίτας οἶσε, παῖ, καὶ κρόμμυα.
ΔΙ. ἐμοὶ δὲ τεμάχη· κρομμύοις γὰρ ἄχθομαι.
ΛΑ. θρῖον ταρίχους οἶσε δεῦρο, παῖ, σαπροῦ.
ΔΙ. κἀμοὶ σὺ δή, παῖ, θρῖον· ὀπτήσω δ' ἐκεῖ.
ΛΑ. ἔνεγκε δεῦρο τὼ πτερὼ τὼ 'κ τοῦ κράνους.
ΔΙ. ἐμοὶ δὲ τὰς φάττας γε φέρε, καὶ τὰς κίχλας.
ΛΑ. καλόν γε καὶ λευκὸν τὸ τῆς στρουθοῦ πτερόν.
ΔΙ. καλόν γε καὶ ξανθὸν τὸ τῆς φάττης κρέας.
ΛΑ. ὤνθρωπε, παῦσαι καταγελῶν μου τῶν ὅπλων.

997. ἅλας θυμίτας, *salt mixed up with thyme.* Pac. 1169. καὶ τοῦ θύμου τρίβων κυκῶμαι. Plin. XXI. 89. of this condiment: *tritum cum sale thymum.* XXXI. 41. *sal marinus conditur etiam odoribus additis et pulmentarii vicem implet, excitans aviditatem, invitansque in omnibus cibis, ita ut sit peculiaris ex eo intellectus inter innumera condimenta.*

Ib. κρόμμυα, the common accompaniment of a campaign. Hence the purchases made Eq. 600. πριάμενοι κώθωνας, οἱ δὲ καὶ σκόροδα καὶ κρόμμυα; and the aversion expressed for the knapsack, Pac. 529. τοῦ μὲν γὰρ ὄζει κρομμυοξυρεγμίας.

999. θρῖον, properly *a fig-leaf,* (τρὶς, τρία, the three sections which compose a fig-leaf.) also a dish composed of suet, honey, eggs, and [b] wheat-flour. These articles, being wrapped up in a fig-leaf, were roasted and served up in the same. Translate, *a stuffing.*

Ib. ταρίχους. The foregoing olio of course might be varied at pleasure. The preparation of Lamachus has an eye to the ensuing campaign.

1000. ἐκεῖ. Pointing to the high priest of Bacchus, who occupied a distinguished place in the theatre. (Hence the appeal of Bacchus himself, Ran. 297. ἱερεῦ, διαφύλαξόν μ', ἵν' ὦ σοι ξυμπότης.) In tragic and serious poetry, this adverb has often been used with the most powerful effect. Eurip. Med. 1069. εὐδαιμονοῖτον, ἀλλ' ἐκεῖ. Byron: "but now a wife and mother, and now *there.*"

1003. στρουθὸς, *an ostrich.* Lamachus says this, admiring at the same time his plume of ostrich feathers. Av. 875. εὔχεσθε στρουθῷ μεγάλῃ μητρὶ θεῶν καὶ ἀνθρώπων, (876. δέσποινα Κυβέλη, στρουθέ, μῆτερ Κλεοκρίτου.) διδόναι Νεφελοκοκκυγιεῦσιν κ. τ. λ. Compare Herodot. IV. 175, 192. and Xenoph. Anab. I. 5, 2.

[b] Passow in v. Pollux's receipt, (VI. 57.) as emended by Elmsley, is as follows: τὸ δὲ θρῖον ὧδε ἐσκεύαζε· στέαρ ὕειον ἑφθὸν λαβὼν μετὰ γάλακτος, ἐμίγνυ χονδροπαχῆ· συμφυράσας δ' αὐτὰ χλωρῷ τυρῷ καὶ λεκίθοις ὠῶν καὶ ἐγκεφάλοις, περιβαλὼν συκῆς φύλλῳ εὐώδει, ζωμῷ ὀρνιθείῳ ἢ ἐριφείῳ ἐνῆψεν· ἔπειτα ἐξαιρῶν, ἀφῄρει τὸ φύλλον, καὶ ἐνέβαλλεν εἰς ἀγγεῖον μέλιτος ζέοντος. καὶ τὸ μὲν ὄνομα τῷ ἐδέσματι προσέθηκε τὸ φύλλον· ἡ δὲ μίξις πάντα ἐξ ἴσων δέχεται· τῶν δὲ λεκίθων, πλεῖον· ἐπεὶ πηγνύουσι καὶ συνιστᾶσι.

ΔΙ. ὤνθρωπε, βούλει μὴ βλέπειν εἰς τὰς κίχλας;
ΛΑ. τὸ λοφεῖον ἐξένεγκε τῶν τριῶν λόφων.
ΔΙ. κἀμοὶ λεκάνιον τῶν λαγῴων δὸς κρεῶν.
ΛΑ. ἀλλ' ἦ τριχόβρωτες τοὺς λόφους μου κατέφαγον.
ΔΙ. ἀλλ' ἦ πρὸ δείπνου τὴν μίμαρκυν κατέδομαι.
ΛΑ. ὤνθρωπε, βούλει μὴ προσαγορεύειν ἐμέ;
ΔΙ. οὔκ· ἀλλ' ἐγὼ χὠ παῖς ἐρίζομεν πάλαι.
βούλει περιδόσθαι, κἀπιτρέψαι Λαμάχῳ,
πότερον ἀκρίδες ἥδιόν ἐστιν, ἢ κίχλαι;

1006. βλέπειν εἰς. Av. 264, 309. Nub. 187, 193. Æsch. 73. 14. τολμᾷ λέγειν βλέπων εἰς τὰ πρόσωπα τὰ ὑμέτερα. 75, 17. βλέπων εἰς τὰ τούτων πρόσωπα.

1007. λοφεῖον, *case, in which a plume of feathers, and also a looking glass are kept.* Compare Nub. 751. and Brunck's note.

1008. λεκάνιον dim. of λεκάνη, *dish*, or *plate.*

1009. ἀλλ' ἦ, *truly*. Lysistr. 749. ἀλλ' ἦ χαλκίον | ἔχειν τι φαίνει κοῖλον.

Ib. τριχόβρωτες, properly *hair-devouring*, equivalent, says Passow, to σῆτες, θρῖπες, σκώληκες, *moths*. Cf. Pollux, II. 24.

1010. μίμαρκις or μίμαρκυς, prop. a preparation of a hare's intestines in its blood. Schneid. Transl. *hare-soup.*

Ib. κατέδομαι, fut. middle of κατέδω. κατέδονται, Homer.

1011. προσαγορεύειν. But what words, says an elegant French scholar, had Dicæopolis addressed to Lamachus? To get rid of this difficulty M. Boissonade (Wolf's Analect. III. 79.) makes an alteration in the dialogue, prefixing vv. 1005, 6. to the present verse. But does not the bye-play of the dialogue render such a change unnecessary? Suppose Dicæopolis to be conversing with Lamachus's servant (as the dialogue evidently indicates), but with his eye fixed upon Lamachus, and the latter might easily conceive what was addressed to the servant, to have been addressed to himself.

1012. οὐκ: I am not addressing *you.*

1013. περιδόσθαι, *to wager*. Eq. 791. ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι. Nub. 644. περίδου νυν ἐμοὶ, | εἰ μὴ τετράμετρόν ἐστιν ἡμιεκτέον. Ach. 772. (Br.) περίδου νῦν μοι περὶ θυμιτᾶν ἁλῶν. Il. Ψ. 485. τρίποδος περιδώμεθον ἠὲ λέβητος. Od. Ψ. 78. αὐτὰρ ἐγὼν ἐμέθεν περιδώσομαι αὐτῆς.

Ib. ἐπιτρέψαι. sc. τὴν δίκην or τὴν κρίσιν. Vesp. 521. καὶ τούτοισί γ' ἐπιτρέψαι θέλω. 1423. Ran. 529. τοῖς θεοῖσιν ἐπιτρέπω. 810. εἶτα τῷ σῷ δεσπότῃ | ἐπέτρεψαν, ὁτιὴ τῆς τέχνης ἔμπειρος ἦν. Lys. 1110. συνεχώρησάν σοι καὶ κοινῇ τἀγκλήματα πάντ' ἐπέτρεψαν.

1014. ἀκρῖδες, *locusts*. Il. Φ. 12. ὡς δ' ὅθ' ὑπαὶ ῥιπῆς πυρὸς ἀκρίδες ἠερέθονται | φευγέμεναι ποταμόνδε. That the locust was a mean sort of food is evinced, as Kuster observes, from the word with which it is put in opposition.

ΛΑ. οἴμ' ὡς ὑβρίζεις. ΔΙ. τὰς ἀκρίδας κρίνει πολύ.
ΔΑ. παῖ, παῖ, καθελών μοι τὸ δόρυ δεῦρ' ἔξω φέρε.
ΔΙ. παῖ, παῖ, σὺ δ' ἀφελὼν δεῦρο τὴν χορδὴν φέρε.
ΛΑ. φέρε, τοῦ δόρατος ἀφελκύσωμαι τοὔλυτρον.
ἔχ', ἀντέχου, παῖ. ΔΙ. καὶ σὺ, παῖ, τοῦδ' ἀντέχου.

Ib. ἀκρίδες ἥδιον. The grammatical construction is the same as in the well-known passages;—Triste lupus stabulis, Virgil, Ecl. 3. Dulce satis humor, Ibid. The following passage, where Theognis subjoins the neuter article to τῆς ἀρετῆς is more worthy of observation:

πολλοί τοι πλουτοῦσι κακοὶ, ἀγαθοὶ δὲ πένονται·
ἀλλ' ἡμεῖς τούτοις οὐ διαμειψόμεθα
τῆς ἀρετῆς τὸν πλοῦτον· ἐπεὶ τὸ μὲν, ἔμπεδον αἰεί·
χρήματα δ' ἀνθρώπων ἄλλοτε ἄλλος ἔχει. 315—318.

1015. οἴμ' ὡς. Kidd compares other verses beginning in the same manner: Vesp. 1449. οἴμ' ὡς ἀπολῶ. Nub. 773. οἴμ' ὡς ἥδομαι. Pac. 173. οἴμ' ὡς δέδοικα. 424. οἴμ' ὡς ἐλεήμων. Thes. 1212. οἴμ' ὡς ἀπόλωλον. Lys. 463. οἴμ' ὡς κακῶς. Pl. 900. οἴμ' ὡς ἄχθομαι.

1016. καθελὼν, *depromens*, Brunck. Vesp. 936. αὐτὸς καθελοῦ. Nub. 750. καθέλοιμι νύκτωρ τὴν σελήνην.

1017. ἀφελῶν, *having withdrawn*, i. e. from the fire where the χορδὴ was roasting.

1018. φέρε—ἀφελκύσωμαι. Vesp. 54. φέρε . . κατείπω. 848. ἐνέγκω. 906. ῥοφῶ. 990. περιάγω. 993. ἐξεράσω. 1497. ἀνείπω. 1516. ξυγχωρήσωμεν. For other examples of φέρε, or more commonly φέρε νυν, followed by a subjunctive, see Pl. 768, 790, 964. Ecc. 28, 34, 725, 869. Nub. 731. Lys. 864, 890, 916, 1096.

Ib. ἀφελκύω=ἀφέλκω, *to withdraw, to draw out from.*

Ib. τοὔλυτρον, i. e. τὸ ἔλυτρον (ἐλύω), *sheath* or *covering*. Alciphron, lib. I. ep. 22. *hulls*: κάρυα τῶν ἐλύτρων ἐξηρημένα. Lib. III. ep. 60. ὁ δὲ ἔλυτρα τῶν καρύων ἐπολυπραγμόνει.

1019. ἔχε, *hold, don't move, keep your ground.* Vesp. 1149. ἔχ', ὦγαθὲ, καὶ στῆθί γ' ἀμπισχόμενος. Pac. 1193. ἔχ', ἀποκάθαιρε τὰς τραπέζας ταυτηί. Il. E. 679. ἀλλ' ἔχεν, ᾗ τὰ πρῶτα πύλας καὶ τεῖχος ἐσᾶλτο. Od. T. 494. ἕξω δ', ὡς ὅτε τις στερεὴ λίθος, ἠὲ σίδηρος. See also Heindorf's notes to Plato in Protag. 349, d. Gorg. 460, a.

Ib. ἀντέχου, *stand fast.* Thucyd. II. 64. οἵτινες πρὸς τὰς ξυμφορὰς γνώμῃ μὲν ἥκιστα λυποῦνται, ἔργῳ δὲ μάλιστα ἀντέχουσιν, οὗτοι καὶ πόλεων καὶ ἰδιωτῶν κράτιστοί εἰσιν.

Ib. τοῦδ' ἀντέχου, *press against.* Dicæopolis gives the spit to the servant, that he may assist in drawing the roasted meat from it. A kitchen is not the place for enforcing lessons of high virtue; but even a kitchen requires its proper superintendant; and the following fragment, in which the speaker appears to be complaining of the speedy ruin which an ill-judged marriage had brought upon him, shews that lessons of prudence may be derived even from a

ΛΑ. τοὺς κιλλίβαντας οἶσε, παῖ, τῆς ἀσπίδος.
ΔΙ. καὶ τῆς ἐμῆς τοὺς-κριβανίτας ἔκφερε.
ΛΑ. φέρε δεῦρο γοργόνωτον ἀσπίδος κύκλον.
ΔΙ. κἀμοὶ πλακοῦντος τυρόνωτον δὸς κύκλον.
ΛΑ. ταῦτ' οὐ κατάγελώς ἐστιν ἀνθρώποις πλατύς;

kitchen. For the inimitable dexterity with which the fragment itself was rescued from the obscurity in which it had previously lain, see the pages of the masterly scholar from whom it is derived:

> μὰ τὴν 'Αθηνᾶν, ἄνδρες, εἰκόν' οὐκ ἔχω
> εὑρεῖν ὁμοίαν τῷ γεγονότι πράγματι,
> ζητῶν πρὸς ἐμαυτὸν, τί ταχέως ἀπολλύει·
> στρόβιλος· ἐν ὅσῳ συστρέφεται, προσέρχεται,
> προέλαβεν, ἐξέρριψεν, αἰὼν γίγνεται.
> ἀλλ' ἐν πελάγει συγκλυσμός· ἀναπνοὴν ἔχει
> "Ζεῦ σῶτερ," εἰπεῖν, "ἀντέχου τῶν σχοινίων,"
> "ἑτέραν περιμεῖναι χἀτέραν τρικυμίαν." Porson's Advers. p. 294.

For further illustrations of this construction, see Herodot. I. 134. Pind. Nem. I. 50. Dem. 71, 27. to which may be added a passage of exquisite beauty and pathos in the Troades of Euripides, v. 759. The fragments of Sophocles (Dind. p. 45. Fr. 325.) present one of a far less agreeable nature, and most probably written when the noble genius of Sophocles was beginning to give way to that spirit of avarice for which he was subsequently rebuked by Aristophanes (in Pac. 695—9).

1020. τοὺς κιλλίβαντας—τῆς ἀσπίδος, *my shield-stand.* κιλλίβας (κίλλος, βαίνω). On this frame Lamachus reclines his shield for the purpose of oiling and cleaning it before the spectators.

1021. τῆς ἐμῆς: κίστης, or rather γαστέρος understood.

Ib. κριβανίτας, sc. ἄρτους: properly, *loaves baked in a clibanus.* Translate, *bread-stand.* Κρίβανος (Attice), a vessel of earth or iron, broader below than above, and which for baking of bread was found to answer better than the proper oven (ἰπνός). Herodot. II. 92. οἳ δὲ ἂν καὶ κάρτα βούλωνται χρηστῇ τῇ βύβλῳ χρᾶσθαι, ἐν κλιβάνῳ διαφανέϊ πνίξαντες, οὕτω τρώγουσι. Passow in v. In two fragments of Sophron (V. VI.) we find the common and the Attic dialect alternately used: V. δεῖπνον ταῖς θείαις κριβανίτας καὶ ὁμώρους, καὶ ἡμιάρτιον Ἑκάτᾳ. VI. τίς σταιτίτας ἢ κλιβανίτας ἢ ἡμιάρτια πέσσει; Fragm. Aristoph. Dind. 138.

> α. τουτὶ τί ἦν τὸ πρᾶγμα; β. θερμοὺς ὦ τέκνον.
> α. ἀλλ' ἦ παραφρονεῖς; β. κριβανίτας ὦ τέκνον.

1022. γοργόνωτον, *with a Gorgon on its back.* Besides the obvious sneer at Lamachus, the humour is directed apparently against the compound epithets of the tragedians. Bergler compares Eurip. Phœn. 1146. σιδηρονώτοις δ' ἀσπίδος τύποις ἐπῆν | γίγας. Troad. 1136. χαλκόνωτον ἀσπίδα.

1023. τυρόνωτος, *with cheese upon its back.* Compare Suidas in v.

1024. κατάγελως. See supra, v. 75. The simple word γέλως oc-

ΔΙ. *ταῦτ' οὐ πλακοῦς δῆτ' ἐστὶν ἀνθρώποις γλυκύς;*
ΛΑ. *κατάχει σὺ, παῖ, τοὔλαιον. ἐν τῷ χαλκίῳ*
ἐνορῶ γέροντα δειλίας φευξούμενον.
ΔΙ. *κατάχει σὺ τὸ μέλι. κἀνθάδ' εὔδηλος γέρων*
κλάειν κελεύων Λάμαχον τὸν-Γοργάσου.
ΛΑ. *φέρε δεῦρο, παῖ, θώρακα πολεμιστήριον.*
ΔΙ. *ἔξαιρε, παῖ, θώρακα κἀμοὶ τὸν χόα.*
ΛΑ. *ἐν τῷδε πρὸς τοὺς πολεμίους θωρήξομαι.*

curs far more frequently in this sense. Eurip. Ion. 528. *ταῦτ' οὖν οὐ γελως κλύειν ἐμοί;* Troad. 990. Orest. 1576. No writer makes more frequent use of it than the great orator Demosthenes. See the noble passage, 428, 16. Later writers not unfrequently add the epithet *πλατύς*. Synesius, epist. 50. *γελως ἂν εἴη πλατύς*. Theophyl. Simon. epist. 10. *ἐγὼ δὲ πλατὺν γελωτα τῶν σῶν καταχέω δογμάτων.* Philostr. in Vit. Apoll. IV. XX. 157. *τὸ μειράκιον κατεσκέδασε τοῦ λόγου πλατύν τε καὶ ἀσελγῆ γελωτα.* Lucian, III. 232. *καὶ ἄπεισί σοι πλατὺ ἐγχανών.*

1026. *ἐν τῷ χαλκίῳ.* By the simple expedient of dropping the full stop, which had usually been placed after the word *χαλκίῳ*, Dindorf has removed all the difficulties which formerly beset this passage, and to get rid of which Elmsley had substituted *ἐκ τοῦ χαλκίου.* The word *χαλκίον* refers to the metal of Lamachus's shield.

1027. *δειλίας φευξούμενον, about to be tried on a charge of* [c] *cowardice.* Elmsley compares Eq. 368. *διώξομαί σε δειλίας.*

1029. *Λάμαχον τὸν Γοργάσου.* Lamachus was in fact the son of Xenophanes (Thucyd. VI. 8). His true patronymic is altered for the purpose of playing on his Gorgon shield.

1032. *ἐν τῷδε, with this,* or *by means of this.* Supr. v. 184. *κἂν τῷ στόματι λέγουσι.* Ran. 1449. *δυστυχοῦμεν ἐν τούτοισι.* Od. Θ. 459. *'Οδυσῆα ἐν ὀφθαλμοῖσιν ὁρῶσα.* Pind. Ol. I. 140. *ἐν πτεροῖσίν τ' ἀκάμαντας ἵππους.* X. 97. *ἐν ἅπαντι κράτει.* Pyth. II. 14. *ἀγαναῖσιν ἐν | χερσὶ ποικιλανίους | ἐδάμασσε πώλους.* Dem. 234, 25. *ἀλλ' ἐν τοῖν δυοῖν ὀβολοῖν ἐθεώρουν ἄν.* 536, 25. *νῦν δὲ τοῦτο μὲν οὐκ ἐποίησεν, ἐν ᾧ τὸν δῆμον ἐτίμησεν ἄν.* 628, 1. *τὴν τοῦ δήμου δωρεὰν, ἐν ᾗ πολίτης γέγονε.* Isoc. 185, c. *ἐν οὖν ταῖς ἀπορίαις, ἐν αἷς αὐτοὶ δυναστεύουσιν, ἐν ταύταις*

c The following translation, though somewhat diffuse, will serve to give a general idea of the text:

Lam. Oil on my buckler :—[*oil is poured on his shield, which he stirs about*]
what discern we here?
A wither'd forehead and grey locks appear!
I see a man, who shuns the battle's strife,
Fixt at the bar, and pleading for his life!
Dic. Some honey, boy ;—[*pours it on a sweet cake*] I mark a reverend face:
Soft are the lines, and all the features grace;
Courteous and frank, peace-loving, friendly, civil;
But giving empty braggarts to the Devil.

ΔΙ. ἐν τῷδε πρὸς τοὺς συμπότας θωρήξομαι.
ΛΑ. τὰ στρώματ᾽, ὦ παῖ, δῆσον ἐκ τῆς ἀσπίδος.
ΔΙ. τὸ δεῖπνον, ὦ παῖ, δῆσον ἐκ τῆς κιστίδος.

ἥδιστ᾽ ἂν ἴδοιεν ἅπαντας ὄντας τοὺς πολίτας. Alciph. lib. I. ep. 33. ἐν σκώμμασιν, κ. τ. λ.

Ib. θωρήξομαι. An Homeric word, which needs no explanation. Hes. Theog. 431. θωρήσσονται. Arist. Pac. 1286. Translate, both in this and the following verse, *I shall do battle.*

1033. πρὸς τοὺς ξυμπότας. The preposition πρὸς appears here to signify *with*, as in the preceding verse it implied *against*. There are many passages in which either of these senses seems assumeable. Ran. 793. διαγωνιεῖσθ᾽ ἔφασκε πρός γ᾽ Εὐριπίδην. Thes. 806. πρὸς Ἀριστομάχην .. πολεμίζειν. Æsch. 81, 7. τοῖς μὲν πύκταις ἐστὶν ὁ ἀγὼν πρὸς ἀλλήλους, τοῖς δ᾽ ἀξιοῦσι στεφανοῦσθαι πρὸς αὐτὴν τὴν ἀρετὴν ἧς καὶ ἕνεκα στεφανοῦνται.

Ib. θωρήξομαι, *to be intoxicated with drinking unmixed wine.* See Theognis, vv. 413, 470, 880. But by what artifice of expression or gesture was an actor able to give two such totally different meanings to one and the same word? The gesture may easily be conceived: a martial movement on the part of Lamachus—a *bon-vivant* application of the pitcher to his mouth by Dicæopolis—will put their respective situations in that vivid contrast which prevails so entirely throughout this scene: but the contrast of expression is a mystery, and must remain one. To the general references given above, add the following extended quotations, which will serve other purposes besides that of exemplifying a very unusual word:

δισσαί τοι πόσιος κῆρες δειλοῖσι βροτοῖσι,
  δίψα τε λυσιμελὴς, καὶ μέθυσις χαλεπή.
τούτων δ᾽ ἂν τὸ μέσον στρωφήσομαι, οὐδέ με πείσεις,
  οὔτε τι μὴ πίνειν, οὔτε λίην μεθύειν.
οἶνος ἐμοὶ τὰ μὲν ἄλλα χαρίζεται, ἓν δ᾽ ἀχάριστος,
  εὖτ᾽ ἂν θωρήξας μ᾽ ἄνδρα πρὸς ἐχθρὸν ἄγῃ.
Theogn. 835—840.

How far the pains and penalties attached to a contrary course may have led to these prudent resolutions, I do not undertake to say: let the reader judge for himself:

οἰνοβαρῶ κεφαλὴν, Ὀνομάκριτε, καί με βιᾶται
  οἶνος· ἀτὰρ γνώμης οὐκ ἔτ᾽ ἐγὼ ταμίης
ἡμετέρης, τὸ δὲ δῶμα περιτρέχει· ἀλλ᾽ ἄγ᾽, ἀναστὰς
  πειρήσω, μή πως καὶ πόδας οἶνος ἔχῃ,
καὶ νόον ἐν στήθεσσι. δέδοικα δὲ μή τι μάταιον
  ἔρξω θωρηχθεὶς, καὶ μέγ᾽ ὄνειδος ἔχω. Ib. 503—508.

1034—7. In the arrangement of these verses, the text of Dindorf and Schutz has been followed. Elmsley and Bekker differ from each other, as well as from the two editors just named, in their disposition of them.

ΛΑ. ἐγὼ δ' ἐμαυτῷ τὸν γύλιον οἴσω λαβών.
ΔΙ. ἐγὼ δὲ θοἰμάτιον λαβὼν ἐξέρχομαι.
ΛΑ. τὴν ἀσπίδ' αἶρου, καὶ βάδιζ', ὦ παῖ, λαβών.
νίφει. βαβαιάξ· χειμέρια τὰ πράγματα.
ΔΙ. αἶρου τὸ δεῖπνον· συμποτικὰ τὰ πράγματα.
ΧΟ. Ἀντίμαχον τὸν Ψακάδος, τὸν ξυγγραφῆ, τὸν μελέων ποιητήν,

1037. ἐξέρχομαι: to join the banquet at the high priest's.

1039. χειμέρια (χεῖμα). Fr. Aristoph. in Anagyr. καὶ ξυννένοφε καὶ χειμέρια βροντᾷ μάλ' εὖ. Kruse in describing the winter of Greece, observes (Hellas, I. 271.) that it consists principally in *rain:* and hence he derives the word χειμὼν from χέω. For the description of a severe Attic winter, see Alciphron's Epistles, lib. I. ep. 23. lib. III. ep. 30. Longus Pastoral. lib. III. p. 66.

1040. συμποτικά. The word occurs, Lucian, I. 144. Alciph. lib. III. ep. 51.

1041. Joy and sorrow, says the Theban bard, (Olymp. II. 62.) come in alternate order. The reader therefore, whose imagination has just been regaled with such rich preparations for a feast, must now be content to listen to the wailings for a fast, which the Chorus had been made to suffer from a former choregus, of the name of Antimachus. Of the duties of a choregus a fuller account will be given hereafter: it will be sufficient for the present to observe, that the first care of the person appointed to this office was to provide for his chorus, or troop, a person properly qualified to instruct them in their parts; that during this period of instruction he had to maintain them; and that he was more particularly bound to provide such liquid and solid foods as would have the effect of strengthening and improving their voices. Boeckh, II. 209. The metre, as arranged by Dindorf, is pentameter choriambic, and similar to one used by Callimachus in a poem from which the following specimen is given by Hephæstion, p. 53.

δαίμονες εὐυμνότατοι, Φοῖβέ τε καὶ Ζεῦ, διδύμων γενάρχαι.

Ib. τὸν Ψακάδος. In fluids, ψακὰς is a small drop of any kind. Herodot. III. 10. ὕσθησαν αἱ Θῆβαι ψακάδι. Athens was prolific of nicknames; and the word is here assigned as a patronymic to Antimachus, from a habit which he had of sputtering his saliva on bystanders, when talking to them. Had the comedy of Nicophon been then in existence, it would have afforded the angry Chorus a very appropriate quotation against their parsimonious and sputtering provider:

Νιφέτω μὲν ἀλφίτοις,
ψακαζέτω δ' ἄρτοισιν, ὑέτω δ' ἔτνει·
ζωμὸς διὰ τῶν ὁδῶν κυλινδείτω κρέα. Athen. 269, e.

A modern reader will doubtless prefer a beautiful fragment of Sophocles, as illustrative of this word ψακάς:

ὡς μὲν ἁπλῷ λόγῳ κακῶς ἐξολέσειεν ὁ Ζεύς·
ὅς γ' ἐμὲ τὸν τλήμονα, Λήναια χορηγῶν, ἀπέκλεισ' ἄδειπνον.

φεῦ, φεῦ, τί τούτου χάρμα μεῖζον ἂν λάβοις
τοῦ γῆς ἐπιψαύσαντα κᾆθ' ὑπὸ στέγῃ
πυκνῆς ἀκοῦσαι ψακάδος εὑδούσῃ φρενί. Dind. p. 57.

Ib. τὸν ξυγγραφῆ, *the prose writer, the historian.* The words συγγραφεῖς and συγγράμματα, as Heindorf remarks (Lysis Platonis, §. 3), are often opposed to [c] ποιηταὶ and ποιήματα. Phædr. 235, c. ἀκήκοα ἤ που Σαπφοῦς—ἢ Ἀνακρέοντος—ἢ καὶ συγγραφέων τινῶν. Lysid. 204, d. ἀλλ' ἐπειδὰν τὰ ποιήματα ἡμῶν ἐπιχειρήσῃ καταντλεῖν καὶ συγγράμματα. Add Isoc. 16, b. 23, b. Lucian, III. 259. IV. 97. Or, *the committee-man.* On comparing a part of the Scholiast's note with Thucyd. VIII. 67. Xen. Hell. II. 3. 2. Isoc. 151, d., I think it not improbable that Antimachus was one of a select committee appointed to inquire, whether any alteration should be made in the law or custom which allowed persons to be brought on the stage by name. If the first translation is correct, the allusion must have been to the novelty of a person embracing two branches of art, which, though such men as Byron, Scott, and Southey have combined with wonderful power in modern days, it was the practice of antiquity to keep more apart. Elmsley has got rid of the whole difficulty of the passage, metre as well as sense, by reading τὸν μέλεον τῶν μελέων ποιητήν.

1042. Hermann (423.) gives the following instances of an iambic dipodia occurring in the second place of a tetrameter choriambus:

ἐκ ποταμοῦ 'πανέρχομαι πάντα φέρουσα λαμπρά. Anacreon.

οἶδα μὲν ἀρχαῖόν τι δρῶν, κοὐχὶ λέληθ' ἐμαυτόν.
Aristoph. in Amphiarao.

Ib. ἁπλῷ λόγῳ, *at a word, without mincing matters, without exception, equivocation, or mental reservation.* The adverb ἁπλῶς is used by Plato in much the same sense: Euthyp. 14, b. τόδε μέντοι σοι ἁπλῶς λέγω. ἁπλῶς οὕτως. Gorg. 468, c. Phileb. 12, c. ἔστι γὰρ ἀκούειν μὲν οὕτως ἁπλῶς ἕν τι.

1043. Λήναια χορηγῶν. Dem. 535, 12. χορηγῶν παισὶ Διονύσια.

Ib. ἄδειπνον. Though the meal here alluded to was most probably the common evening one, which Antimachus had on some occasion refused to his troop, the word δεῖπνον affords an opportunity, which may not occur again, of alluding to that grand banquet (δεῖπνον ἐπινίκιον) which was given after a triumphant theatrical contest, as well as after success in war (Dem. 380, 23), and in the Olympic games (Andoc. 33, 1). This prize-feast is, directly or indirectly, a frequent source of encouragement to his orchestral troop by Aristophanes; and the bill of fare offered in his Ecclesiazusæ is particularly provocative. Our friend Dicæopolis, with such a repast in prospect at the high priest's, might well congratulate himself on the difference between his own situation and that of

[c] Pind. Pyth. I. 183. καὶ λογίοις καὶ ἀοιδοῖς. Nem. VI. 51.

Lamachus. (To understand the commencement of the following translation, it is necessary to premise, that the poet, contrary to the usual practice of the stage, is dismissing his troop in a dance, apparently of a novel kind.)

Leader of the Female Chorus. Come away, come away,
'Tis no time for delay.
If we loiter and dally,
And stand shilly shally,
'Twixt the cup and the lip
Some misfortune may slip,
And the viands though basted
May never be tasted.
[*Turns to one of the Chorus.*] I turn me to you;
Throw your legs one and two,
To a galliard that's new.
One of the Chorus. What is bidden I do. [*begins dancing.*]
Leader. Here's another, whose flanks
But deserve little thanks.
[*To one of the Chorus.*] More vigour, more speed,
If a banquet you heed; [*the whole Chorus gradually begin dancing.*]
And I've one in my eye,
That might make sluggards fly:
'Tis plenteous, 'tis dainty,
'Tis fragrant, 'tis warm;
And the mere bill of fare
Is as long as my [e]arm.
There's lobster, there's prawn,
Cockle, oyster, and brawn;
There's salt fish and fresh,
Caught with hook and with mesh.
Here a cod's head and shoulders
Own soles for upholders:
There anchovies and dace
Keep a salmon in place.
Add calves' heads that ride
In an ocean of brain;
Add thrush boil'd and fry'd,
And teal spic'd and plain;
Add honey, add spices,
Add hare-flesh in slices,

[e] This will be thought no exaggerated expression for the original, which throws the expected banquet into a word of somewhat more than seventy syllables long. The Athenians took pleasure in seeing the lungs of their actors well tried: hence the practice of reciting the short lines which followed the parabasis without taking breath.

λεπαδοτεμαχοσελαχογαλεο-
κρανιολειψανοδριμυποτριμματο-
σιλφιοπαραομελιτοκατακεχυμενο-
κιχλεπικοσσυφοφαττοπεριστερα-
λεκτρυονοπτεγκεφαλοκιγκλοπε-
λειολαγωοσιραιοβαφητραγανοπτερύγων. Eccles. 1169.

ὃν ἔτ' ἐπίδοιμι τευθίδος
δεόμενον, ἡ δ' ὠπτημένη
σίζουσα πάραλος, ἐπὶ τραπέζῃ κειμένη,
ὀκέλλοι· κᾆτα μέλ-

With widgeon and pigeon,
And larks in a ring;—
Hand me there, for my share,
Both a leg and a wing.—
With such show of provision,
Need I urge expedition?
To your legs then and win it,
Such a banquet who chooses;
He's too late by a minute,
Sixty moments who loses.

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1044. Bergler compares, Soph. Trach. 1055. ἂν ὧδ' ἐπίδοιμι πεσοῦσαν | αὔτως, ὧδ' αὔτως, ὥς μ' ὤλεσεν. Eurip. Med. 163. ὅν ποτ' ἐγὼ νύμφαν τ' ἐσίδοιμ' | αὐτοῖς μελάθροις διακναιομένους. To which add Æsch. Choeph. 261. οὓς ἴδοιμ' ἐγώ ποτε | θανόντας ἐν κηκῖδι πισσήρει φλογός. A similar humorous imprecation occurs in the Equites of our author, 927—940.

Ib. τευθὶς, *cuttle-fish.*

1046. ἐπὶ τραπέζῃ κειμένη. So Schutz and Bekker: the former observing, that throughout this passage we have a continued allegory, of the sweetest kind. "For as a ship," says the learned commentator, "is first said *litori imminere*, and then *appellere*, so, in the present instance, this fish roasted with salt, and hissing, is said first *to hang over the table*, and then *to be landed on it.*" That much previous preparation is here made for the purpose of exciting appetite in the first instance, and disappointing it afterwards, there can be little doubt; nor can there be much more, I think, that this continued allegory 'of the sweetest kind' is a piece of banter on some contemporary writer; but whether directed at his language or his imagery, it is now impossible to say. ἐπὶ τραπέζης, Elms. Dind.

1047. ὀκέλλοι, *come to land; in cœnaculum appellat.* The simple verb is more in use among the poets. Transitiv.: Od. I. 546. K. 511. Λ. 20. M. 5. Intrans.: I. 149, κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα. In Argonauticis Orphei passim. Prose writers, as the learned editor of Æschylus observes (Prom. Vinct. p. 126.), used the word ὀκέλλειν in the same manner as they did ὀμόργνυμι for μόργνυμι, ὀδύρομαι for δύρομαι, ὀσταφὶς for σταφίς. Herodot. VIII. 84. ὤκελλον τὰς νῆας. Alciph. lib. I. ep. 10. ἐποκέλλειν.

Ib. μέλλοντος λαβεῖν. On μέλλω followed by an infinitive in the second aorist, see Porson in Orest. 929. Elmsley (Heracl. p. 117.)

λοντος λαβεῖν αὐτοῦ, κύων
ἁρπάσασα φεύγοι. 1049
τοῦτο μὲν αὐτῷ κακὸν ἕν· κᾆθ' ἕτερον νυκτερινὸν γένοιτο.
ἠπιαλῶν γὰρ οἴκαδ' ἐξ ἱππασίας βαδίζων,

compares Æsch. Prom. 626. Eurip. Or. 292. Med. 393. Hippol. 723. Iph. T. 484, 1264. Ion. 80, 760. Aristoph. Av. 367. Lys. 117.

1049. Instead of the Chorus's second '*Fitt*' of indignation and vengeance against Antimachus, the student may solace himself by contrasting a return of a different kind, made by a grateful troop. It is contained in a beautiful inscription for a tripod, which the successful company dedicate as a witness of their Dionysiac labours. After duly adverting to their own exertions, which 'had shaded their bright locks with head-bindings and the flowers of roses,' the chorus commemorate as well the instructor, under whose tuition they had so prospered, as the flute-player, "whose dulcet strains had acted like a nurse (*εὖ δ' ἐτιθηνεῖτο*) in developing their musical powers." But their loudest praises are reserved for Hipponicus, the son of Struthon, who as choregus had afforded the troop an opportunity of exerting their sweet-toned voices. The grateful songsters place him in the chariot of the Graces, and intimate that his name will be for ever famous; an intimation which the course of events has certainly not yet falsified. For the original, see Brunck. Anal. I. p. 141. or Gaisford's Hephæstion, p. 343.

1051. *ἠπιαλῶν* (*ἠπίαλος*). This was a fever, calculated to give a patient some notion of Milton's torments of the damned; being a succession of hot and cold fits, the latter predominating. (Passow in v.) To put a man on horseback, with either of these fits upon him, does not appear a very prudent or likely proceeding; and it is in this view, I presume, that the learned collector of the remains of Sophron proposes to derive the word from *ἠπιάλης*, *the nightmare;* and to render it *stupens*. Mus. Crit. II. 349.

Ib. *ἠπιαλῶν* and *βαδίζων*, nominatives absolute. See notes to Euripidis Supp. I. 199; and to the examples there given, as also in Quart. Rev. V. 219. Monk's Hippol. p. 3, 4. Elmsley's Œd. Tyr. p. 11. Blomfield's Sept. c. Theb. p. 65. Gaisford's Sophocles, I. pp. 15, 145, 195, 262. add Herodot. II. 66. *ταῦτα δὲ γινόμενα.* Andoc. 11, 14. *γενόμενον ἐφ' ὑμῖν τιμωρεῖσθαι.* 11, 16. *δόξαντα δὲ ὑμῖν ταῦτα εἵλεσθε ἄνδρας εἴκοσι.* 12, 26. *σκέψασθε τοίνυν τί αὐτοῖς ὑπάρχον τῶν ἑτέρων κατηγοροῦσι.* Æsch. 62, 30. *μετὰ ταῦτα ἐπῄει ὁ χρόνος, Θεμιστοκλῆς ἄρχων.* Dem. 578, 25. *τίς γάρ ἐστιν ὅστις καταχειροτονηθὲν αὐτοῦ, καὶ ταῦτ' ἀσεβεῖν περὶ τὴν ἑορτήν;* Lucian, I. 51. *τοῦτο μὲν δεῖν οἱ πολλοὶ κελεύοντες, ἄλλοι δὲ μαστιγοῦντες* (but see Hemsterh.). Joseph. Antiq. Jud. VII. c. vii. §. 4. *καὶ γενόμενον ἄρρεν παιδίον, Σολομῶνα προσηγόρευσε, Ναθάνα τοῦ προφήτου κελεύσαντος.* VIII. ii. §. 8. *οὐδὲ συγκεχωρημένον ἡμῖν, κατεξανισταμένοις τοῦ πρέποντος τῆς πραγματείας, ἀθώοις ὑπάρχειν.* IX. xiv. §. 3. *χρησμῷ θρησκεύειν τὸν μέγιστον Θεόν, ὡς τοῦτο σωτήριον αὐτοῖς ὄν, ἔμαθον.*

εἶτα κατάξειέ τις αὐτοῦ μεθύων τῆς κεφαλῆς Ὀρέστης
μαινόμενος· ὁ δὲ λίθον λαβεῖν
βουλόμενος ἐν σκότῳ λάβοι
τῇ χειρὶ πέλεθον· * *
ἐπᾴξειεν δ' ἔχων
τὸν μάρμαρον, κἄπειθ' ἁμαρ-

1052. κατάξειε . . . τῆς κεφαλῆς. Sch. Bek. τὴν κεφαλήν. So in a fragment of Aristoph. ap. Athen. 53. a.

A. ἄγε νυν τὰς ἀμυγδαλᾶς λαβὼν
ταςδὶ, κάταξον (B. τὴν κεφαλὴν σαυτοῦ·) λίθῳ. So Schweigh.

But is not the second verse more properly edited by Dindorf, κάταξον τῇ κεφαλῇ σαυτοῦ λίθῳ? the head being considered as the stone with which the almonds in question are to be broken. As examples of this verb followed by a gen. case: Vesp. 1428. κατεάγη τῆς κεφαλῆς. Pac. 71. ξυνετρίβη τῆς κεφαλῆς. Plato Gorg. 469. d. τῆς κεφαλῆς κατεαγέναι. τὸ ὀστοῦν, as Elmsley remarks, is to be understood. With acc.: Fragm. Aristoph. in Polluc. II. 39. ἵνα μὴ καταγῇς τὸ σκάφιον πληγεὶς ξύλῳ. Andoc. 9, 6. Lysias 97, 35. 99, 46.

1053. Orestes, a foot-pad of the day. The epithet μαινόμενος is added in allusion to his illustrious name-sake, maddened by the Furies. For a similar reason he is styled, 'of the heroic race.' Av. 1491.

1057. μάρμαρον. Il. M. 380. Od. I. 499. μαρμάρῳ ὀκρυόεντι βαλών. Eurip. Phœn. 1416. λαβὼν δ' ἀφῆκε μάρμαρον πέτρον. Theoc. XXII. 211. τυκτὰν μάρμαρον.

1058. ἁμαρτών. Lysias, 97, 9. ἐπειδὴ δὲ αὐτὸν ἠμυνάμην ἐνστὰς, ἔβαλλέ με λίθοις. καὶ ἐμοῦ μὲν ἁμαρτάνει, Ἀριστοκρίτου δὲ, ὃς παρ' ἐμὲ ἦλθε μετ' αὐτοῦ, βαλὼν λίθῳ συντρίβει τὸ μέτωπον.

Ib. The following translation will serve to give a general idea of the above chorus; its details are not deserving of more minute inquiry:

SEMI-CHORUS.

This mode of acquittal
I grant is not bad;
But I have a little
Appendix to add.
Imprimis a fever
Be on this deceiver;
Then as night brings him back
From a ride on his hack;
As homeward he hies him,
May a cut-purse surprise him,
Who assails him and plies him
With missile and stick,
Like a mere lunatic.

τὼν βάλοι Κρατῖνον.

ΑΓ. ὦ δμῶες, οἱ κατ' οἶκόν ἐστε Λαμάχου,

My hero o'erthrown
Casts about for a stone;
But his hand is at fault,
And unwitting secures,
What except pigeon's dung
Is the best of manures.
But for science no matter:—
He grasps well his batter,
Takes aim, but the dark
Throws him wide of his mark:
Orestes escapes,
And Cratinus instead
Vows revenge for his curls
And his dirt-spattered head.

Mitchell's Aristoph. I. 128.

1059. The progress of the piece evidently requires here some little pageant or *spectacle*, and such it was the poet's usual practice to supply in the shape of a procession, a bridal pomp, a mock [e] inauguration, or some dance of novel construction. What his stage-directions would have been, supposing his Acharnenses prepared for a modern theatre, it requires no great luxuriance of fancy to imagine. At the risk of bringing upon myself some critic,—"terribly arch'd and aquiline his nose,"—who will consider the dignity or simplicity of ancient literature as compromised by the suggestion of such little aids to the imagination, I venture to transcribe them: "SCENE, the house of the high-priest of Bacchus, with that of Lamachus adjoining. The stage displays the usual preparations for a magnificent repast, accompanied by superb vases full of costly perfumes, and a rich profusion of chaplets and garlands, composed of flowers of all seasons of the year. Other adjuncts of a grand Athenian entertainment are seen in groupes of tumblers, jugglers, ball-players, and wavers of the torch. But the most conspicuous for elegance of dress and grace of person, are the dancing and music women, lyrists, citharists, and players on the [f] flute. Between two of the most attractive of the latter, and with a face of the most joyous hilarity, is seen Dicæopolis, the representative of the peace-party. In his right hand he holds, like the other guests, a flagon of gold, prepared at the given

[e] See the respective terminations of the Plutus, Ranæ, Pax, Aves, Equites, Vespæ, and Ecclesiazusæ. In 'the Clouds,' having no other means for a spectacle, he appears to have treated his spectators with a grand conflagration; and had he singed the bodies of his infamous sophists, as he has blasted their reputations, it would, to many readers, have been a source of additional gratification.

[f] The learned reader, who requires vouchers for the above description, will find them in Fragm. Aristoph. (Dind. p. 153). Lucian's Nigrinus, I. 53. Xenophon's Symposium. Epist. Alciphronis, lib. III. ep. 72. and Hope's Costume of the Ancients, Plates 88, 97, 132, 133, 195, 209, &c.

ὕδωρ, ὕδωρ ἐν χυτριδίῳ θερμαίνετε·
ὀθόνια, κηρωτὴν παρασκευάζετε,
ἔρι' οἰσυπηρὰ, λαμπάδιον περὶ τὸ σφυρόν.
ἀνὴρ τέτρωται χάρακι, διαπηδῶν τάφρον,
καὶ τὸ σφυρὸν παλίνορον ἐξεκόκκισε,
καὶ τῆς κεφαλῆς κατέαγε περὶ λίθον πεσὼν,

signal, to celebrate the distinctive rite of the 'Feast of Pitchers.' The gay scene is suddenly disturbed by plaintive music and cries of distress, and a messenger abruptly enters."

Ib. κατ' οἶκον. Lysist. 260. γυναῖκας, ἃς ἐβόσκομεν κατ' οἶκον | ἐμφανὲς κακόν. Od. Δ. 717. πολλῶν (διφρῶν) κατὰ οἶκον ἐόντων. Herodot. II. 35. οἱ δὲ ἄνδρες, κατ' οἴκους ἐόντες.

1060. θερμαίνετε. Pac. 843. θέρμαιν' ὕδωρ. Il. Ξ. 7. θερμὰ λοετρὰ . . . . θερμήνῃ. Od. I. 376. εἵως θερμαίνοιτο.

1061. ὀθόνια (dim. of ὀθόνη), *fine white linen*, or *linen cloth*. Od. H. 107. καιροσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον. Used also of veils, and women's underclothing. Il. Γ. 141. αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν. Σ. 595. τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον. Alciph. lib. III. ep. 46. ὀθόνης Αἰγυπτίας (compare Herodot. II. 105, and see Kidd's Dawes, p. 183.) Rosetta Inscript. ὀθόνια βύσσινα τὰ εἰς τὸ βασιλικὸν συντελούμενα ἐν τοῖς ἱεροῖς.

Ib. κηρωτήν: a sort of pomade, something between plaister and salve. It occurs among the articles of an Athenian lady's toilette, in a fragment of the Thesmoph. Secundæ:

ξυρὸν, κάτοπτρον, ψαλίδα, κηρωτὴν, λίτρον.

1062. οἰσυπηρὰ, *having the fat or sweat in them*,—εἴριον πινηρὸν, πινόεν, πινῶδες, οἰσυπόεν, οἰσυπῶδες, are expressions occurring in Hippocrates.

Ib. λαμπάδιον, *a bandage*. Dio Cass. LVIII. 8, 3. Hesych. λαμπάδιον· τὴν λεπτὴν κειρίαν, ᾗ ἐπιδοῦσιν.

1064. παλίνορον. Dind. Sch. παλίνωρον. Bek. παλίνορρον. Elms. Blomfield in Agam. (p. 186). The two latter scholars refer it to the Homeric word παλίνορσος (retrogressus).

Ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
οὔρεος ἐν βήσσῃς. Il. Γ. 33.

Ib. ἐκκοκκίζειν, *to unkernel, to rob of its kernel, to bring any thing out of its holding-place*. Pac. 63. (*to plunder*): τὰς πόλεις ἐκκοκκίσας. Lys. 364. (*to expel*): ἐκκοκκιῶ τὸ γῆρας. 448. (*to pull to pieces*): ἐκκοκκιῶ τὰς . . . τρίχας. Here: *to wrench the ankle*. Passow.

1065. κατεᾶγε. Pl. 545. ἀντὶ δὲ θράνους στάμνου κεφαλὴν κατεαγότος, ἀντὶ δὲ μάκτρας. Sapph. Frag. 2. ἀλλὰ κὰμ μὲν γλῶσσα ϝέϝαγε, λεπτὸν δ', κ.τ.λ.

Ib. περὶ λίθον πεσών. "Vulgo vertitur *impingens lapidi;* rectius *et caput afflixit circa lapidem prolapsus;* nimirum ad lapidem

καὶ Γοργόν' ἐξήγειρεν ἐκ τῆς ἀσπίδος.
πτίλον δὲ τὸ μέγα κομπολακύθου πεσὸν
πρὸς ταῖς πέτραισι, δεινὸν ἐξηύδα μέλος·
" ὦ κλεινὸν ὄμμα, νῦν πανύστατόν σ' ἰδὼν
λείπω φάος γε τοὐμόν· οὐκέτ' εἴμ' ἐγώ."
τοσαῦτα λέξας, εἰς ὑδρορροὰν πεσὼν,
ἀνίσταταί τε καὶ ξυναντᾷ δραπέταις
λῃστὰς ἐλαύνων καὶ κατασπέρχων δορί.

pedes offendit, et prolapsus caput afflixit et vulneravit." SCHUTZ. Bekker reads *λίθῳ*, and this is conformable with a passage in the Pax. 904. *περὶ ταῖσι καμπαῖς ἡνίοχοι πεπτωκότες.*

1067. *πτίλον—πεσόν*: nom. absolute.

1068. *ἐξηύδα.* The text evidently requires Homeric or lyric language. Pind. Nem. X. 149. *Ζεὺς δ' ἀντίος ἤλυθέν οἱ, | καὶ τόδ' ἐξαύδασ' ἔπος.* without an acc. Il. A. 363. Π. 19.

1069. *ὄμμα* (*ὄπτω*), *that which one sees, a sight, apparition.* Pind. Pyth. V. 75. *πύργος ἄστεος ὄμμα τε φαεννότατον | ξένοισι.* Soph. Electr. 903. *ψυχῇ σύνηθες ὄμμα.* The glorious vision on the present occasion is Lamachus's plume of feathers.

1070. *φάος—τοὐμὸν, the light of my eyes;* an oriental expression for what is most dear to a person. Od. Π. 23. P. 41. *ἦλθες, Τηλέμαχε, γλυκερὸν φάος.* Pind. Isth. II. 24. *εὐάρματον ἄνδρα γεραίρων, | 'Ακραγαντίνων φάος.* Soph. Electr. 1224. *ὦ φίλτατον φῶς.*

Ib. *οὐκέτ' εἴμ' ἐγώ.* Od. A. 289. *εἰ δέ κε τεθνειῶτος ἀκούσῃς, μηδέ τ' ἐόντος.* Eurip. Hippol. 1157. *'Ιππόλυτος οὐκέτ' ἐστίν.* Add Alciph. lib. I. ep. 10. lib. II. ep. 3. Ælian. lib. XII. c. 46.

1071. *ὑδρορροάν.* Alciph. lib. III. ep. 47. *εὑρὼν οὖν ὑδρορρόον ἀνεωγότα οὐκ εἰς βάθος ἀλλ' ἐπιπολῆς, καὶ ὑποδὺς εἰς τοῦτον κατεκρύβην.*

1072. *ξυναντᾷ δραπέταις.* Pl. 41. *ὅτῳ ξυναντήσαιμι πρῶτον ἐξιών.* 44. *καὶ τῷ ξυναντᾷς δῆτα πρώτῳ;* Av. 137. *ὅπου ξυναντῶν μοι ταδί τις μέμψεται.* Hes. Theog. 877. *οἳ κείνῃσι συναντῶσιν κατὰ πόντον.*

Ib. *δραπέταις.* subs. and adjec. Av. 760. *δραπέτης ἐστιγμένος.* Herodot. VI. 11. *ἐπὶ ξυροῦ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα, ἄνδρες Ἴωνες, ἢ εἶναι ἐλευθέροισι ἢ δούλοισι, καὶ τούτοισι ὡς δρηπέτῃσι.* Fragm. ex Threnis Pind. 5. *εὐδαιμόνων δραπέτας οὐκ ἔστιν ὄλβος.* Æsch. 37, 19. *δραπέτας ἀνθρώπους.* 75, 14. *τοῖς δραπέταις ποσὶ καὶ λελοιπόσι τὴν τάξιν.*

1073. *κατασπέρχειν, to urge, to impel, to compel to advance at a hurried pace;* as, *νῆα ἐλάτῃσι,* Oppian. Hal. IV. 90. The word occurs also somewhere in Thucydides. The simple verb, both in its active and passive sense, occurs frequently in the writings of Homer and Herodotus. Il. N. 334. T. 317. Od. Γ. 283. N. 22. Herodot. I. 32. III. 72. V. 33. Voss justly observes, that amid all the ridicule thrown upon Lamachus, justice is always done by the poet to his personal courage.

ὁδὶ δὲ καὐτός· ἀλλ' ἄνοιγε τὴν θύραν.
ΛΑ. ἀτταταῖ, ἀτταταῖ,
στυγερὰ τάδε γε κρυερὰ πάθεα.
τάλας ἐγὼ διόλλυμαι
δορὸς ὑπὸ πολεμίου τυπείς.
ἐκεῖνο δ' αἰακτὸν [οἰμωκτὸν] ἂν γένοιτό μοι,
Δικαιόπολις εἴ μ' ἴδοι τετρωμένον,
κᾆτ' ἐγχανεῖται ταῖς ἐμαῖς τύχαισιν.
ΔΙ. ἀτταταῖ, ἀτταταῖ.
φιλήσατόν με μαλθακῶς, ὦ χρυσίω,
τὸν γὰρ χόα πρῶτος ἐκπέπωκα.
ΛΑ. ὦ συμφορὰ τάλαινα τῶν ἐμῶν κακῶν.
ἰὼ, ἰὼ, τραυμάτων ἐπωδύνων.
ΔΙ. ἰὴ, ἰὴ, χαῖρε Λαμαχίππιον.

1074. *ὁδὶ δὲ καὐτός.* Elmsley compares Vesp. 1360. *ὁδὶ δὲ καὐτὸς ἐπὶ σὲ κἄμ' ἔοικε θεῖν.* Av. 1718. *ὁδὶ δὲ καὐτός ἐστιν.*

1076. *στυγερὸς (στυγέω).* Il. B. 385. *στυγερῷ ἄρηϊ.* Hes. Theog. 211. *στυγερὸν Μόρον.* 226. *Ἔρις στυγερή.* 775. *στυγερὴ θεὸς . . . Στύξ.* Tyrt. I. 8. *χρησμοσύνῃ τ' εἴκων καὶ στυγερῇ πενίῃ.*

Ib. *κρυερὰ (κρύος). κρυερὰ πάθεα, pains which create a cold shuddering.* Il. N. 48. *κρυεροῖο φόβοιο.* Hes. Theog. 657. *ἀρῆς κρυεροῖο.* Op. 152. *κρυεροῦ ἀΐδαο.* Simonid. Fr. LXXXVIII. 5. *νῦν δ' ὁ μὲν ἐν πόντῳ κρυερὸς νέκυς.*

1079. *αἰακτὸν, lamentabile.* See Blomfield's Sept. c. Theb. p. 177. Persæ 199.

Ib. The omission of *οἰμωκτὸν*, an evident gloss, leaves a species of verse, very common in the tragedians. Eurip. Herac. 773, 776, 780-3. Æsch. Choeph. 342, 432, 449, 451, 581, 594, 616, 619, 630, 634, 792. Agam. 185, 186, 188, 230, &c.: also found occasionally in Aristoph. Ran. 394. Nub. 1154-5.

1082. *ἀτταταῖ.* The trumpets sound, and the mock-lamentation advertises, who is the victor on the occasion.

1083. *χρυσίω, my treasures.* Some fine moral stanzas of Shirley furnish a closer approximation to the Greek word; but in Aristophanes the expression is one of endearment; in Shirley it is a reference to property.

> Golden lads and lasses must,
> Like chimney-sweepers, come to dust.

1087. *ἰὴ, ἰὴ,* a shout of joy (Pac. 453) in opposition to *ἰὼ, ἰώ.* See also Blom. Ag. p. 184.

ΛΑ. στυγερὸς ἐγώ. ΔΙ. μογερὸς ἐγώ.
ΛΑ. τί με σὺ κυνεῖς; ΔΙ. τί με σὺ δάκνεις;
ΛΑ. τάλας ἐγὼ [τῆς ἐν μάχῃ] ξυμβολῆς βαρείας.
ΔΙ. τοῖς Χουσὶ γάρ τις ξυμβολὰς ἐπράττετο;
ΛΑ. ἰὼ, ἰὼ, Παιὰν, Παιάν.

Ib. Λαμαχίππιον. The expression seems to refer to the mode in which Lamachus is carried by two servants, or old campaigners, somewhat resembling the members of Falstaff's ragged regiment in appearance: see above, v. 971.

1088. Λα. στυγερὸς ἐγώ. Δι. μογερὸς ἐγώ. Brunck translates, Lam. *Ah me miserum!* Dic. *Ah me ærumnosum!* and Voss and Wieland follow him. But is this consistent with strict etymology, στυγερὸς (στυγέω), μογερὸς (μόγος, μογέω), or does it sufficiently harmonize with the strong constrasts of language, gesture, and situation, which prevail throughout this scene? A versifier might, I think, venture to translate,

Lam. Hate and foul scorn for us the fates decree! (*rueful looks pass between Lamachus and the two tatterdemalions his supporters.*)

Dic. Hard work and toil their will reserves for me! (*gazes on his flagon, and interchanges little civilities with the two music-women.*)

1089. κυνεῖς. Dicæopolis, in the warmth of his heart, proffers a salute to Lamachus; but the wounded hero returns it with a bite.

1090. ξυμβολὴ, *a conflict.* Herodot. I. 74. VI. 110. VII. 210. IX. 42.

1091. ξυμβολὰς, *money clubbed for a common banquet.* Lucian. 4, 109.

Ὁ πρῶτος εὑρὼν τἀλλότρια δειπνεῖν ἀνὴρ,
δημοτικὸς ἦν τις, ὡς ἔοικε, τοὺς τρόπους·
ὅστις δ' ἐπὶ δεῖπνον ἢ φίλον τίν' ἢ ξένον
καλέσας, ἔπειτα συμβολὰς ἐπράξατο,
φυγὰς γένοιτο, μηδὲν οἴκοθεν λαβών.

Eubulus ap. Athen. 239. a.

Ib. ἐπράττετο, *exacted.* To the example above, add from Pindar and the orators, Ol. X. 34. ὡς Αὐγέαν λάτριον | . . μισθὸν ὑπέρβιον πράσσοιτο. Dem. 506, 19. φόρους Καρχηδονίους πραττόμενοι. 786, 7. ἀργύριον πράξεται. 845, 4. εἰ μὲν ἐπεπράγμην τοῦτον τὴν δίκην (i. e. *the fine imposed on him*). An. 13, 29. 21, 15. 32, 37. Lysias, 94, 12. 114, 40. In the Orchom. Ins. I. 3. ἢ δὲ κά τις ἐμπράττῃ τὸ ἐννόμιον (*price of pasturage*) Εὔβωλον.

1092. Παιὰν, the physician of the gods. Pind. Pyth. IV. 480. ἐσσὶ δ' ἰατὴρ ἐπικαιρότατος, | Παιάν τέ σοι τιμᾷ φάος. In Ionic and epic language, Παιήων. Il. E. 401, 901. τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων, | ἠκέσατ'. Od. Δ. 232. Hesiod. Παίων. Παίων, ὃς ἁπάντων φάρμακα οἶδεν. (See note in Clarke's Odyss. 1. p. 126.) Solon Fragm.

ΔΙ. ἀλλ' οὐχὶ νυνὶ τήμερον Παιώνια.
ΛΑ. θύραζέ μ' ἐξενέγκατ' ἐς τοῦ Πιττάλου
παιωνίαισι χερσίν.
ΔΙ. ὡς τοὺς κριτάς μ' ἐκφέρετε· ποῦ 'στιν ὁ βασιλεύς;
ἀπόδοτέ μοι τὸν ἀσκόν.
ΛΑ. λόγχη τις ἐμπέπηγέ μοι δι' ὀστέων ὀδυρτά.
ΔΙ. ὁρᾶτε τουτονὶ κενόν. "τήνελλα καλλίνικος."

V. 57. Παιῶνος πολυφαρμάκου ἔργον ἔχοντες | ἰητροί. Why the God is here summoned, hardly needs the following quotation: Æsch. Ag. 98. Παιών τε γένου τῆσδε μερίμνης, ἣ νῦν . . . κακόφρων τελέθει.

1093. Elmsley compares Eccl. 982. 'Αλλ' οὐχὶ νυνὶ τὰς ὑπερεξηκοντέτεις. 991. 'Αλλ' οὐχὶ νυνὶ κρησέραν αἰτούμεθα. Plut. 993. 'Αλλ' οὐχὶ νῦν ἔθ' ὁ βδελυρὸς τὸν νοῦν ἔχει.

Ib. Παιώνια. A feast celebrated at Athens in honour of the *healing Apollo*. Voss. On the double character of Apollo, as a punishing and avenging, and also as a healing and protecting deity, see Müller's Dorians, b. II. c. 6. In punster's language, Dicæopolis' answer would imply, this is not the season for *healing*, or for *ailing*, but for *inhaling*.

1094. θύραζε. Does the poet mean to add to the ridicule of Lamachus' situation, by implying that he is too poor to have a physician at home?

Ib. ἐς τοῦ Πιττάλου. So Rav. Bek. Dind. Elmsley, comparing the following passages, εἰς Φιλοκτήμονος, Vesp. 1250. εἰς Κλεισθένους, Lys. 622. εἰς 'Ορσιλόχου, 725. εἰς Φαινεστίου Antiphanis ap. Athen. p. 15. A. ἐξ Αἰσχινάδου, Pac. 1154. ἐκ Πατροκλέους, Plut. 84. ἐν Κρατίνου, Eq. 400. ἐν Καλλιππίδου, Aristoph. ap. Pollucem, X. 29. ἐν Φαίακος, Eupolidis ap. Athen. p. 106. B., considers the article as superfluous, and reads as in Vesp. 1432. εἰς τὰ Πιττάλου sub. οἰκία.

1095. παιωνίαισι, *healing*. Æsch. Ag. 821. ὅτῳ δὲ καὶ δεῖ φαρμάκων παιωνίων. Soph. Trach. 1224. ὧν ἔχω παιώνιον | καὶ μοῦνον ἰατῆρα τῶν ἐμῶν κακῶν.

1096. τοὺς κριτάς. Ostensibly the judges of the prize of drinking: covertly, I suspect, the judges of the theatrical prize. For undisguised addresses to these arbiters, see Nub. 1115. Av. 1101. Eccl. 1154.

Ib. ὁ βασιλεὺς, the archon of that name, and who presided at the Lenæan festival. Pollux. VIII. 90. 'Ο δὲ βασιλεὺς μυστηρίων προέστηκε μετὰ τῶν ἐπιμελητῶν, καὶ Ληναίων, καὶ ἀγώνων τῶν ἐπὶ λαμπάδι.

1097. ἀπόδοτέ μοι τὸν ἀσκόν: as having first emptied his pitcher. See supra, v. 911.

1098. ὀδυρτὰ (ὀδύρομαι), θρῆνον ἐμποιοῦσα καὶ ὀδυρμόν. Brunck. Lamachus addresses himself to the assembled guests, who only laugh at him.

1099. Dicæopolis addresses himself to the judges, who were to decide the prize.

ΧΟ. "τήνελλα" δῆτ', εἴπερ καλεῖς, ὦ πρέσβυ, "καλλίνικος."
ΔΙ. καὶ πρός γ' ἄκρατον ἐγχέας, ἄμυστιν ἐξέλαψα.
ΧΟ. τήνελλά νυν, ὦ γεννάδα· χώρει λαβὼν τὸν ἀσκόν.

Ib. τήνελλα καλλίνικος. *Hurrah for the conqueror!* or, in less idiomatic language, *a note of triumph for the conqueror!* This popular expression (see Pind. Olymp. IX.) seems to have originated in the following manner. The poet Archilochus, having to compose a triumphal ode in honour of Hercules, (which ode was to be accompanied by the harp,) began his composition as follows:

ὦ καλλίνικε χαῖρ' ἄναξ Ἡράκλεες.

Before the commencement of the solemn song, an animated flourish of the harp-strings appears to have taken place, to which the name of [g]τήνελλα was subsequently given, as the nearest approximation in vocal to the instrumental sounds. By a flourish of this kind, all future triumphal songs were most probably preceded.

Ib. καλλίνικος. Av. 1764. Eq. 1254. Pind. Nem. IV. 26. ὕμνον . . καλλίνικον. Pyth. V. 142. τὸ καλλίνικον λυτήριον δαπανᾶν. Isth. I. 13. καλλίνικον πατρίδι κῦδος. V. 69. καλλίνικον χάρμ' ἀγαπᾷ | ζοντι. Eurip. Med. 45. καλλίνικον ᾄσεται. Herc. Fur. 180. τὸν καλλίνικον . . ἐκώμασε.

1101. πρός. The examples of πρὸς thus put without a case are almost endless in Greek writings. Pl. 1001. καὶ πρὸς ἐπὶ τούτοις εἶπεν. Lys. 628. καὶ διαλλάττειν πρὸς (*insuper* Brunck) ἡμᾶς ἄνδρασιν Λακωνικοῖς. Ran. 415, 611. Eq. 578. Pac. 19. Il. N. 678. X. 59. Od. Ξ. 415. Υ. 342. Herodot. I. 51, 156. II. 115. Thucyd. III. 58. Plato, Euthyd. 294, a. 298, d. Protag. 321, d. Gorg. 469, b. 513, b. &c. Dem. 47, ult. 491, 8. 531, 21. 611, 24. 1084, 12. 1364, 6. See also Blomfield's remarks on Eurip. Iph. in Aul. v. 1242. (Mus. Crit. I. 189.)

Ib. ἄμυστιν: any quantity of liquor drunk at a single draught. Rhes. Incert. 420. πυκνὴν ἄμυστιν . . δεξιούμενοι. Eurip. Cycl. 416. ἄμυστιν ἑλκύσας. Horat. I. 36. Neu multi Damalis meri | Bassum Threicia vincat amystide. The feat in the text appears to be one of supererogation on the part of Dicæopolis.

Ib. ἐξέλαψα. Pac. 885. τὸν ζωμὸν . . ἐκλάψεται. So the simple verb, though properly applied to the *lapping* of dogs and cats, is also used to express drinking greedily, or to excess. Athen. 443, e. τοὺς οὕτω λάπτοντας τὸν οἶνον. Pherecrates (Athen. 485, d): λεπαστὴν λαψάμενος ἐχαρύβδισε μεστήν.

1102. γεννάδα, *my noble fellow.* In Aristophanic and Platonic language, *a gentleman by birth and education.* Ran. 179. χρηστὸς εἶ καὶ γεννάδας. 640. οὐκ ἔσθ' ὅπως οὐκ εἶ σὺ γεννάδας ἀνήρ. Plato in Phædr. 243, c. γεννάδας καὶ πρᾶος τὸ ἦθος. Hence the satyric compliment paid to Bacchus, Ran. 739.

[g] If the accent is thrown on the last syllable of this word, it will approach very closely to modern imitative words of a similar kind: *Tirala! Tirala! Tralalla! Tralalla!* &c.

ΔΙ. *ἕπεσθέ νυν ᾄδοντες ὦ "τήνελλα καλλίνικος."*
ΧΟ. *ἀλλ' ἑψόμεσθα σὴν χάριν,*
τήνελλα καλλίνικον ᾄ-
δοντες σὲ καὶ τὸν ἀσκόν.

1105. *τήνελλα καλλίνικον.* The reader, who has hitherto been content to follow me in the investigation of this singular drama, will, I think, anticipate me in the results to which the repetition of this joyous exclamation naturally led. As the Chorus for the fourth and last time repeat the note of triumph, the whole audience rise: the name of Callistratus, the reputed author of the piece, is pronounced; but is soon drowned in loud hurrahs and 'one cheer more' for its real composer.

APPENDIX.

NOTE A. p. 4.

THE name of Cleon is too closely mixed up with the theatrical career of Aristophanes, not to deserve the earliest, and, as far as the elucidation of these plays is concerned, the fullest information at our hands. If ever there was a period in human history in which a demoralization in private life, as complete as it was rapid, was found in conjunction with a frightful mixture of turbulence, change, and insecurity in the administration of public affairs, that period presents itself in the history of Athens, when her government had assumed a form decidedly democratical. But our present business lies less with the general portrait, than with one particular feature in it. The old families, to whose wealth and hereditary honours the former citizens had looked up with so much respect, and whose prosperity they considered as identified with their own[a], were now fast disappearing, and the revolutionary caldron, incessantly at work, was throwing up the lowest and basest of the people to supply their place. Among these none stood more conspicuous than the person in the text, a tanner by trade, and a demagogue in its worst sense by profession. Coarse in his manners, violent in his invectives, and bloody in his purposes, (Thucyd. III. 36—41.) Cleon was gifted with that powerful eloquence which has always such charms for the mere people, and which made him the idol of a populace whose very souls lay as it were in their itching ears. But the demagogue had his evil star as well as his fortunate one; and that star was at work to effect his ruin, when the cup of almost unmixed prosperity was apparently at his lips. The frightful

[a] Ὥσθ' ὁμοίως ἐκήδοντο τῶν οἴκων τῶν μεγάλων ὥσπερ τῶν σφετέρων αὐτῶν, ἡγούμενοι τὴν ἐκείνων εὐδαιμονίαν αὐτοῖς εὐπορίαν ὑπάρχειν. Isocratis Oratio Areop. 146, a. The whole of this speech deserves the closest attention of those who wish to understand the difference between the state of Athens, as it existed after and previous to her choice of a government purely popular.

changes in private and public life to which we have just alluded, had not been unmarked by one, young indeed in years, but who added the eye of a politician to a poet's soul. The earliest play, which is known to have fallen from the hands of Aristophanes, was directed to the amelioration of the first; his next was applied to the correction of the second. It was in this play, of which little more than the name is now left, and while Cleon was in the very zenith of his power, that the muse of Aristophanes was destined to cross his path, and bring the mob-idol upon that stage, which, for evil and for good, was, to the old world of Greece, what the press has been and is to our own. The perils of the undertaking cannot be better expressed than in the poet's own words—words which he has repeated more than once, to an audience not very tolerant of such repetitions.

When first your poet undertook this trade
Of dealing out instruction, men were not
His game, but monsters; huge Leviathans
That ask'd the mettle and appliances
Of Hercules to quell them. First he grappled
With that fell portent, that huge saw-toothed beast,
Lick'd into fashion by the slav'ring tongues
Of sycophants accurst, whose eyes shot fire
Fierce as the flames of Cynna, and whose voice
Rose hoarser than the raging whirlpool's, when
The birth-pains of the coming storm are on it:
A whale's ill savour; loins that, Lamia-like,
Had never known the luxury of water;
These, with a camel's hinder parts, made up
Th' uncouth, distasteful compound.

VESP. 1030. PAX, 754.

To what extent this first attack on Cleon was made, cannot now be known: but its influence on the future fortunes of the assailer and assailed was alike decisive. The dramatist went to his couch comparatively unknown; and rose, to use a modern poet's words, to find himself famous. His name spread rapidly through Attica, and through all those numerous dependencies, of whose destinies Athens was the arbitress: it even penetrated, if the bard's own words may be believed, into the palace of

the Great King[b]. The rage and mortification of Cleon, his loud denunciations of vengeance, and his baffled attempts to gain a legal redress from the tribunals of his country, are all occasionally alluded to in the ensuing comedy, and frequently in terms so new and characteristic, that they must have added considerably to the tide of ridicule which now began to set in upon the haughty demagogue, and never left him till his death. Flushed with the success of his Babylonians and his Acharnians, the mind of Aristophanes now resolved upon a more complete mortification of the mob-idol. But a little previous information may be necessary for some of our readers to enable them to enter into the history of this new attempt.

Before the invention of that wonderful art, which has given to authors the power of multiplying copies of their productions to any extent, the dramatist could make those, who were to deliver the fruits of his labours to the public, familiar with them only by one of two ways; by oral or by written communications. The practice of antiquity was to prefer the former course; and this method of *teaching* a piece, as it was called, fell naturally on the author of the piece. From whatever cause it happened,—from dislike of an office so laborious, as some think;—from not having yet attained the legal age, which qualified a man to become a writer for the stage, as others imagine; or, what is more probable, from that secret pleasure, which men of genius so frequently derive from throwing their lucubrations to the public, and watching in silence their effects upon society; from one or other of these causes Aristophanes had hitherto devolved this office on a favourite actor, named Callistratus; contenting himself with the real reputation which the success of his dramas procured, while he left their ostensible fame to rest on the brows of another. But this expedient was now for a time to cease. The production of a piece, in which Cleon was to be introduced, not as he had hitherto been, incidentally, but of which he was to form the whole "object, end, and aim;" in

[b] Ach. 645 (Br. ed.) Genelli considers this as a mere comic exaggeration. It may be so, but that is rather probable than certain. Athens, who ruled the destinies of so many distant states, was in her turn ruled by her theatre: and hence the talents of a rising dramatist, and the political party which he was likely to take, must have been matters of as keen inquiry and interest, as those of the statesmen, whose course of policy so often made the most distant monarchs tremble on their thrones.

which not merely his name was to be pronounced, but, by means of the mask of the ancient theatre, his very self brought visibly and palpably before an Attic audience, was an annunciation from which actor and artisan alike shrunk in dismay. No person in Athens could be found to make the mask requisite for such an undertaking, and still less an actor be induced to supply the living impersonation.

These were significant warnings, and might have deterred a man of less resolute spirit; but the poet had not less calculated the dangers of his task, than his resources to meet them;—a reputation already high, and powers of mind to advance that reputation still higher—a wit inexhaustible in its resources—a genius alike endued with playfulness and power to win or to subdue; and above all an unlimited command over that wonderful language, in which his fellow-citizens took so intense a pride and delight, and to the graces of which they were so frequently ready to sacrifice every other consideration. With the lees of wine therefore rubbed on his face, to give it somewhat of that flushed and fiery appearance, which from the joint effects of intemperance and violent passions belonged to this mean successor of Pericles, the poet himself trod the stage as the representative of Cleon; and the success of the piece shewed that he had not miscalculated his powers; the "Knights" was triumphant throughout, and the demagogue lay once more at the foot of his antagonist.

The conduct neither of Cleon nor Aristophanes on this second and more serious defeat admits of easy explanation: some violent explosion, followed by offers of conciliation, appears to have taken place; but whether this violence lay in words or in deeds, whether it was directed against Aristophanes himself, or the actor, into whose mouth the account is put[c], can-

[c] This I consider to have been Callistratus. The Didascaliæ, it is true, ascribe the bringing out of the "Wasps" to Philonides, but why Aristophanes should have changed his usual substitute, seems not so clear. The account besides is inconsistent with a general tradition, that the author's comedies of a more private nature were committed to the latter actor, while those of a higher and more political character were uniformly entrusted to the former. And what can be more political in its character than the "Wasps," consisting as that play does of one continued attack on the judicial system of Athens, in which the strength of the democracy lay still more than even in the General Assembly? That Aristophanes himself had proffered any terms of conciliation to his odious antagonist, I cannot bring myself to conceive. The idea seems inconsistent with that bold and uncompro-

not be determined from a narrative which is at once scanty and imperfect, and delivered in terms which cannot be decidedly spoken of as literal or metaphorical [d]: one thing only is certain: that the demagogue's want of tact and address in the management of the whole business laid him open to a new source of ridicule; and a metaphor which the vine-growers of Athens easily appreciated, gave them to understand, that what should have been undermost remained uppermost; in other words, that the statesman had been obliged to succumb to the dramatist.

The following year found Aristophanes work of a different order and value: and Cleon enjoyed a short respite; but the storm merely slept, and was not laid. The "Wasps" of the next year brought it again upon his head, partly in direct attacks, and indirectly in the designations of the two principal personages of the piece, who evidently derive their names from their affection to or abhorrence of those changes in the judicial system, of which Cleon had been the great promoter, though not the original contriver;—a system which plundered with one hand in order to tender a bribe with the other, and which drew with merciless severity upon the purses of the tributary states for a supply of those pecuniary demands, which the native resources of Athens were unable to furnish.

The course of events, and no failure in the poet's purpose or powers, was now to bring these joint efforts of patriotism and wit to a close. Some unguarded expressions in the Public Assembly, and still more perhaps the taunts thrown upon his want of personal courage in these comedies, determined Cleon,

mising spirit which he manifested through a long career, and during times more trying, slippery, and perilous than any public instructor was ever doomed to encounter.

d *Εἰσί τινες οἵ μ' ἔλεγον ὡς καταδιηλλάγην,*
ἡνίκα Κλέων μ' ὑπετάραττεν ἐπικείμενος
καί με κακίαις ἔκνισε· κᾆθ' ὅτ' ἀπεδειρόμην,
*οὑκτὸς * ἐγέλων μέγα κεκραγότα θεώμενοι,*
οὐδὲν ἄρ' ἐμοῦ μέλον, ὅσον δὲ μόνον εἰδέναι
σκωμμάτιον εἴποτέ τι θλιβόμενος ἐκβαλῶ.
ταῦτα κατιδὼν ὑπό τι † μικρὸν ἐπιθήκισα·
εἶτα νῦν ἐξηπάτησεν ἡ χάραξ τὴν ἄμπελον. Vesp. 1284.

The first line of this little chorus, which is antistrophic, is evidently wanting. The metre is Pæonic tetrameter, concluding with a trochaic tetrameter.

* i. e. *οἱ ἐκτός.*

† *ὑπό τι, in some degree. λόγον εὐήθη καὶ ὑπό τι ἀσεβῆ.* Plato in Phædr. 242, d.

in an evil hour, to try his talents as a general as well as an orator. His cowardice and incapacity in this office (Thucyd. V. 6—11.) justified all that the poet had asserted of him; an inglorious death (the consequence of his utter want of military skill) terminated a profligate and mischievous life, and the name of Cleon soon disappeared from those writings, through which chiefly his odious existence has been made known to posterity. As a man and as a citizen, the event could not be without interest to Aristophanes, and it is accordingly alluded to in a comedy, almost simultaneous with its occurrence. The allusion is made in a manner in which delicacy and ingenuity, and a feeling of pleasantry mixed up with the remains of a just contempt and indignation, are alike conspicuous. At the close of a long narrative, in which Mercury details the origin and consequences of the Peloponnesian war, the worst effects of that direful conflict are laid at the door of Cleon, the agitator *par excellence;* but the hero of the piece immediately interposes.

> Have a care and forbear, my lord Mercury, there:
> My ears well can spare the coarse jest:
> The man is your own, to his audit he's gone,
> And there, where he's earth'd, let him rest.
> And what would you call him? a stain? a disgrace?
> A trickster, vain[e] talker, malignant and base?

[e] The words in the original are

κεἰ πανοῦργος ἦν, ὅτ' ἔζη,
καὶ λάλος καὶ συκοφάντης.

The word λάλος is of frequent occurrence in the writings of Aristophanes, and from its present position it is evident that something of an odious nature was generally implied in the epithet. In what did that odiousness consist? A brief comparison between two characters of Theophrastus, the λάλος and the ἀδολέσχης, (which latter also comes under the occasional lash of the comic poet,) will, we think, point it out. In those lively and masterly descriptions, the garrulous man (ἀδολέσχης) evidently talks merely for the pleasure of hearing himself talk; the great talker (λάλος) in the hope and for the purpose of making others listen. The first has few ideas, and is merely anxious to get rid of what he happens to have about him, without regard to order or connexion. The second may not only be, as Hottinger remarks, but often is a man of real intellect and talent; and his principal obnoxiousness consists in the profound deference which he requires to be paid to that intellect and talent. Hence his open contempt of other people's understandings, and equally open commendations of his own. Hence his interruptions, and resumptions. A word dropped is a peg for him on which to hang a new dissertation, and *his* little omissions are worth any other person's entire remarks. Hence the arrogance with which every other intellect is measured by his own; its quickness by catching or not the ideas which *he* has condescended to put forth; its solidity by coming or not to the same conclusions with himself. The garrulous man fastens upon a single victim, some idler like himself; him he sits by (sedet æternumque sedebit), and out comes all the present furniture of his brain—his wife's

Art sifted and pounded,
Confusion confounded,
Turning upside and down
The whole world as his own?
His crimes, great and small,
I grant you them all:
But the time you misplace,
For the charges now fall
On the dead, and on one of your own phantom-race.

That the poet knew the value of this forbearance, and that it was practised from feelings of the manliest nature, the only remaining memorial of Cleon in the Aristophanic writings (the little pleasantry in a verse of the "Frogs" is hardly worth alluding to) will serve to testify.

I struck the living Cleon to the heart,
When all his pomp of greatness was upon him;
But to insult and trample on his corse,—
That was a deed this heart recoiled from.

CLOUDS, Second Exhibition.

Such is a brief account of that memorable contest between genius and power, in which, for once at least, success lay pre-eminently with the better side. It is one of those records

excellencies—his last night's dream—the dishes which he had at supper;—not one is omitted, or any details connected therewith. The great talker too fastens upon his individual; but it is merely for a passing moment. As his great object is display, the more numerous the company, the better the opportunity of shewing himself off to advantage; and the more serious the business in which he finds them engaged, the greater the means of exhibiting his superior knowledge; *he* can instruct the teacher, enlighten the judge; and as for a theatrical exhibition, mechanist, actor, and dramatist are all to be disregarded, for the purpose of listening to his incessant observations. No place, no company in short, is free from his egotism, intolerable self-conceit and impertinence. Hence the chatterer is laughed at and avoided, the great talker shunned and hated. That Cleon was among those who habitually talked for display and effect, and that he delighted on such occasions to parade his great powers of language, may be inferred from the speech (evidently mimetic) which is put into his mouth by Thucydides (III. 37—40). That speech exhibits any thing but the bold, rude, off-hand style of eloquence, which we usually connect with the idea of a vulgar demagogue. On the contrary, it is highly artificial throughout, smells strongly of the schools, and is sophistic even in its sneers at the sophists. If any thing could add to the reader's detestation of the purpose which it is the object of that speech to recommend, it is the ornate, antithetic, cold, calculating language in which it is clothed. I cannot conclude this note without observing, that he who wishes to make himself master of the characters of Theophrastus, should study them in the translations inserted by J. J. Hottinger in the "Neues Attisches Museum;" a translator at least equal to La Bruyere in fine discrimination and knowledge of men and manners, and infinitely his superior in erudition and philological acumen.

which free states have an imperishable interest in preserving; that in conjunction with those pests, to which such forms of government are peculiarly liable, there may also be found men, whose labours may earn them a debt of eternal gratitude, by holding up the agitator and demagogue, as our present author has done, to undying infamy and scorn.

NOTE B. p. 11.

Τῶν ἐκκλησιῶν, ἡ μὲν κυρία, ἐν ᾗ τὰς ἀρχὰς ἐπιχειροτονοῦσιν, εἴπερ καλῶς ἄρχουσιν, ἢ ἀποχειροτονοῦσιν. ἐν ᾗ καὶ τὰς εἰσαγγελίας ὁ βουλόμενος εἰσαγγέλλει, καὶ τὰς ἀπογραφὰς τῶν δημευομένων ἀναγινώσκουσιν οἱ πρὸς ταῖς δίκαις, καὶ τὰς λήξεις τῶν κλήρων. Ἡ δὲ δευτέρα ἐκκλησία ἀνεῖται τοῖς βουλομένοις ἱκετηρίαν θεμένοις λέγειν ἀδεῶς περί τε τῶν ἰδίων καὶ τῶν δημοσίων. Ἡ δὲ τρίτη κήρυξι καὶ πρεσβείαις ἀξιοῖ χρηματίζειν . . . ἡ δὲ τετάρτη περὶ ἱερῶν καὶ ὁσίων.—Videmus itaque quatuor hosce Grammaticos summo consensu unam *κυρίαν* agnoscere ecclesiam, non plures, ut Aristophanis interpres: quodsi auctoritates valere debent, dubium esse non potest, utra sit potior sententia. Jam quid rei ipsi ac rationi consentaneum sit, videndum. Nemo autem non intelligit, quam parum veri simile sit, fuisse a legislatore singulis prytaniis singulas ecclesias supplicibus, singulas legatis caduceatoribusque audiendis constitutas; quid enim minus exspectari poterat, quam toties futuros esse, qui supplices populum adire, aut legatos caduceatoresque, qui cum populo agere vellent? Id ne Cimonis quidem aut Periclis ætate, cum mirum in modum opes atque imperium Atheniensium crevissent, tam sæpe evenire potuisse videtur; nedum ante illud tempus, rarioribus cum aliis civitatibus commerciis, necdum parto maris imperio. Quamobrem hoc probabilius videtur, fuisse initio singulas ecclesias, certis singularum prytaniarum diebus habendas, a Solone constitutas, easque propter id ipsum *κυρίας* dictas esse. Et sane, quæ Pollux in *κυρίᾳ ἐκκλησίᾳ* tractata esse dicit, ea omnia sunt ejusmodi, quæ singulis prytaniis deficere non possent. Sed si quæ res præterea accidissent, de quibus populum consuli oporteret, quæque differri non possent, concionem extra ordinem convocatam esse. Aucta autem republica multiplicatisque negotiis, harum quoque concionum, quæ præter *κυρίαν* illam convocarentur, ordinem ac modum legibus definitum esse, quem Pollucis verbis supra adscripsi, ita tamen ut *κυρίας* nomen illi

uni proprium relinqueretur. Quamquam illud quidem non temere quisquam affirmare ausit, et quaternas haud minus ecclesias necessario semper habendas, et illum rerum tractandarum ordinem ita fixum et immutabilem fuisse, ut eum nefas esset migrari. Aristophanes certe in Acharnensium fabula legatos a Persarum Thracumque regibus reversos, in *κυρίᾳ* ecclesia legationem populo renuntiantes facit; quod ne poëtæ quidem fingere licuit, si legibus institutisque reipublicæ plane contrarium erat. Itaque Pollux generatim tradit, quod plerumque observari solebat. Schömann, 28—32.

Note C. p. 11.

Χωρῶμεν εἰς ἐκκλησίαν, ὦνδρες· ἠπείλησε γὰρ
ὁ θεσμοθέτης, ὃς ἂν
μὴ πρῷ πάνυ τοῦ κνέφους
ἥκῃ κεκονιμένος,
στέργων σκοροδάλμῃ,
βλέπων ὑπότριμμα, μὴ
δώσειν τὸ τριώβολον.
σὺ δ', ὦ Χαριτιμίδη,
καὶ Σμίκυθε, καὶ Δράκης,
ἕπου κατεπείγων,
σαυτῷ προσέχων ὅπως
μηδὲν [f] *παραχορδιεῖς*
ὧν δεῖ σ' ἀποδεῖξαι·
ὅπως δὲ τὸ [g] *σύμβολον*
λαβόντες ἔπειτα πλη-
σίον καθεδούμεθ', ὡς
ἂν χειροτονῶμεν
ἅπανθ' ὅποσ' ἂν δέῃ
τὰς ἡμετέρας φίλας.
καίτοι τί λέγω; φίλους
γὰρ χρῆν ὀνομάζειν.

Porson's Aristophanica, p. 193. Eccles. 289—299.

A translation of this Chorus, which appeared in the Quarterly Review, No. XLV. is here subjoined, the reader being

[f] *παραχορδίζω (χόρδη)*. In music, to strike the string by the side of that which was intended to be struck. Hence, to make a blunder of any kind.

[g] The *σύμβολον* appears to have been a ticket of some kind, which was given to persons attending the ecclesia as well as the courts of law; and the production of which, when the court was closed, entitled its bearer to the usual gratuity. Hence a fine observation of Demosthenes: *καὶ παραλαμβάνειν γε ἅμα τῇ βακτηρίᾳ καὶ τῷ συμβόλῳ τὸ φρόνημα τὸ τῆς πόλεως νομίζειν ἕκαστον ὑμῶν δεῖ, ὅταν τὰ δημόσια εἰσίητε κρινοῦντες, εἴπερ ἄξια ἐκείνων πράττειν οἴεσθε χρῆναι.* De Cor. 298, 5.

first reminded that it is put into the mouth of a knot of females, who had assumed the garb of men, with a view of subverting the constitution of Athens.

Chorus.

'Tis the time for debate and high councils of state, | time it is that in council we met,
For still I retain, close imprest on my brain, | the Thesmothet's mandate and threat.
"Who comes not with feet, which the dust have well beat, | ere the first rays of morning 'gin glimm—a,
"With a mien shewing mickle contentment with pickle | and face looking sharp hypotrimma,
"Notice here I proclaim, and admonish the same, | that he who comes later than this,
"In his stipend and pay shall compound for delay, | and his fee of three oboli miss."
Further proof need I shew, worthy Draces and Co. | (to your wisdoms 'twere insult, I deem,)
How much it betides, that we spur up our sides, | if we wish for success in our scheme.
And take special heed that in word and in deed | nought escape, that may prove unbefitting,
Like some harsh jarring note, when harp-music's afloat, | and the chords are unskilfully hitting.
Nor, friends mine, forget, that in council we sit | side by side;—'twill add strength to our party:
Then let every *she* by her vote let us see, | in the cause she is honest and hearty.
Out upon it—I've err'd—there has slipp'd me a word | with a guilty and dangerous initial;
And that *s* well I know, overheard by a foe, | to our cause would prove most prejudicial.

NOTE D. p. 12.

Ἡ δὲ λαλιὰ, εἴ τις αὐτὴν ὁρίζεσθαι βούλοιτο, εἶναι ἂν δόξειεν ἀκρασία τοῦ λόγου. Ὁ δὲ λάλος τοιοῦτός τις, οἷος τῷ ἐντυγχάνοντι εἰπεῖν, ἂν ὁτιοῦν πρὸς αὐτὸν φθέγξηται, ὅτι οὐδὲν λέγει· καὶ ὅτι αὐτὸς πάντα οἶδε· καὶ ἂν ἀκούῃ αὐτοῦ, μαθήσεται· καὶ μεταξὺ δὲ ἀποκρινομένου ὑποβάλλειν, εἴπας, σὺ [h] μὴ ἐπιλάθῃ ὃ

h The text here appears to be corrupt: one of those impertinently-civil speeches seems to be implied, by which the great talker prevents any person from speaking but himself: *pray reserve what you were going to say!*

μέλλεις λέγειν· καὶ, εὖγε ὅτι μὲ ὑπέμνησας· καὶ, τὸ λαλεῖν ὡς χρήσιμόν που! Καὶ, ὃ παρέλιπον· καὶ, ταχύ γε συνῆκας τὸ πρᾶγμα. καὶ, πάλαι σὲ παρετήρουν εἰ ἐπὶ τὸ αὐτὸ ἐμοὶ κατενεχθήσῃ· καὶ ἑτέρας ἀφορμὰς τοιαύτας πορίσασθαι, ὥστε μηδὲ ἀναπνεῦσαι τὸν ἐντυγχάνοντα. Καὶ ὅταν γε τοὺς καθ' ἕνα ἀποκναίσῃ, δεινὸς καὶ ἐπὶ τοὺς ἀθρόους καὶ συνεστηκότας πορευθῆναι, καὶ φυγεῖν ποιῆσαι μεταξὺ χρηματίζοντας. Καὶ εἰς τὰ διδασκαλεῖα δὲ καὶ εἰς τὰς παλαίστρας εἰσιὼν, κωλύειν τοὺς παῖδας προσμανθάνειν, τοσαῦτα προσλαλῶν τοῖς παιδοτρίβαις καὶ διδασκάλοις· καὶ τοὺς ἀπιέναι φάσκοντας δεινὸς προπέμψαι, καὶ ἀποκαταστῆσαι εἰς τὴν οἰκίαν. Καὶ [i] πυθόμενος τὰς ἐκκλησίας ἀπαγγέλλειν· προσδιηγήσασθαι δὲ καὶ τὴν

[i] *πυθόμενος τὰς ἐκκλησίας.* These words have not a little tried the ingenuity of the learned. To come to a right understanding of them, it is first necessary to know which of the two kinds of assemblies is here alluded to, the ordinary or extraordinary. Fischer and Ast evidently understand the former; but their testimony is of little consequence, as Nast has proved that they misunderstood the meaning of the passage altogether. Schneider restricts the sense to the extraordinary assemblies, while Schömann, with great propriety as the text at present stands, considers both as intended; adding, In eo autem est loquacis hominis ineptia, quod aliis sedulo renunciat, quod ipsi aut resciverunt jam a programmate vel præconio, aut brevi rescituri sunt. p. 51. I am inclined however, with Schneider, for reasons which will presently appear, to restrict the sense to the extraordinary assemblies; and if it is added, that the word *συγκλήτους* has probably dropt out of the text, nothing is added which the evidently corrupt and mutilated text of Theophrastus throughout does not appear to justify. To come to details. That the ordinary assemblies were not held on days periodically recurring, as was once imagined, Schömann has proved by a very long and elaborate argument. How then were the people apprised of their occurrence? The answer has been already given: by a program stuck up in the public places, which apprised them not only of the day on which the assembly would be held, but also of the business which would be transacted in it. Were the extraordinary assemblies summoned in the same manner? Their very nature rendered it impossible. These were called on sudden and important emergencies—and could be brought together only by the sound of trumpet and the herald's * proclamation; if the legislators of the rural boroughs were to be added to those in the city—by special messengers sent for the purpose; whence the terms *ἐκκλησίαι σύγκλητοι, κατακλησίαι.* The reader who has attended to the distinctions made in a preceding note between the *ἀδολέσχης* and the *λάλος*, will I am sure anticipate me in deciding upon which of these two assemblies the latter was likely to seize for a subject of conversation. The program or business of the ordinary assemblies might have served the garrulous man for a topic of discourse, but the character of the "grand parleur" required something of more importance, and here we have the usual display of his self-con-

* In the Aristophanic writings the herald's office is sometimes transferred to the domestic bird, whose "shrill clarion" and early notes call up the household to their legislative duties.

> . . . . σὺ δὲ δεῦρ' ἡ κιθαρῳδὸς ἔξιθι,
> πολλάκις ἀναστήσασά μ' εἰς ἐκκλησίαν
> ἀωρὶ νύκτωρ διὰ τὸν ὄρθριον νόμον. Eccl. 739.
>
> ὥρα βαδίζειν, ὡς ὁ κῆρυξ ἀρτίως
> ἡμῶν προσιόντων δεύτερον κεκόκκυκεν. Ib. 30.

To the same species of humour belongs the joke of Demades, who called a trumpeter *κοινὸν Ἀθηναίων ἀλέκτορα.* Athen. III. 21. p. 387.

ἐπ' Ἀριστοφῶντος ποτὲ γενομένην [k] τοῦ ῥήτορος μάχην, καὶ τὴν τῶν Λακεδαιμονίων ἐπὶ Λυσάνδρου· καὶ [l] οὕς ποτε λόγους αὐτὸς εἴπας ηὐδοκίμησεν ἐν τῷ δήμῳ· καὶ κατὰ τῶν πληθῶν γε, ἅμα διηγούμενος, κατηγορίαν παρεμβαλεῖν· ὥστε τοὺς ἀκούοντας, ἤ τοι ἐπιλαθέσθαι, ἢ νυστάξαι, ἢ μεταξὺ καταλιπόντας ἀπαλλάττεσθαι. Καὶ συνδικάζων δὲ, κωλῦσαι κρῖναι· καὶ συνθεωρῶν, θεάσασθαι· καὶ συνδειπνῶν, φαγεῖν· [m] λέγων ὅτι χαλεπὸν τῷ λάλῳ ἐστὶ σιωπᾶν· καὶ ὡς ἐν ὑγρῷ ἐστὶν ἡ γλῶττα· καὶ ὅτι οὐκ ἂν σιωπήσειεν, οὐδ' εἰ τῶν χελιδόνων δόξειεν ἂν εἶναι λαλίστερος. Καὶ σκωπτόμενος ὑπομεῖναι· καὶ ὑπὸ τῶν αὐτοῦ παιδίων, ὅταν αὐτὸν ἤδη καθεύδειν βουλόμενα κελεύῃ, λέγοντα, Πάππα, λαλεῖ τι ἡμῖν ὅπως ἂν ἡμᾶς ὕπνος λάβῃ. Theoph. chap. 7.

Note E. p. 14.

. . . . ἐπεσσεύοντο δὲ λαοί.
Ἠΰτε ἔθνεα εἶσι μελισσάων ἀδινάων,
Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων,
. . . . . .
Ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
Ἠϊόνος προπάροιθε βαθείης ἐστιχόωντο

ceit. What is a secret to all others is no secret to him; the hidden springs of government—the motives and occasions of these unexpected movements—he has made his inquiries, and can explain them all; and explain them he accordingly does at the same unmerciful length as he does every other topic, which is to raise him in the estimation of those who are content to listen to him.

k For τοῦ ῥήτορος, Casaubon, by an excellent emendation, reads τῶν ῥητόρων, and refers the expression to the celebrated contest between the two great orators, Æschylus and Demosthenes, which took place in the archonship of Aristophon.

l This fine stroke of humour has escaped both the French and the German translator. The delicacy and difficulty of putting down a great talker in private society is often felt: a mob has no such niceties to observe. Hence apparently the connexion of this trait with that which follows. Having had occasion to mention the well-known contest between the two great orators of antiquity, the speaker's recollections are presently called to his own efforts in the ecclesia. These, by his own account, had gained him nothing but credit and applause; how could it be otherwise, coming from such a source! the interruptions, the scrapings, and final putting down of the interminable speaker, all these are dexterously kept in the back ground, and are only discernible through the invectives dealt out against public meetings in general. Besides the merit of this stroke as a trait of human nature, it has an additional value in restoring the comic tone of the character, which had begun to suffer under the accumulation of so many distasteful traits. The hearer, relieved by this proof of castigation, which his conceited tormentor had undergone, feels immediately inclined to *laugh* at what he had hitherto been disposed to *hate*.

m Hottinger considers the word λέγων as an interpolation, and the remarks which follow as reflections of Theophrastus himself. It is a question for consideration whether the description of this character does not terminate entirely at the word φαγεῖν. The two or three sentences which follow appear much more like glosses than reflections of the author; and in spite of the ingenious and fine-spun theory of Hottinger, the last trait belongs, in dramatic propriety, rather to the chatterer than the great talker.

Ἰλαδὸν εἰς ἀγορήν[n]· μετὰ δέ σφισιν Ὄσσα δεδήει,
Ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο·
Τετρήχει δ' ἀγορὴ, ὑπὸ δ' ἐστοναχίζετο γαῖα,
Λαῶν ἱζόντων, ὅμαδος δ' ἦν· ἐννέα δέ σφεας
Κήρυκες βοόωντες ἐρήτυον, εἴποτ' ἀϋτῆς
Σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλήων.
Hom. Il. B. 84—101.

Κινήθη δ' ἀγορὴ, ὡς κύματα μακρὰ θαλάσσης
Πόντου Ἰκαρίοιο, τὰ μέν τ' Εὖρός τε Νότος τε
Ὤρορ', ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.
. . . . .
Ὣς τῶν πᾶσ' ἀγορὴ κινήθη. B. 144—149. and 394—398.

Such were the members of Homer's ἀγορά. In more trying moments, however, these ἥρωες could 'hold their breath for a while,' and be—if not a legislative body, as an ingenious writer in the Philological Museum (vol. II.) conjectures them to have been—yet martial heroes in the highest sense, which the term has ever yet borne. Whatever the mirth occasioned by the Aristophanic writings, let us act as the Thracians are somewhere said to have done over their cups—occasionally pull the strings of our bows, that higher and better thoughts may still reign uppermost in the mind.

Ὣς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
Νωλεμέως πόλεμόνδε· κέλευε δὲ οἷσιν ἕκαστος
Ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, (οὐδέ κε φαίης
Τόσσον λαὸν ἕπεσθαι ἔχοντ' ἐν στήθεσιν αὐδὴν,)
Σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
Τεύχεα ποικίλ' ἔλαμπε, τὰ εἱμένοι ἐστιχόωντο. Δ. 427—432.

Note F. p. 17.

Hence when the efforts of Trygæus have rescued the Goddess of Peace from the deep cavern into which she had been thrown by her natural enemy, War, his first recompense to his assistants is to dismiss them to those delightful agricultural labours, from which they had been so long estranged.

n This word appears to have been subsequently confined to public meetings of the Athenian tribes or boroughs for separate and local purposes: ἐπὶ γὰρ Χαιρώνδου ἄρχοντος θαργηλιῶνος μηνὸς δευτέρᾳ φθίνοντος ἐκκλησίας οὔσης ἔγραψε ψήφισμα Δημοσθένης ἀγορὰν ποιῆσαι τῶν φυλῶν σκιροφοριῶνος δευτέρᾳ ἱσταμένου καὶ τρίτῃ, καὶ ἐπέταξεν ἐν τῷ ψηφίσματι ἑκάστης τῶν φυλῶν ἑλέσθαι τοὺς ἐπιμεληθησομένους τῶν ἔργων ἐπὶ τὰ τείχη καὶ ταμίας. Æsch. c. Ctesiph. 57, 36.

Τρυγαῖος.

ἀκούετε λεῴ· τοὺς γεωργοὺς ἀπιέναι
τὰ γεωργικὰ σκεύη λαβόντας εἰς ἀγρὸν
ὡς τάχιστ' ἄνευ δορατίου καὶ ξίφους κἀκοντίου·
ὡς ἅπαντ' ἤδη 'στι μεστὰ τἀνθάδ' εἰρήνης σαπρᾶς.
ἀλλὰ πᾶς χώρει πρὸς ἔργον εἰς ἀγρὸν παιωνίσας.

Χορός.

ὦ ποθεινὴ τοῖς δικαίοις καὶ γεωργοῖς ἡμέρα,
ἄσμενός σ' ἰδὼν προσειπεῖν βούλομαι τὰς ἀμπέλους·
τάς σε συκᾶς, ἃς ἐγὼ 'φύτευον ὢν νεώτερος,
ἀσπάσασθαι θυμὸς ἡμῖν ἐστι πολλοστῷ χρόνῳ.

Τρυγαῖος.

νῦν μὲν οὖν, ὦνδρες, προσευξώμεσθα πρῶτον τῇ θεῷ,
ἥπερ ἡμῶν τοὺς λόφους ἀφεῖλε καὶ τὰς Γοργόνας·
εἶθ' ὅπως λιταργιοῦμεν οἴκαδ' εἰς τὰ χωρία,
ἐμπολήσαντές τι χρηστὸν εἰς ἀγρὸν ταρίχιον.

Ἑρμῆς.

ὦ Πόσειδον, ὡς καλὸν τὸ στῖφος αὐτῶν φαίνεται
καὶ πυκνὸν καὶ γοργὸν ὥσπερ μᾶζα καὶ πανδαισία.

Τρυγαῖος.

νὴ Δί' ἡ γὰρ σφῦρα λαμπρὸν ἦν ἄρ' ἐξωπλισμένη,
αἵ τε θρίνακες διαστίλβουσι πρὸς τὸν ἥλιον.
ἦ καλῶς αὐτῶν ἀπαλλάξειεν ἂν μετόρχιον.
ὥστ' ἔγωγ' ἤδη 'πιθυμῶ καὐτὸς ἐλθεῖν εἰς ἀγρὸν
καὶ τριαινοῦν τῇ δικέλλῃ διὰ χρόνου τὸ γήδιον.
ἀλλ' ἀναμνησθέντες, ὦνδρες,
τῆς διαίτης τῆς παλαιᾶς,
ἣν παρεῖχ' αὕτη ποθ' ἡμῖν,
τῶν τε παλασίων ἐκείνων,
τῶν τε σύκων, τῶν τε μύρτων,
τῆς τρυγός τε τῆς γλυκείας,
τῆς ἰωνιᾶς τε τῆς πρὸς
τῷ φρέατι, τῶν τ' ἐλαῶν,
ὧν ποθοῦμεν,
ἀντὶ τούτων τήνδε νυνὶ
τὴν θεὸν προσείπατε.

4. σαπρᾶς, *belonging to the good old times.*
12. λιταργίζειν, *to hasten.*
15. πανδαισία, a pic-nic, a full, complete feast, in which neither company nor *materiel* is wanting. Herodot. V. 20. οἴκατε πανδαισίῃ τελέῃ εἱστιῆσθαι.
20. γήδιον. See some excellent reflections of Aristotle, (Polit. VI. 5.) where he proposes a plan for relieving the poorer citizens, and thus securing the democracy from those perpetual struggles, which occurred between the rich and indigent citizens.

Χορός.

χαῖρε χαῖρ', ὡς ἦλθες ἡμῖν ἀσμένοις, ὦ φιλτάτη.
σῷ γὰρ ἐδάμην πόθῳ,
δαιμόνια βουλόμενος
εἰς ἀγρὸν ἀνερπύσαι.
ἦσθα γὰρ μέγιστον ἡμῖν κέρδος, ὦ ποθουμένη,
. . . . μόνη γὰρ ἡμᾶς ὠφέλεις
. . . .
πᾶσιν ὁπόσοι βίον ἐ-
τρίβομεν γεωργικόν.
πολλὰ γὰρ ἐπάσχομεν
πρίν ποτ' ἐπὶ σοῦ γλυκέα
κἀδάπανα καὶ φίλα.
τοῖς ἀγροίκοισιν γὰρ ἦσθα χῖδρα καὶ σωτηρία.
ὥστε σὲ τά τ' ἀμπέλια
καὶ τὰ νέα συκίδια
τἄλλα θ' ὁπόσ' ἐστὶ φυτὰ
προσγελάσεται λαβόντ' ἄσμενα. Pac. 551—600.

The following Chorus paints the husbandman in the very bosom of those rural pleasures, which he had been so long coveting. It is one of those domestic and pleasing pictures, which come home to every bosom that is not troubled with over-refinement.

Χορός.

ἥδομαί γ', ἥδομαι
κράνους ἀπηλλαγμένος
τυροῦ τε καὶ κρομμύων.
οὐ γὰρ φιληδῶ μάχαις,
ἀλλὰ πρὸς πῦρ διέλ-
κων μετ' ἀνδρῶν ἑταί-
ρων φίλων, ἐκκέας
τῶν ξύλων ἅττ' ἂν ᾖ
δανότατα τοῦ θέρους
ἐκπεπρισμένα,
κἀνθρακίζων τοὐρεβίνθου,
τήν τε φηγὸν ἐμπυρεύων,

8. It was a saying of Alphonso the Wise, king of Arragon, that among so many things as are by men possessed in the course of their lives, all the rest are baubles, besides old wood to burn, old wine to drink, old friends to converse with, and old books to read. It is to be hoped that this enlightened monarch had some old edition of Aristophanes in his library, and possessed sufficient learning to enjoy its contents.

χἄμα τὴν Θρᾷτταν κυνῶν,
τῆς γυναικὸς λουμένης.
οὐ γὰρ ἔσθ' ἥδιον ἢ τυχεῖν μὲν ἤδη 'σπαρμένα,
τὸν θεὸν δ' ἐπιψακάζειν, καί τιν' εἰπεῖν γείτονα·
εἰπέ μοι, τί τηνικαῦτα δρῶμεν, ὦ Κωμαρχίδη;
ἐμπιεῖν ἔμοιγ' ἀρέσκει, τοῦ θεοῦ δρῶντος καλῶς.
ἀλλ' ἄφευε τῶν φασήλων, ὦ γύναι, τρεῖς χοίνικας,
τῶν τε πυρῶν μῖξον αὐτοῖς, τῶν τε σύκων ἔξελε,
τόν τε Μανῆν ἡ Σύρα βωστρησάτω 'κ τοῦ χωρίου.
οὐ γὰρ οἷόν τ' ἐστὶ πάντως οἰναρίζειν τήμερον
οὐδὲ τυντλάζειν, ἐπειδὴ παρδακὸν τὸ χωρίον·
κἀξ ἐμοῦ δ' ἐνεγκάτω τις τὴν κίχλην καὶ τὼ σπίνω·
ἦν δὲ καὶ πυός τις ἔνδον καὶ λαγῷα τέτταρα,
εἴ τι μὴ 'ξήνεγκεν αὐτῶν ἡ γαλῆ τῆς ἑσπέρας·
ἐψόφει γοῦν ἔνδον οὐκ οἶδ' ἅττα κἀκυδοιδόπα·
ὧν ἔνεγκ', ὦ παῖ, τρί' ἡμῖν, ἓν δὲ δοῦναι τῷ πατρί·
μυρρίνας τ' αἴτησον ἐξ Αἰσχινάδου τῶν καρπίμων·
χἄμα τῆς αὐτῆς ὁδοῦ Χαρινάδην τις βωσάτω,
ὡς ἂν ἐμπίῃ μεθ' ἡμῶν,
εὖ ποιοῦντος κὠφελοῦντος
τοῦ θεοῦ τἀρώματα.
ἡνίκ' ἂν δ' ἀχέτας,
ᾄδῃ τὸν ἡδὺν νόμον,
διασκοπῶν ἥδομαι
τὰς Λημνίας ἀμπέλους,
εἰ πεπαίνουσιν ἤ-
δη· τὸ γὰρ φῖτυ πρῷ-
ον φύει· τόν τε φή-
ληχ' ὁρῶν οἰδάνοντ'·
εἶθ' ὁπόταν ᾖ πέπων,
ἐσθίω κἀπέχω,
χἄμα φήμ', "Ὧραι φίλαι." PAC. 1127—1168.

Happy I, that know no care,
Helm, nor shield, nor coarse camp-fare!

13. Θρᾷτταν, Att. for Θρᾷσσαν, a female slave from Thrace. From a female of the same country, Abrotonon by name, the great Themistocles is said to have received his birth:

> Ἀβρότονον Θρῄϊσσα γυνὴ γένος· ἀλλὰ τεκέσθαι
> τὸν μέγαν Ἕλλησιν φημὶ Θεμιστοκλέα. Plut. in Vit. Themist. I.

16. ἐπιψεκάζειν, *to fall in small drops.*
17. Κωμαρχίδης, an official title: *headborough.*
27. κυδοιδοπᾶν (κυδοιμὸς) *to make a bustle, a tumult, a noise.* Cf. Nub. 616.

Wars to me no pleasure give:—
Then alone, I seem to live,
When a merry day to make,
My fire-side seat, at home, I take:
There, with friends, the hours to pass,
Brimming high the sparkling glass:
On the hearth a beech-log lying,
On the embers chick-pease frying;
While the crackling wood betrays
The drying heats of summer days.—
Then if Thratta's cheek I press,
While my wife retires to dress,
If her rosy lip I touch,
O, Jove! 'tis rapture over much.—

In troth, it is a super-dainty thing,
When seeding time is o'er, and rain, thank Heaven!
Falls without stint, to see a friend drop in,
And in a frank, and hearty way, salute us:
'When shall we make a day, Comarchidas?'
There's nothing like a cup of chirping liquor,
When Jove, as now, takes care to drench our fields,
And set our crops a-growing. Bustle, Maids;
Fry us some beans,—three bushels, do you hear?
And add a little wheat; 'twill mend the compound.
And let us taste your figs, Dame. Run to Manes,
He's in the vineyard, tell him 'tis no time
For pruning now, when every thing is dripping.
Step you, girl, for some thrushes. There should be,
Unless the cat have tricked us, (and I heard
A strange, suspicious noise among the dishes,)
Some beastings, and a slice or two of hare—
Beg a few myrtle boughs of Æschines;
And, in your way, call on Charinades,
Inform him, 'tis a holyday with us,
And that the glass is waiting.—

O 'tis sweet when fields are ringing
With the merry cicade's singing,
Oft to mark, with curious eye,
If the vine tree's time be nigh;
Hers is not the fruit whose birth
Costs a throe to mother earth.

Sweet it is, too, to be telling,
How the luscious figs are swelling;
Then to riot, without measure,
In the rich, nectareous treasure,
While our grateful voices chime,
"Happy season! blessed time!"

QUARTERLY REV. V. 9. p. 159.

That other comedies of Aristophanes were formed in the same strain and spirit, some of the remaining fragments sufficiently evince. Thus in his Νῆσοι (Dind. Fr. p. 146.)

Ὦ μῶρε μῶρε, ταῦτα πάντ' ἐν τῇδ' ἔνι,
οἰκεῖν μὲν ἐν ἀγρῷ τοῦτον ἐν τῷ γηδίῳ
ἀπαλλαγέντα τῶν κατ' ἀγορὰν πραγμάτων,
κεκτημένον ζευγάριον οἰκεῖον βοοῖν,
ἔπειτ' ἀκούειν προβατίων βληχωμένων,
τρυγός τε φωνὴν εἰς λεκάνην ὠθουμένης.
ὄψῳ δὲ χρῆσθαι σπινιδίοις τε καὶ κίχλαις,
καὶ μὴ περιμένειν ἐξ ἀγορᾶς ἰχθύδια
τριταῖα πολυτίμητα βεβασανισμένα
ἐπ' ἰχθυοπώλου χειρὶ παρανομωτάτῃ.

o The same imagery is found in a fragment of the poet's Γεωργοὶ (Fr. 163. Dind. p. 137.): had the latter play come down to us, we should probably have known whence Aristotle derived some of his opinions as to what is due from a wise legislation to the agricultural interest. (Polit. IV. 6. 12.* VI. 4.) That he, like most of the other great writers and statesmen of antiquity, Plato, Xenophon, Isocrates, Demosthenes, borrowed many of his maxims and opinions from the author of these Comedies, there can be little doubt.

* The following translation (somewhat diffuse it must be owned) from parts of this chapter, is from the pen of Dr. Gillies. "The properties and habits of husbandmen, as distinguished from mercenary labourers on the one hand, and from manufacturers, merchants, and tradesmen on the other, are so eminently conspicuous, and so incomparably better adapted to the peaceful enjoyment of every species of freedom, that even in countries where a great proportion of the inhabitants subsist by arts and commerce, the city tribes ought never to assemble separately; every convention, to be lawful, ought to be attended by deputies from the country; so that the noxious humours engendered in market-places and courts of justice, may be sweetened and purified by a due mixture of more wholesome materials." Again: "All other democracies (that of husbandmen excepted) are of a far inferior stamp; for their materials are not capable of receiving any elegant or lasting impression. They are composed of wretched labourers and mean mechanics, of manufacturers condemned to unwholesome air and distorting postures, of rapacious sailors and greedy merchants, who navigate and trade for no other purpose than that of gain; a purpose mean in itself, and meanly or wickedly attained, sometimes by fraud, and sometimes by rapine. Men subsisting by continual deceit and mutual depredation, must live together in crowds, tumbling over each other in popular cities, and ready at the beck of every seditious demagogue to assemble tumultuously, and to act outrageously. But in a commonwealth of husbandmen, families are scattered at due distances by the necessity of their daily labours. The citizens justle not with each other; and their circumstances neither require nor admit the frequency of popular conventions." GILLIES, I. 478—480.

The less agreeable side of the picture, derived from political considerations, may be left to the poet Amphis, (Stobæi Floril. p. 215.) and the author of the 'Récherches Philosophiques sur 'les Grecs,' t. i. 19—21.

NOTE G. p. 25.

In the following extract, such insertions as were made for the purposes of parody, have either been inclosed between brackets, or altogether excluded; the student will by this means see more clearly the nature of those prayers and imprecations which took place in an Athenian assembly, between the act of lustration and the commencement of real business.

Κήρυξ.

εὐφημία 'στω, εὐφημία 'στω. εὔχεσθε [ταῖν Θεσμοφόροιν, τῇ Δήμητρι καὶ τῇ Κόρῃ, καὶ τῷ Πλούτῳ, καὶ τῇ Καλλιγενείᾳ, καὶ τῇ Κουροτρόφῳ, τῇ Γῇ, καὶ τῷ Ἑρμῇ, καὶ Χάρισιν,] ἐκκλησίαν τήνδε καὶ σύνοδον τὴν νῦν κάλλιστα καὶ ἄριστα ποιῆσαι, πολυωφελῶς μὲν πόλει τῇ Ἀθηναίων, τυχηρῶς δ' ἡμῖν αὐταῖς. καὶ τὴν δρῶσαν καὶ τὴν ἀγορεύουσαν τὰ βέλτιστα περὶ τὸν δῆμον τὸν Ἀθηναίων [καὶ τὸν τῶν γυναικῶν,] ταύτην νικᾶν. ταῦτ' εὔχεσθε, καὶ ὑμῖν αὐταῖς τἀγαθά. ἰὴ παιὼν, ἰὴ παιών. χαίρωμεν.

Χορός.

δεχόμεσθα καὶ θεῶν γένος
λιτόμεσθα ταῖσδ' ἐπ' εὐχαῖς

1. *εὐφημία.* Dein. 106, 37. *καὶ ὁ μὲν νόμος εὐξάμενον κελεύει τὸν κήρυκα μετ' εὐφημίας πολλῆς, οὕτως ὑμῖν τὸ βουλεύεσθαι περὶ τῶν πραγμάτων παραδιδόναι.*

12. This chorus presents a feature, not uncommon in the Old Comedy, where the humour consists in observing the utmost gravity; and the language is such as the highest lyric poetry might have used without degradation. This served as a counterpoise to the broad comic, into which this singular branch of dramatic literature so often deviated.

We assent and we agree :—
Lifted hand and bended knee
Ask of Heav'n a list'ning ear
To our joint and suppliant prayer.
(*Prayer.*)
Highest—Mightiest—Father—Jove—
Or by other name above,
If they know thee ;—King and Sire,
Who dost wake the golden lyre,
And hast plac'd thy Delian reign
Like an em'rald in the main :
Virgin of the golden dart,
Blue of eye, and stout of heart,

φανέντας ἐπιχαρῆναι.
Ζεῦ μεγαλώνυμε χρυσολύρα τε,
Δῆλον ὃς ἔχεις ἱεράν,
καὶ σὺ παγκρατὴς κόρα
γλαυκῶπι χρυσόλογχε
πόλιν οἰκοῦσα περιμάχητον, ἐλθὲ δεῦρο.
καὶ πολυώνυμε, θηροφόνη παῖ,
Λατοῦς χρυσώπιδος ἔρνος.
σύ τε πόντιε σεμνὲ Πόσειδον,
ἁλιμέδον, προλιπὼν
μυχὸν ἰχθυόεντ᾽ οἰστροδόνητον.
Νηρέος ἐνάλιοί τε κόραι,
Νύμφαι τ᾽ ὀρείπλαγκτοι.
χρυσέα τε φόρμιγξ
ἰαχήσειεν ἐπ᾽ εὐχαῖς
ἡμετέραις· τελέως δ᾽
ἐκκλησιάσαιμεν Ἀθηναίων
εὐγενεῖς γυναῖκες.

Κῆρυξ.

εὔχεσθε τοῖς θεοῖσι τοῖς Ὀλυμπίοις
καὶ ταῖς Ὀλυμπίαισι, καὶ τοῖς Πυθίοις
καὶ ταῖσι Πυθίαισι, καὶ τοῖς Δηλίοις
καὶ ταῖσι Δηλίαισι, τοῖς τ᾽ ἄλλοις θεοῖς,
εἴ τις ἐπιβουλεύει τι τῷ δήμῳ κακὸν

Sacred rites and voice of prayer
Bid thee to our courts repair.
Hither haste thee, maid far-fam'd,
Latona's branch, the many-named:
Haste, thou god, whose far abode
Lies within the stormy road
Of old Nereus; and with thee
Bring the daughters of the sea,
And the nymphs that ever rove
Mountain hoar and shady grove.
Let the harp from golden string
Strains accordant round us fling.
[*A solemn strain of harp-music. After a pause, the Chorus resume.*]
We, the flower of the nation,
Met in holy convocation,
Beg that this our supplication
May be taken into hearing
And a just consideration;
So shall every wish and thought
Be to full perfection brought.

36, 9. See more particularly the stern and bloody oath of democracy recorded by Andocides, 13, 6—22.

[τῷ τῶν γυναικῶν,] ἢ 'πικηρυκεύεται
. . . Μήδοις ἐπὶ βλάβῃ τινὶ
. . . ἢ τυραννεῖν ἐπινοεῖ,
ἢ τὸν τύραννον συγκατάγειν, . . .
ἢ πεμπομένη τις ἀγγελίας ψευδεῖς φέρει,
ἢ . . . εἴ τις ἐξαπατᾷ ψευδῆ λέγων,
καὶ μὴ δίδωσιν ἂν ὑπόσχηταί ποτε,
κακῶς ἀπολέσθαι τοῦτον αὐτὸν κῳκίαν
ἀρᾶσθε, ταῖς δ' ἄλλαισιν ὑμῖν τοὺς θεοὺς
εὔχεσθε πάσαις πολλὰ δοῦναι κἀγαθά.

Χορός.

ξυνευχόμεσθα τέλεα μὲν
πόλει, τέλεα δὲ δήμῳ,
τάδ' εὔγματα γενέσθαι.
τὰ δ' ἄρισθ' ὅσαις προσήκει
νικᾶν λεγούσαις. ὁπόσαι δ'
ἐξαπατῶσιν παραβαίνουσί τε τοὺς
ὅρκους τοὺς νενομισμένους
κερδῶν οὕνεκ' ἐπὶ βλάβῃ,
ἢ ψηφίσματα καὶ νόμον
ζητοῦσ' ἀντιμεθιστάναι,
τἀπόρρητά τε τοῖσιν ἐ-
χθροῖς τοῖς ἡμετέροις λέγουσ',
ἢ Μήδους ἐπάγουσι τῆς
χώρας οὕνεκ' ἐπὶ βλάβῃ,
ἀσεβοῦσ', ἀδικοῦσί τε τὴν πόλιν.
ἀλλ' ὦ παγκρατὲς
Ζεῦ, ταῦτα κυρώσειας, ὥσθ'
ἡμῖν θεοὺς παραστατεῖν,
[καίπερ γυναιξὶν οὔσαις.]

Κῆρυξ.

ἄκουε πᾶς. ἔδοξε τῇ βουλῇ τάδε

37. 'πικηρυκεύεται. Plutarch. in Aristide, §. 10. ἔτι δ' ἀρὰς θέσθαι τοὺς ἱερεῖς ἔγραψεν (Aristid.), εἴ τις ἐπικηρυκεύσαιτο Μήδοις, ἢ τὴν συμμαχίαν ἀπολίποι τῶν Ἑλλήνων. Thucyd. IV. 27. Isoc. 73, d.
38. ἐπὶ βλάβῃ. Dem. 551, 23. 763, 23. Æsch. 86, 21.
41, 2. Dem. 319, 27—320, 1. 363, 1—19. 398, 21—399, 6. 653, 1—7. Dein. 96, 12.
43. ὑπόσχηται. Dem. 1204, 10—21.
44. αὐτὸν κῳκίαν. Dem. 363, 24. 642, 15. 747, 14. Andoc. 16, 36. Æsch. 39, 9. 69, 17. 70, 28.
45. ἀρᾶσθε. Dem. 363, 12. 404, 5. 489, 23. Andoc. 5, 17. Æsch. 71, 2. Dein. 97, 6—11.
54. κερδῶν οὕνεκ'. Dem. 342, 15—20. 343, 4—13. Dein. 96, 9—18.
66. The prayers and imprecations ended, the herald proceeded to proclaim the

τῇ τῶν γυναικῶν· Τιμόκλει' ἐπεστάτει·
Λύσιλλ' ἐγραμμάτευεν, εἶπε Σωστράτη·
ἐκκλησίαν ποιεῖν ἕωθεν τῇ μέσῃ
τῶν Θεσμοφορίων, ᾗ μάλισθ' ἡμῖν σχολή,
καὶ χρηματίζειν πρῶτα περὶ Εὐριπίδου,
ὅ τι χρὴ παθεῖν ἐκεῖνον· ἀδικεῖν γὰρ δοκεῖ
ἡμῖν ἁπάσαις. τίς ἀγορεύειν βούλεται; Thes. 295—379.

προβούλευμα, or measure, submitted by the senate to the assembly for their consideration and approval. These measures either originated with the senate itself, or they contained the opinion of some private individual, which, upon permission first obtained, he had submitted to the senate, and which having met with the approbation of that body, were referred to the people for confirmation. That bills, however, often originated in the assembly itself, and occasionally in direct opposition to those recommended by the senate, see Schömann, lib. I. cc. 9, 11, 12. On this authority, I have ventured to give a meaning to the word γράφω in the opening soliloquy, which is, I believe, at variance with general opinion on the subject: if I am wrong, even the penalty inflicted for such offences is not without its consolation:

> Sifflez-moi librement; je vous le rends, mes frères.
> Le public à profit met toutes nos querelles:
> De nos cailloux frottés il sort des étincelles;
> La lumière en peut naître; et nos grands érudits
> Ne nous ont éclairés qu'en étant contredits. VOLTAIRE.

68. ἐγραμμάτευεν. From the multiplicity of offices in Athens, and the variety of disbursements and receipts, the quantity of writing to be performed was very great. Hence the number of clerks (γραμματεῖς), sub-clerks (ὑπογραμματεῖς), and checking-clerks (ἀντιγραφεῖς) in that town, at once so busy and idle. Of the three public clerks, or secretaries, one was chosen by lot by the senate in every Prytanea, for the purpose of keeping the writings and decrees, and is the officer who prefixed his name to the decrees, according to the form which was in use before the archonship of Euclid: of this secretary Aristotle had, according to Harpocration, treated at length. The second was elected by the senate by cheirotonia for the laws: a third, elected by the people, was the public reader in the senate and the assembly. Boeckh, I. 249. Schömann, p. 318.

71. * χρηματίζειν, *to propose for deliberation.* Æsch. 4, 10. καὶ πῶς δὲ κελεύει (ὁ νομοθέτης) τοὺς προέδρους χρηματίζειν; ἐπειδὰν τὸ καθάρσιον περιενεχθῇ καὶ ὁ κήρυξ τὰς πατρίους εὐχὰς εὔξηται, κ. τ. λ. Dem. 285, 1. πρὶν ἐκείνην, (senatum scil.) χρηματίσαι καὶ προβουλεῦσαι. 517. 10. ἐν δὲ ταύτῃ (ecclesia scil.) ἐπειδὰν χρηματίσωσιν οἱ πρόεδροι περὶ ὧν διῴκηκεν ὁ ἄρχων, χρηματίζειν καὶ περὶ ὧν, κ. τ. λ. Also, *to give an answer upon deliberation.* Aristot. Polit. IV. 15. καταλύεται δὲ καὶ τῆς βουλῆς ἡ δύναμις ἐν ταῖς τοιαύταις δημοκρατίαις, ἐν αἷς αὐτὸς συνιὼν ὁ δῆμος χρηματίζει περὶ πάντων. τοῦτο δὲ συμβαίνειν εἴωθεν, ὅταν εὐπορία τις ᾖ, ἢ μισθὸς τοῖς ἐκκλησιάζουσι· σχολάζοντες γὰρ συλλέγονταί τε πολλάκις, καὶ ἅπαντα αὐτοὶ κρίνουσι.

Ib. πρῶτα, i. e. μετὰ τὰ ἱερὰ, viz. the prayers and curses which have just been exhibited. Dem. 706, 20. τοὺς δὲ προέδρους . . . χρηματίζειν ἐπάναγκες πρῶτον μετὰ τὰ ἱερὰ περὶ τῶν, κ. τ. λ. 256, 7. (Byzantine decree): 'Αθηναίοις δόμεν . . . πόθοδον ποτὶ τὰν βωλὰν καὶ τὸν δᾶμον πράτοις μετὰ τὰ ἱερά.

* "Res de quibus tractandum erat in comitiis, populo proponere, senatus consultum recitare, seu potius recitandum curare, oratoribusque dicendi potestatem dare, quæ omnia uno verbo χρηματίζειν dicuntur, hæc igitur proëdrorum contribulium fuisse, qui e prytanibus erant, demonstrant," &c. Schömann, p. 89.

NOTE H. p. 51.

Χορός.

ὅρα δ' ὅπως ὠθήσομεν τούσδε τοὺς ἐξ ἄστεως
ἥκοντας, ὅσοι πρὸ τοῦ
μὲν, ἡνίκ' ἔδει λαβεῖν
ἐλθόντ' ὀβολὸν μόνον,
καθῆντο λαλοῦντες
ἐν τοῖς στεφανώμασιν·
νυνὶ δ' ἐνοχλοῦσ' ἄγαν.
ἀλλ' οὐχὶ, Μυρωνίδης
ὅτ' ἦρχεν ὁ γεννάδας,
οὐδεὶς ἂν ἐτόλμα
τὰ τῆς πόλεως διοι-
κεῖν ἀργύριον λαβών·
ἀλλ' ἧκεν ἕκαστος
ἐν ἀσκιδίῳ φέρων
πιεῖν ἅμα τ' ἄρτον *
* καὶ δύο κρομμύω
καὶ τρεῖς ἂν ἐλάας.
νυνὶ δὲ τριώβολον

1. ὅρα—ὠθήσομεν: the same formula as εἰπὲ, φέρε, &c. with a verb plural.

Ib. τοὺς ἐξ ἄστεως. As the town-voters necessarily formed the great body of the ecclesia, it was the obvious policy of these fair radicals to exclude them as much as possible, in order to secure themselves a majority. That they completely succeeded in their purpose, a subsequent extract will shew.

6. στεφανώμασιν, that part of the market in which chaplets and garlands were sold. Eccl. 819. ἐχώρουν εἰς ἀγορὰν ἐπ' ἄλφιτα. Vesp. 789. Ran. 1068. ἐν τοῖς ἰχθύσι. Av. 13. οὐκ τῶν ὀρνέων. Eq. 1375. τὰ μειράκια . . τἀν τῷ μύρῳ: indicating respectively those parts of the market where corn, fish, birds, and perfumes were sold. Dobree aptly compares Athen. XV. 685, b.

8. Μυρωνίδης. See Thucyd. I. 105, 8. IV. 95. Mitford, II. 387.

13, 17. ἧκεν ἂν, *was accustomed to come.*

15. πιεῖν, κ. τ. λ. G. Burges ingeniously suggests, (Priestly's Aristoph. V. p. 555.)

ἔσθειν ἅμα τ' ἄρτον ἕν'
ἂν καὶ δύο κρομμύω,
καὶ τρεῖς ἂν ἐλάας.

To the authorities given by him for the verb ἔσθειν, add Od. B. 75. N. 409. Bread, olives, onions, and garlic are at present almost the only food of that very active and powerful body of men, the facchini, or snow-porters, at Naples.

18. τριώβολον. The system of paying the people for their attendance on the legislative assemblies originated with a person of whom little is known but his name, Callistratus. The same mischievous policy, which induced Pericles to raise the pay of the dicasts, encouraged other demagogues to increase that of the ecclesiasts. Its advancement to three obols is commonly ascribed to a demagogue of considerable influence, named Agyrrhius, who is accordingly commemorated by Demosthenes, in one of his addresses to the people, as 'Αγύρριον τὸν Κολυττέα ἄνδρα χρηστὸν καὶ δημοτικὸν καὶ περὶ τὸ πλῆθος τὸ ὑμέτερον πολλὰ σπουδάσαντα.

ζητοῦσι λαβεῖν ὅταν
πράττωσί τι κοινὸν ὥσ-
περ [n] πηλοφοροῦντες. Eccl. 300.

Note I. p. 53.

If the following extract present little opportunity for adding to the student's knowledge on particular points, connected with the general assembly, its general import, short as it is, deserves a deep attention. Between the exhibition of the Acharnenses and the Ecclesiazusæ, little more than thirty-three years elapsed, and here is an acknowledgment, comic indeed, but not less true, that the democracy of Athens had already gone through every change and variety of form, which it could possibly receive, except that of transferring the government from the one sex to the other. The intermediate strife and struggle, the desperate conflict and bloody tragedy, must be sought from other sources: I have no wish to lift the curtain, and damp such mirth as the following quotation is calculated to give. Yet what have we even here? An imaginary assembly is convoked,—a country's ruin or salvation the proposed object for consideration—and whom does the sarcastic poet put forth as the foremost advisers on the occasion? The first is a blear or mope-eyed orator, who can scarcely find his way to the bema. He has not been able to preserve his own sight;—true: but he can distinctly see his way to his country's safety.

[n] The following version of this chorus (with some little exception) appeared in the same Journal from which a previous extract was made:

But whatever you do, keep an eye on that crew | who come flocking in droves from the town:
With hand, elbow, and heel, if you'd prosper our weal, | push and jostle and keep them well down.
When the stipend and price, for their time and advice, | one obol suffic'd, sirs, to close,
The rogues could then stop at booth, market, and shop, | and chatter and gabble and prose.
Now they rush and they roar; for the times are no more | when Myronides wont to preside;
When he had been bold, who for silver or gold, | public measures had ventur'd to guide.
Our senators then grave and reverend men, | to the council were seen to repair,
Each with morning repast, in a bag treasur'd fast, | olive, onion, and such simple fare.
Our greedy desires, o'ershooting our sires, | treble stipend and salary ask;
And matters of state are conducted of late, | like a mason's work done by the task. Quarterly Rev. No. XLIII. 181.

The second speaker appears to have been in much repute for dexterity and wit; but his wit had not secured him a whole mantle, that upon his back being so tattered and torn, that to the spectators generally it seemed to be no mantle at all; while his dexterity is exhibited in advising one of those adjustments of property, which men of more talent than honesty are often apt to advise. Such, in the course of a few years, had become the councillors of the birth-place of Solon and Cimon, Themistocles and Aristides; and such it is to open those gates of democratic freedom, which 'to shut exceeds all power.' That this is not the only painful subject connected with the plot of the Ecclesiazusæ, those acquainted with the philosophic writings of antiquity are well aware; but this is not the time or place for entering upon the subject, or doing justice to the writer's whole intentions in the composition of that play.

Βλέπυρος. ἀτὰρ πόθεν ἥκεις ἐτεόν; Χρέμης. ἐξ ἐκκλησίας.
Βλέπ. ἤδη λέλυται γάρ; Χρέμ. νὴ Δί' ὄρθριον μὲν οὖν.
καὶ δῆτα πολὺν ἡ μίλτος, ὦ Ζεῦ φίλτατε,
γέλων παρέσχεν, ἣν προσέρραινον κύκλῳ.
Βλέπ. τὸ τριώβολον δῆτ' ἔλαβες; Χρέμ. εἰ γὰρ ὤφελον.
ἀλλ' ὕστερος νῦν ἦλθον, ὥστ' αἰσχύνομαι,
μὰ τὸν Δί' οὐδὲν ἄλλο γ' ἢ τὸν θύλακον.
Βλέπ. τὸ δ' αἴτιον τί; Χρέμ. πλεῖστος ἀνθρώπων ὄχλος,
ὅσος οὐδεπώποτ' ἦλθ' ἀθρόος ἐς τὴν πύκνα.
καὶ δῆτα πάντας σκυτοτόμοις ᾐκάζομεν
ὁρῶντες αὐτούς. οὐ γὰρ ἀλλ' ὑπερφυῶς
ὡς λευκοπληθὴς ἦν ἰδεῖν ἡκκλησία·
ὥστ' οὐκ ἔλαβον οὔτ' αὐτὸς οὔτ' ἄλλοι συχνοί.
Βλέπ. οὐδ' ἄρ' ἂν ἐγὼ λάβοιμι νῦν ἐλθών; Χρέμ. πόθεν;
οὐδ' εἰ μὰ Δία τότ' ἦλθες, ὅτε τὸ δεύτερον

5. *τὸ τριώβολον.* Those whose private property enabled them to attend the public assemblies gratuitously, were termed *οἰκόσιτοι ἐκκλησιασταί.* That they formed in the assemblies but a very small minority, will be obvious from other causes, besides those mentioned by Aristotle, when describing the fourth and worst kind of democracy. Polit. IV. 6.

7. *θύλακον*, apparently the meal-bag (Vesp. 314. Av. 503), which *was* to have been replenished by the gratuity earned at the assembly.

12. *λευκοπληθής.* The want of the Scholia to this play must lose us much of the humour of it. This compound epithet was most probably directed at some fustian writer of the day. Its meaning is obvious enough: expressing at once the complexion of the fair (*λευκὸς*) ecclesiasts, and the close manner in which they were packed together. A former verse resembles them on the first account to a body of sedentary, and consequently wan-complexioned *σκυτοτόμοι.*

ἀλεκτρυὼν ἐφθέγγετ'. Βλέπ. οἴμοι δείλαιος.
" 'Αντίλοχ', ἀποίμωξόν με τοῦ τριωβόλου
τὸν ζῶντα μᾶλλον." τἀμὰ γὰρ διοίχεται.
ἀτὰρ τί τὸ πρᾶγμ' ἦν, ὅτι τοσοῦτον χρῆμ' ὄχλου
οὕτως ἐν ὥρᾳ ξυνελέγη; Χρέμ. τί δ' ἄλλο γ' ἢ
ἔδοξε τοῖς πρυτάνεσι περὶ σωτηρίας
γνώμας καθεῖναι τῆς πόλεως; κᾆτ' εὐθέως
πρῶτος Νεοκλείδης ὁ γλάμων παρείρπυσεν.
κᾄπειθ' ὁ δῆμος ἀναβοᾷ πόσον δοκεῖς,
" οὐ δεινὰ τολμᾶν τουτονὶ δημηγορεῖν,
καὶ ταῦτα περὶ σωτηρίας προκειμένου,
ὃς αὐτὸς αὑτῷ βλεφαρίδ' οὐκ ἐσώσατο;"
ὁ δ' ἀναβοήσας καὶ περιβλέψας ἔφη·
" τί δαί με χρῆν δρᾶν;" Βλέπ. σκόροδ' ὁμοῦ τρίψαντ' ὀπῷ
τιθύμαλλον ἐμβαλόντα τοῦ Λακωνικοῦ
σαυτοῦ παραλείφειν τὰ βλέφαρα τῆς ἑσπέρας,
ἔγωγ' ἂν εἶπον, εἰ παρὼν ἐτύγχανον.
Χρέμ. μετὰ τοῦτον Εὐαίων ὁ δεξιώτατος
παρῆλθε γυμνὸς, ὡς ἐδόκει τοῖς πλείοσιν·
αὐτός γε μέντοὔφασκεν ἱμάτιον ἔχειν,
κᾄπειτ' ἔλεξε δημοτικωτάτους λόγους·
ὁρᾶτε μέν με δεόμενον σωτηρίας
τετραστατήρου καὐτόν. ἀλλ' ὅμως ἐρῶ
ὡς τὴν πόλιν καὶ τοὺς πολίτας σώσετε.
ἢν γὰρ παρέχωσι τοῖς δεομένοις οἱ κναφῆς
χλαίνας, ἐπειδὰν πρῶτον ἥλιος τραπῇ,

17. In the 'Myrmidones' of Æschylus, where Antilochus communicates to Achilles the death of Patroclus, the desolate hero utters the exclamation, of which the text in Aristophanes is a parody,

'Αντίλοχ', ἀποίμωξόν με τοῦ τεθνηκότος
τὸν ζῶντα μᾶλλον. Compare Il. Σ. 18.

22. *γνώμας καθεῖναι*. The more usual expression was *λόγον*, or *γνώμας προτιθέναι*. Æsch. 36, 28. 33. Thucyd. VI. 14. See also Schömann, p. 104. Plutarch, speaking of the Spartan ecclesia, says, *τοῦ δὲ πλήθους ἀθροισθέντος, εἰπεῖν μὲν οὐδενὶ γνώμην τῶν ἄλλων ἐφεῖτο, τὴν δ' ὑπὸ τῶν γερόντων καὶ τῶν βασιλέων προτεθεῖσαν ἐπικρῖναι κύριος ἦν ὁ δῆμος*. Plut. Vit. Lycurg. 6. Lysand. 15, 17.

23. *παρείρπυσεν*. The usual term for a person coming forward to address the assembly, was *παρέρχεσθαι, παριέναι*. The present word begins with the usual preposition, but ends in a word which imports that slow, creeping pace, which belongs to men in trouble, or far advanced in life. Il. Ψ. 225. Od. A. 193. N. 220. Passow.

34. *γυμνὸς*, said of any person, who has only his underclothing on, the *χιτὼν* without the *ἱμάτιον*. See a note on this subject, Quarterly Rev. vol. XXXVIII. p. 366; and compare Lysist. 151. Isoc. 615, 12. Plut. Ages. 34. Phocion, 4.

35. *μέντοὔφασκεν*, i. e. *μέντοι ἔφασκεν*.

37-8. *σωτηρίας τετραστατήρου*, i. e. a mantle of that value. Compare Aristoph. Plut. 983.

πλευρῖτις ἡμῶν οὐδέν' ἂν λάβοι ποτέ.
ὅσοις δὲ κλίνη μή 'στι μηδὲ στρώματα,
ἰέναι καθευδήσοντας ἀπονενιμμένους
ἐς τῶν σκυλοδεψῶν· ἢν δ' ἀποκλείῃ τῇ θύρᾳ
χειμῶνος ὄντος, τρεῖς σισύρας ὀφειλέτω.
Βλέπ. *νὴ τὸν Διόνυσον, χρηστά γ'. εἰ δ' ἐκεῖνά γε*
προσέθηκεν, οὐδεὶς ἀντεχειροτόνησεν ἄν,
τοὺς ἀλφιταμοιβοὺς τοῖς ἀπόροις τρεῖς χοίνικας
δεῖπνον παρέχειν ἅπασιν, ἢ κλάειν μακρὰ,
ἵνα τοῦτ' ἀπέλαυσαν Ναυσικύδους τἀγαθόν.
Χρέμ. *μετὰ τοῦτο τοίνυν εὐπρεπὴς νεανίας*
λευκός τις ἀνεπήδησ', ὅμοιος Νικίᾳ,
δημηγορήσων, κἀπεχείρησεν λέγειν
ὡς χρὴ παραδοῦναι ταῖς γυναιξὶ τὴν πόλιν.
εἶτ' ἐθορύβησαν κἀνέκραγον ὡς εὖ λέγοι
τὸ σκυτοτομικὸν πλῆθος· οἱ δ' ἐκ τῶν ἀγρῶν
ἀνεβορβόρυξαν. Βλέπ. *νοῦν γὰρ εἶχον νὴ Δία.*
Χρέμ. *ἀλλ' ἦσαν ἥττους· ὁ δὲ κατεῖχε τῇ βοῇ,*
τὰς μὲν γυναῖκας πόλλ' ἀγαθὰ λέγων, σὲ δὲ
πολλὰ κακά. Βλέπ. *καὶ τί εἶπε;* Χρέμ. *πρῶτον μέν σ' ἔφη*
εἶναι πανοῦργον. Βλέπ. *καὶ σέ;* Χρέμ. *μή πω τοῦτ' ἔρῃ.*
κἄπειτα κλέπτην. Βλέπ. *ἐμὲ μόνον;* Χρέμ. *καὶ νὴ Δία*
καὶ συκοφάντην. Βλέπ. *ἐμὲ μόνον;* Χρέμ. *καὶ νὴ Δία*
τωνδὶ τὸ πλῆθος. Βλέπ. *τίς δὲ τοῦτ' ἄλλως λέγει;*
Χρέμ. *γυναῖκα δ' εἶναι πρᾶγμ' ἔφη νουβυστικὸν*
καὶ χρηματοποιόν· κοὔτε τἀπόρρητ' ἔφη
ἐκ Θεσμοφόροιν ἑκάστοτ' αὐτὰς ἐκφέρειν,

51. *ἵνα* (*in which case*). Eccl. 152. Vesp. 961. Thes. 1008. *ταυτὶ τὰ βέλτιστ' ἀπολέλαυκ' Εὐριπίδου.* Plut. Pericl. 6. *ταῦτα τῆς Ἀναξαγόρου συνουσίας ἀπέλαυσε Περικλῆς.*

52. The fair youth, who is represented as resembling a young fop of the day, named Nicias, is of course Praxagora, the head of these female revolutionists.

58. *ἀναβορβορύζειν*, a low, but expressive word, signifying a hollow, rumbling hubbub, din, or sound. For its physical origin in the body, see Hippocr. p. 1121. Foes.

58-9. *νοῦν γὰρ εἶχον—ἀλλ' ἦσαν ἥττους.* To be in the right, and yet be left in a minority, is the peculiar fate of the agriculturists. And so it will ever be, till great landed proprietors become generally, what such men as the present Marquis of Chandos and the Duke of Buccleugh are individually, the idols of their tenants in private life, and their indefatigable patrons and advocates in public life.

62. *Timon.* Why dost thou call them knaves? Thou know'st them not.
Apemantus. Are they not Athenians?
Tim. Yes.
Ap. Then I repent me not.
. . . . . .
Tim. Whither art going?
Ap. To knock out an *honest* Athenian's brains.

σὲ δὲ κἀμὲ βουλεύοντε τοῦτο δρᾶν ἀεί.
Βλέπ. καὶ νὴ τὸν Ἑρμῆν τοῦτό γ' οὐκ ἐψεύσατο.
Χρέμ. ἔπειτα συμβάλλειν πρὸς ἀλλήλας ἔφη
ἱμάτια, χρυσί', ἀργύριον, ἐκπώματα,
μόνας μόναις οὐ μαρτύρων γ' ἐναντίον·
καὶ ταῦτ' ἀποφέρειν πάντα κοὐκ ἀποστερεῖν·
ἡμῶν δὲ τοὺς πολλοὺς ἔφασκε τοῦτο δρᾶν.
Βλέπ. νὴ τὸν Ποσειδῶ, μαρτύρων γ' ἐναντίον.
Χρέμ. οὐ συκοφαντεῖν, οὐ διώκειν, οὐδὲ τὸν
δῆμον καταλύειν, ἀλλὰ πολλὰ κἀγαθὰ,
ἕτερά τε πλεῖστα τὰς γυναῖκας εὐλόγει.
Βλέπ. τί δῆτ' ἔδοξεν; Χρέμ. ἐπιτρέπειν γε τὴν πόλιν
ταύταις. ἐδόκει γὰρ τοῦτο μόνον ἐν τῇ πόλει
οὔπω γεγενῆσθαι. Βλέπ. καὶ δέδοκται; Χρέμ. φήμ' ἐγώ.
Βλέπ. ἅπαντα τ' αὐταῖς ἐστι προστεταγμένα
ἃ τοῖσιν ἀστοῖς ἔμελεν; Χρέμ. οὕτω ταῦτ' ἔχει.
Βλέπ. οὐδ' εἰς δικαστήριον ἄρ' εἶμ', ἀλλ' ἡ γυνή;
Χρέμ. οὐδ' ἔτι σὺ θρέψεις οὓς ἔχεις, ἀλλ' ἡ γυνή.
Βλέπ. οὐδὲ στένειν τὸν ὄρθρον ἔτι πρᾶγμ' ἆρά μοι;
Χρέμ. μὰ Δί', ἀλλὰ ταῖς γυναιξὶ ταῦτ' ἤδη μέλει.
Βλέπ. (*after a pause*) τὸ πρὸς βίαν δεινότατον. Χρέμ. ἀλλ' εἰ τῇ πόλει
τοῦτο ξυνοίσει, ταῦτα χρὴ πάντ' ἄνδρα δρᾶν.
λόγος γέ τοί τις ἔστι τῶν γεραιτέρων,
ὅσ' ἂν ἀνόητ' ἢ μῶρα βουλευσώμεθα,
ἅπαντ' ἐπὶ τὸ βέλτιον ἡμῖν ξυμφέρειν.
καὶ ξυμφέροι γ', ὦ πότνια Παλλὰς καὶ θεοί. Eccl. 376.

Note K. p. 53.

Scene.—Heaven.

A great bowl or mortar is seen upon the stage: leeks, garlic, and cheese lie around it.

War—Trygæus.

War. [*slowly and solemnly*] °Laceration,
Maceration,

> *Tim.* That's a deed thou'lt die for.
> *Ap.* Right, if doing nought be death by the law.
> Shakespear's *Timon of Athens*, act I.

87. στένειν τὸν ὄρθρον. viz. at having to attend the ecclesia at an early hour.

° In the original the whole of this little dialogue, like that versified at p. 58, is in iambic metre. The translator in both instances perhaps thought the ideas too poetical to be thrown into blank verse:—"Say, ye severest, what would ye have done?"

Grief and scorning,
Woe and mourning,
Past all curing,
I do scan
Unto man,
The much-enduring:
Cramps and stitches,
Aches and pains,
Rack his joints
And fire his veins!

Shield me, great Phœbus, 'tis indeed a mortar,
Vast beyond vastness!—then this monster's visage!
Pain, mischief, misery, are upon his front.
And do my eyes indeed take witness of him,
The god, whose very sight creates a solitude,
The truculent—the iron-faced—still settling
Upon his legs, as if for fight preparing!

Double, double,
Woe and trouble,
Triple trine,
And nine to nine,
Nine and ten,
And nine again,
I do see
For Prasiæ [p].
Hapless state!

See now thy doom is sealed, and ratified thy fate!
[*throws a leek into the bowl.*]
Look, Sparta, to't—'tis her concern—not ours.

For Megara weep!
And your sighs be they deep.
For the fates strongly pull,
And my bowl must be full;
The loss of a fraction
Would work me distraction;
Nicely chopp'd, minc'd, and drest,
She may yet be at rest!

[*throws in garlic* [q], *and pounds it very small.*]
Sigh we for those same folk of Megara!

[p] A word nearly similar to Prasiæ in Greek signifies a leek.
[q] Garlic was one of the most plentiful productions of Megara.

Large floods of tears—and bitter, save the mark!
Hath he infused for them!

War. Cry aloud, fair and foul,
And for Sicily howl!
For body and soul,
She must go to the bowl;
In the pride of her state
She must yield to her fate,
And the scraper and knife
Now lie hard at her life!
[*scrapes cheese* [r], *and throws it into the bowl.*]
Pour we some honey [s] now from Attica
Upon our work.— Pac. 236—254.

QUART. REV. vol. XXIII. p. 275.

NOTE L. p. 115.

The entrance and exit of the cottabus are thus recorded in some iambics of Plato, the comic poet, which have been corrected by Hermann (de Metris, p. 148).

ἄνδρες δεδειπνήκασιν ἤδη σχεδὸν ἅπαντες. εὖγε,
τί οὐ τρέχων σὺ τὰς τραπέζας ἐκφέρεις; ἐγὼ δὲ
νίπτρον παρέχων εἰσέρχομαι. κἀγὼ δὲ παρακορήσων.
σπονδὰς ἔπειτα παραχέας, τὸν κότταβον παροίσω.
τῇ παιδὶ τοὺς αὐλοὺς ἐχρῆν ἤδη πρὸ χειρὸς εἶναι,
καὶ προσαναφυσᾶν. τὸ μύρον ἤδη παράχεον βαδίζων,
Αἰγύπτιον, κᾆτ' ἴρινον· στέφανον δ' ἔπειθ' ἑκάστῳ
δώσω φέρων τῶν ξυμποτῶν. νεόκρατά τις ποιείτω.
καὶ δὴ κέκραται. κᾆτα τὸν λιβανωτὸν ἐπίθες. εἶπε,
ποῦ δ' ἡμὶν ἤδη γέγονε; καὶ πίνοντές εἰσι πόρρω·
καὶ σκόλιον ᾖσται, κότταβος δ' ἐξοίχεται θύραζε.

Athen. XV. p. 665. B. C. D.

But the liveliest allusion to this game is contained in an address of Trygæus, where he wishes to restrain the transports of the chorus, till they have actually recovered the goddess of Peace from her place of confinement.

Μή τι καὶ νυνί γε χαίρετ'· οὐ γὰρ ἴστε πω σαφῶς·
ἀλλ' ὅταν λάβωμεν αὐτὴν, τηνικαῦτα χαίρετε,

r The reader of Theocritus need not be reminded of the rich milk and cheeses, which so frequently occur in that most exquisite of all pastoral poets.

s It was from the odoriferous herbs on mount Hymettus, that the excellence of the Attic honey was derived.

καὶ βοᾶτε, καὶ γελᾶτ' ἤ-
δη γὰρ ἔξεσται τόθ' ὑμῖν
πλεῖν, μένειν, . . . καθεύδειν,
ἐς πανηγύρεις θεωρεῖν,
ἑστιᾶσθαι, κοτταβίζειν,
συβαρίζειν,
ἰοὺ ἰοὺ κεκραγέναι. Pac. 337—345.

Calm your transports, rein your temper—o'er foot and tongue hold due command.
Thou let'st slip too soon—await thee—till the game is in your hand.
Then give loose to license free,
Shout and laugh and revelry.
Then whatever joys ye steal,
License there shall set her seal.
Would you sail? the seas are wide:
Art for shore? on shore abide.
Are ye for repose and shade?
Sleep till Morpheus' self be made
Better master in his trade.
Pomp—procession—feast and play,
All in turn shall have their sway,
With sport that wrinkled care derides,
And tale that props up laughter's sides,
Driving grief and sorrow far
With a merry loud ha! ha!

Note M. p. 177.

ΧΟΡΟΣ ΛΑΚΩΝΩΝ.

ὅρμαον
τὼς κυρσανίως, ὦ Μναμόνα,
τὰν τεὰν μῶαν, ἅτις

1. In common Greek: ὅρμησον τοὺς κυρσανίους, ὦ Μναμόνα, (i. e. Μνημοσύνη) (πρὸς) τὴν σὴν Μοῦσαν. Compare Pind. Ol. X. 23-5. θήξαις δέ κε φύντ' ἀρετᾷ ποτὶ | πελώριον ὥρμασε κλέος ἀ|νὴρ θεοῦ σὺν παλάμᾳ.

3. μῶαν. The Doric mode of substituting τ for σ has been illustrated at v. 705. It remains to notice three other modes used by them for avoiding this letter: 1st, by substituting ντ in the middle of words: Lysist. 173. ἔχωντι. 1005. ἐῶντι. 1302. ψιάδδοντι (i. e. ψιάζουσι). Pind. Ol. I. 47. II. 51, 122. III. 12. VI. 36, &c. Theoc. Id. XV. 64. 82, 8. 112. 137. Sapph. Fr. 3. Sophr. Fr. IX. XXVII. LXXVII. Orch. Insc. I. 3. ἀποδεδόανθι (i. e. ἀποδεδώκασι). ἴωνθι pro ἴωντι sc. ἔωσι, ὦσι: 2d, by the rhotacismus, or substituting the letter ρ for σ at the end of words: Lysist. 988. παλεὸρ (i. e. παλαιός). So in the Elean inscription, α ϝρατρα τοιρ ϝαλειοις: and abundantly in the Lacedæmonian decree against Timotheus, where the musician having been ordered to reduce his eleven strings to seven, it is added, ὅπωρ ἕκαστορ τὸ τᾶρ πόλιορ βάρορ ὁρῶν εὐλαβῆται

οἶδεν ἀμὲ τὼς τ' Ἀσαναίως,
ὄκα τοὶ μὲν ἐπ' Ἀρταμιτίῳ
πρόκροον θείκελοι
ποττὰ κᾶλα, τὼς Μήδως τ' ἐνίκων.
ἀμὲ δ' αὖ Λεωνίδας
ἆγεν ᾇπερ τὼς κάπρως
θάγοντας, οἰῶ, τὸν ὀδόντα·
πολὺς δ' ἀμφὶ τὰς γένυας ἀφρὸς ἤνσει,
πολὺς δ' ἅμα καττῶν σκελῶν ἀφρὸς ἵετο.
ἦν γὰρ τὤνδρες οὐκ ἐλάσσως
τᾶς ψάμμας, τοὶ Πέρσαι.
ἀγρότερ' Ἄρταμι σηροκτόνε
μόλε δεῦρο, παρσένε σιὰ,
ποττὰς σπονδὰς,
ὡς συνέχῃς πολὺν ἀμὲ χρόνον.
νῦν δ' αὖ
φιλία τ' αἰὲς εὔπορος εἴη
ταῖς συνθήκαις

ἐττὰν Σπάρταν ἐπιφέρεν τι τῶν μὴ καλῶν, ἢ τῶν μὴ ποττὸ τᾶρ ἀρετᾶρ κλέορ ἀγόντων. (Compare Bishop Cleaver's Decret. c. Tim. p. 44. and Porson's Review of Knight's Essay, &c. Mus. Crit. I. 509. and see also Müller, II. 338. 496.) 3d, the σ was omitted altogether, as in the present word μῶαν, and above ὄρμαον. To which add Lysist. 980. γερωία (i. e. γερουσία). 995. πᾶα (i. e. πᾶσα). 1297. ἐκλιπῶα. 1299. κλεῶα. 1311. ἀγκονιῶαι. (That this omission did not take place in Alcman's poetry, see fragments quoted in Hephæst. pp. 40, 66.)

4. τώς. "With regard to the differences of syntax, we may remark, that the article was much used by the Dorians, as is evident from several passages in the Spartan choruses in the Lysistrata of Aristophanes. It may be also observed, that the article occurs very frequently in all the early monuments of Doric nations; and that in the Doric poetry, particularly of Alcman, it was first introduced into the literature of Greece; the earlier language having been quite destitute of it." Müller, II. 501. In this little peculiarity may, I think, be traced much of what constituted the Spartan character;—exalted piety, self-dignity, and a sense of what belonged to others as well as to herself. *The* Apollo, *the* Sparta, *the* Athens.

6. πρόκροον, i. e προὔκρουον, *hammered.* The υ is also omitted Lysist. 173. οὐκ ἇς (i. e. ἕως. cf. Pind. Ol. X. 61.) σποδᾶς (i. e. σπουδῆς) ἔχωντι ταὶ τριήρεες, *as long as the triremes have their zeal and affection.* So also in Æolic Greek. Sapp. Fr. 14. ἐνθόντ' ἐξ ὀρανῶ. Alc. Fr. 1. ὕει μὲν ὁ Σδεὺς, ἐκ δ' ὀρανῶ μέγας | χειμών.

7. ποττὰ κᾶλα, *at the enemy's wood*, i. e. *ships.* Ion (Athen. X. 412, b.) κατέπινε καὶ τὰ κᾶλα καὶ τοὺς ἄνθρακας. In the same manner I think the word ought to be accented and understood in the Spartan epistle, which conveyed to the ephors the intelligence of the defeat of Mindarus: Ἔρρει τὰ καλά· Μίνδαρος ἀπεσσούα· πεινῶντι τὤνδρες· ἀπορέομες, τί χρὴ δρᾶν. Plut. Alcib. 28.

10. οἰῶ, Laconic for οἶμαι. This interjectional expression appears to have been of frequent use in Spartan poetry and dialogue. Compare vv. 81, 156, 998.

14. τᾶς ψάμμας. Compare Pindar's imagery on the same occasion. Isth. V. 63.

15. σηροκτόνε, i. e. θηροκτόνε. To the examples given above, v. 813. add from Alcman (Gaisf. Hephæst. 337):

Ἰνὼ σαλασσομέδοισ', ἃν ἀπὸ μασθῶν
ῥίπτεν φάτις γαλασηνὸν Μελικέρταν.

καὶ τᾶν αἰμυλᾶν ἀλωπέκων
παυσαίμεθ᾽· ὢ
δεῦρ᾽ ἴθι, δεῦρ᾽, ὦ
κυναγὲ †παρσένε. Lys. 1247—1272.

Notes N and O. As these notes are not essentially necessary, and this work has already exceeded its due limits, it has been thought proper to omit them.

22. ἀλωπέκων. The fox (and not always in a bad sense) seems to have been a favourite source of allusion in early Doric poetry. Pind. Ol. II. 20. Isth. IV. 79. At the time the Lysistrata was written, the well-known adage of the crafty Lysander had made the word something more than a mere poetical allusion: "ὅπου γὰρ ἡ λεοντῆ μὴ ἐφικνεῖται, προσραπτέον ἐκεῖ τὴν ἀλωπεκῆν." Plut. Lysand. 7.

† The following version has been framed rather in that spirit in which modern times are accustomed to speak of the glorious events commemorated in the above chorus, than in the Doric plainness and simplicity of the original. Such as it is, it will serve to give the student a general idea of the contents of the chorus, and enable him more easily to encounter the difficulties of its dialect.

—But the song and the muse must our youngsters now claim:
Waken up the bold strain,
Till Remembrance regain
The joint glories of old and the days of past fame;—
The days when at proud Artemisium's shore
Athens' sons the bright palm of sea-victory wore;
When powers immortal look'd down from on high,
And own'd them fit tenants and heirs for the sky.

We too with Leonidas rose then in might;
For like boars, forest-bred,
His brave Spartans he led,
Who whetted their teeth, and demanded the fight.
The fight gather'd round them, and o'er the feet spread
The foam which began at the mouth and the head:
For the foes were an host:—who had reckon'd the sand,
Had yet left unnumber'd the Mede's countless band.

Wood-wand'rer, beast-slayer, goddess, huntress, and maid,
Dian mine, be it thine,
That in league we combine,
Free from fraud and the fox and the trickster's base trade.
Then grace these our rites with thy presence so bright,
On thy left arm be Friendship, and Peace on thy right:
And when stars fade away, may these still own their prime,
Immortal as thou art, and endless as Time.

ADDITIONS AND CORRECTIONS.

2. ᾔσθην . . . τέτταρα. Bergler compares, (but I think incorrectly,) Vesp. 440. οὓς ἐγὼ 'δίδαξα κλάειν τέτταρ' εἰς τὴν χοίνικα. Too little of the lighter literature of the Greeks has been preserved, to admit of our speaking decisively as to some of their colloquial idioms; but it should seem, as if they were accustomed, when expressing augmentations of joy and sorrow, to use the term *four*, as we commonly use the term *three*.

13. ἐπὶ μόσχῳ. Herodot. I. 160. ἐξέδοσαν δὲ οἱ Χῖοι ἐπὶ τῷ 'Αταρνέϊ μισθῷ. Plut. Sol. 15. ἐπὶ τοῖς σώμασι μηδένα δανείζειν.

31. ἀπορῶ, γράφω. Long after the notes on these two words had passed the press, Mr. G. Burges was so obliging as to send me some different readings of the opening scenes of this play, and the verse, as there exhibited, certainly tends to confirm the view which has been taken of its general meaning in those notes. Mr. Burges's MS. reads:

ἅ τ' ἐρῶ, γράφω, λογίζομαι, περιτίλλομαι.

41. ἠγόρευον. Fr. Aristoph. (Dind. p. 143).

οὐκ ἠγόρευον; οὗτός ἐστ' οὐκ 'Αργόλας
μὰ Δί' οὐδέ γ' Ἕλλην.

ἀγορεύειν, *to say*, and without reference to public speaking, is a word of common occurrence in the Homeric writings.

43. The Editor regrets to say, that he has been disappointed of the engraved representation of the Pnyx, which he had been led to expect would accompany this work. In this dilemma he must content himself with referring the reader to the 'bird's eye view' of it, contained in Mr. Hughes's Travels in Greece, and to some obliging communications, which he has received from Mr. Cockerell on the subject. That accomplished artist, who surveyed the Pnyx with great attention on the spot, and has since refreshed his recollections by looking into other references, informs me that the platform on which the bema stood, contains 400 feet superficies, which, allowing five feet to each person, supplies far more accommodation than is wanted for the fifty-nine proedri. The two additional steps, he adds, would also contain a considerable number: they are at least one

foot four inches high, and are literally seats. The place of assembly itself, Mr. C. calculates as able to contain 18,000 persons, allowing five feet to each citizen who attended.

48. Κελεός. On the legends connected with Ceres, and the grandfather of this Celeus, see Apollodorus I. 5. III. 14. 7; and St. Croix's Mystères du Paganisme, I. 141-8.

70. ἁρμαμαξῶν. Plutarch, speaking of the jealous seclusion of their women by the Persians, adds: ἐν δὲ ταῖς ὁδοιπορίαις ὑπὸ σκηνὰς κύκλῳ περιπεφραγμένας ἐπὶ τῶν ἁρμαμαξῶν ὀχεῖσθαι. Vit. Themist. 26.

403. λυπηρός. Plut. Themist. 22. ἤδη δὲ καὶ τῶν πολιτῶν διὰ τὸ φθονεῖν ἡδέως τὰς διαβολὰς προϊεμένων, ἠναγκάζετο λυπηρὸς εἶναι, τῶν αὑτοῦ πράξεων ἐν τῷ δήμῳ πολλάκις μνημονεύων.

510. Mr. Mitford (vol. iv. p. 30.) speaks of Lamachus as a man in the prime of life, at the time of the expedition to Sicily, i. e. in the seventeenth year of the Peloponnesian war: and it was chiefly upon this authority that his youth was so strongly inferred in the note to this verse. From Plutarch's account, however, (Alcib. 18), it should appear, that Lamachus's mad passion for war had less excuse on the point of age, than the English historian of Greece had given him credit for. His years excepted, Plutarch's description of Lamachus agrees very closely with that of Aristophanes, from whom it was most probably derived, (Alcib. 18. Nicias 15. 18). Neither his life nor his death seems to have made any strong impression on the mind of Thucydides, whose notices of him are very scanty.

618. Long after the note to the above verse had passed the press, it was not a little gratifying to the Editor's feelings to find most of the opinions contained in it, corroborated by one of the finest scholars and writers of the present day, the Greek Professor of Glasgow. After a high eulogium on 'the illustrious poet, from whose remains we now learn to understand the nature of the old comedy,' Sir D. Sandford proceeds to observe, "But in reviewing his productions as a whole, and as specimens of the system to which they belonged, not only the ancient conception of the comic art, but likewise the character of the Bacchanalian festival must be taken into the account. To the more solemn and exalted species of mental inspiration, tragedy was consecrated; but of that airy and extravagant spirit, that intoxication of the soul, of which Bacchus was equally the patron, the Attic comedy, in its first estate, was at once the triumph and the type. Hence every appearance of forethought and laborious preparation was avoided, and the reins were freely given to the utmost license of fable, sentiment, and expres-

sion, which an exuberant fancy could supply. On this principle we easily find a reason for the wildest sallies of buffoonery, and a reason too, if not an excuse, for that grossness of language and allusion, which harmonized with the obscene ensign of the original Phallic ceremonies." After some further observations on the nature of the old comedy, the learned Professor remarks, "Aristophanes was not behind his brethren in availing himself of some of these professional immunities; yet, wherever, amid the coarseness, the grotesqueness, and the mockery of the old comic vein, the personal character of the man breaks out, we see that it was not merely his boast, but his real wish and aim, to elevate the tone of his art." Adverting next to the unrivalled skill, with which Aristophanes wields the idiomatic powers of the Attic form of speech, and the snatches of exquisite poetry, which are perpetually intermingled with the passages of a more robust or vulgar quality, this eloquent and powerful writer concludes: "When we add to this, that the patriotism of Aristophanes was of that sterling ore which shines from its own brightness, without the adventitious gilding of popular professions, we claim for him the crowning merit of a great mind. The last mentioned excellence necessarily involves another that may justly be ascribed to him; a sound, consistent view of the philosophy of morals. . . . . . The attacks of Aristophanes were as just as they were tremendous; a fact greatly to the honour of one whose shafts flew so thick on every side, that he might well have exclaimed, with a celebrated writer of modern times, 'What public question have I declined? What villain have I spared?'" Sandford's *Rise and Progress of Literature.*

is the mistress of Greece, and the mistress of Greece is the sovereign of the world. From any permanent or ruinous effects of an invading army, these battlements and lengthened walls have effectually secured you. Your fields may be pillaged, and your harvests destroyed; but that nobler harvest, which lies in the souls and bodies of men, is comparatively placed beyond an enemy's power; and while the sea opens an endless source of reprisal and compensation, all such minor losses are hardly worth a moment's thought. In two words is placed your future policy—an increased navy, and the means of subsisting it: for the rest, remember the universal law of nature, that might constitutes right, and that the property of the weak always belongs to the [h] strong."

To consider a war, which grew out of such principles as these, as a mere conflict between Sparta and Athens, is wholly to mistake the nature of the case, and to narrow the deep interest belonging to it. It was a war not merely between Greek and Greek, but a war of all opposite and contending principles; it was a war, as Mr. Müller has fully and powerfully [i] expressed it, of Dorians against Ionians in every possible contrast of manners, habits, blood, and religious faith: it was the maintenance of ancient custom as opposed to the desire of novelty: it was a union of nations and tribes against one arbitrarily formed: it was aristocracy against democracy, and the combination of free Greeks against the evil ambition of one state. And the modes of carrying on the war were scarcely less in contrast than the principles out of which it rose; for it was land-forces against sea-forces; large bodies of men practised in war against wealth; it was a war of native and self-paid troops against troops foreign and purchased; and, lastly, even to those who had calculated upon the almost supernatural energies which states in their youth can put forth like individuals in their youth, and who pay for the prodigality of their exertions by a premature decrepitude and decay, it was a war of slow and deliberate conviction against determined [k] rashness.

h Such is the constant argument of the sophists in the writings of Plato; but the most impudent public avowal of this doctrine is contained in the deeply interesting conference between the Athenians and the little islanders of Melos. Thucyd. V. 85—111.

i Müller, I. 221.

k Though the victory finally rested, as the foreboding mind of Aristophanes had evidently felt it would, with the former of these conflicting principles, it is most

That a war commenced under such circumstances would be of long duration, and be attended with scenes of unusual misery and [l]atrocity, could escape no reflecting man's observation; but a brief and rapid analysis of its movements during the first five years is all that is required for a reader of 'the Acharnenses:' its more fearful and distressing features, the dark cabal and midnight plot—the mutual jealousies and suspicions—the slow siege, and quicker famine, with all that nature shudders at between—the bloody combat by sea and land between the high contending parties, and the still fiercer contests between factions in every little town and state—the dark tragedies by which thousands were butchered in cold blood, or thrown upon the wide world, without a home,—all these must be left to fuller narratives to detail: but some idea of them must be present to a reader's mind that he may understand those aspirations for peace, which so much prevail throughout the writings of Aristophanes. But to come to our brief analysis.

The first summer's campaign brought the Peloponnesian armies to [m]Acharnæ, and within eight miles of Athens. To see that beautiful plain ravaged before their eyes, and themselves cooped up within the city-walls, was indeed a new and trying sight to brave men like the Athenians: but novelty—the strong mind

painful to think at what expense that victory was bought;—the gradual ruin of the honest and open Doric character, and the disappearance of all the noble simplicity of the ancient times of Greece. The following reflections by Mr. Müller will not only prepare the reader for some of the reflections thrown out by Aristophanes against the Spartans, (and which, though generally intended to conciliate his audience, were not always wide of the truth,) but also throw other general lights on his comedies. "But in the second half of the war, when the Spartans gave up their great armaments by land, and began to equip fleets with hired seamen; when they had learnt to consider money as the chief instrument of warfare, and begged it at the court of Persia; when they sought less to protect the states joined to them by affinity and alliance, than to dissolve the Athenian confederacy; when they began to secure conquered states by harmosts of their own, and by oligarchs *forced upon the people*, and found that the secret management of the political clubs was more to their interest than open negociation with the government; we see developed on the one hand an energy and address, which was first manifested in the enterprises of the great Brasidas; and on the other a worldly policy, as was shewn in Gylippus, and afterwards more strongly in Lysander; when the descendants of Hercules found it advisable to exchange the lion's for the fox's skin. And, since the enterprises conducted in the spirit of earlier times either wholly failed or else remained fruitless, this new system, though the state had inwardly declined, brought with it, by the mockery of fate, external fame and victory." Müller, I. 224-5.

l Plut. Lysand. 11.

m The Acharnenses, says Col. Leake, possessed one of the most fertile plains and one of the most genial climates in Attica; they enjoyed a high military character, and furnished, at the beginning of the Peloponnesian war, 3000 hoplitæ, or a tenth of the whole regular infantry of the republic. *Demi of Attica*, p. 21.

of [n]Pericles—the mighty passions which had been called into play—and the certainty that whatever miseries they themselves were enduring, their navy was inflicting equal, if not greater, upon the enemy's coasts—all these feelings kept them firm to the sticking-point, and the cry for war was still predominant.

The second summer again brought the enemy's forces into the land of Attica; but a more powerful enemy had here been beforehand with them. This was the plague. To the reader of Aristophanes this awful word will require no details of any length: no allusion to it is, I believe, to be found in the poet's few remains, and its effects in deciding the great question of peace or war were of a very trifling kind. Nature and man were for a moment's space found joint enemies too powerful to contend against, and some faint overtures for accommodating matters were made to Sparta; but these failing, the word 'peace' was heard no more. Those, on the contrary, who survived the visitation of the plague, as if they had not enough of contention from without, presently divided themselves into two internal factions; the first contending that the war, according to an old oracle, was to be attended with a famine; the second as strenuously arguing that the true reading of the disputed passage was [o]λιμὸς, not λοιμὸς, and that the visitation before them was a perfect proof of the truth of their assertion. On one point both parties were agreed, that whether accompanied by famine or by plague, (and many of these disputants perhaps lived to see that it could be accompanied by [p]both,) the war ought still to continue; and the war continued accordingly.

The third year offered a new feature in the progress of this war. The two former campaigns had proved a source of suffering to Athens by land: an attempt to surprise the Piræus shewed that her throne might yet be shaken, even where it was thought most secure. The alarm occasioned by this attempt was [q]prodigious: still it proved to be but an alarm; and the cry again rose, ὁ πόλεμος ἑρπέτω, (Lysist. 120.) *Let the war proceed!*

A fourth and fifth campaign, and still no sign of syncope or pause. If these campaigns brought additional sufferings, ad-

[n] Plut. Pericl. 33. And compare Plutarch's account of the conduct of Agesilaus, 31, 33. when the Spartans, for the first time in the course of six hundred years, found an enemy daring enough to invade their country.
[o] Thucyd. II. 54. [p] Plut. Lysand. 13, 14. [q] Mitford, III. 154.

ditional exertions were also made to meet them: the savage passions were in full flow, and the word 'peace' would perhaps have proved fatal to him who ventured to pronounce it.

The sixth year broke the solemn silence; and, as far as we know, it was the author of the 'Acharnenses' who first ventured to do so. That the experiment was made at some risk, the drama itself bears sufficient internal evidence, the progress of the piece being obviously injured by the poet's frequent apologies for his [r] boldness: but the word 'peace' once pronounced, the same lips which had so cautiously breathed it, put it forth again and again at every convenient interval throughout the remainder of this unnatural conflict.

The plan, on which the present edition of 'the Acharnenses' would be conducted, was fully explained in a Prospectus very extensively circulated, and it is not thought necessary to add to the size of a volume already sufficiently large by entering into minute details in justification of the reasons with a view to which that plan was formed. One brief remark, however, the editor trusts may be allowed him. As the present volume is but the first portion of a work, the materials of which have been spread over a wide extent of ground, and the whole of which it has been attempted to form into something like one continued system, he begs that his reader will not be too hasty to condemn as an omission, the absence of matter, which will perhaps be found to occupy a more fitting place hereafter.

r That such apologies were not uncalled for, some curious instances, preserved by Æschines, of the violence exhibited in the ecclesia, when opposition was made to the popular feeling for peace or war, will sufficiently testify. Thus, speaking of his great rival, he says, *διώμνυτο τὴν Ἀθηνᾶν . . . ἦ μὴν εἴ τις ἐρεῖ ὡς χρὴ πρὸς Φίλιππον εἰρήνην ποιήσασθαι, ἀπάξειν εἰς τὸ δεσμωτήριον ἐπιλαβόμενος τῶν τριχῶν.* 75, 1. So again it is observed of Cleophon, who from a mean situation had risen to high rank and influence in the state, *ἀποκόψειν ἠπείλει μαχαίρᾳ τὸν τράχηλον, εἴ τις εἰρήνης μνησθήσεται.* 38, 11. That these were not mere threats, the case of one Nicodemus, mentioned by the same orator, too clearly shews: *ἐκκοπεὶς ὁ δείλαιος ἀμφοτέρους τοὺς ὀφθαλμοὺς καὶ τὴν γλῶτταν ἀποτμηθεὶς ᾗ ἐπαρρησιάζετο πιστεύων τοῖς νόμοις καὶ ὑμῖν.* 24, 32. Such were the occasional consequences of a person speaking his mind freely in this freest of all possible governments.

ΑΧΑΡΝΗΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΙΚΑΙΟΠΟΛΙΣ.
ΚΗΡΥΞ.
ΑΜΦΙΘΕΟΣ.
ΠΡΕΣΒΕΙΣ *Ἀθηναίων παρὰ βασιλέως ἥκοντες.*
ΒΑΣΙΛΕΩΣ ΟΦΘΑΛΜΟΣ.
ΘΕΩΡΟΣ.
ΓΥΝΗ *Δικαιοπόλιδος.*
ΘΥΓΑΤΗΡ *Δικαιοπόλιδος.*
ΚΗΦΙΣΟΦΩΝ.
ΕΥΡΙΠΙΔΗΣ.
ΛΑΜΑΧΟΣ.
ΜΕΓΑΡΕΥΣ.
ΚΟΡΑ *θυγατέρε τοῦ* Μεγαρέως.
ΣΥΚΟΦΑΝΤΗΣ.
ΒΟΙΩΤΟΣ.
ΝΙΚΑΡΧΟΣ.
ΘΕΡΑΠΩΝ ΛΑΜΑΧΟΥ.
ΓΕΩΡΓΟΣ.
ΠΑΡΑΝΥΜΦΟΣ.
ΑΓΓΕΛΟΙ.